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VIṢṆUSAHASRANĀMA

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With
Translation and Commentary
by
Swami Dayananda Saraswati

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Sruti Seva Trust
Anaikatti, Coimbatore
S.India

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By
Swami Dayananda Saraswati

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FOREWORD

I write this foreword with a sense of satisfaction. In presenting to the seekers this book of thousand names of Isvara, I feel that the Gita Home study Teaching Programme is complete. This is so because I feel that if one reads this book along with the teaching programme to the Gita, the assimilation of the teaching of Bhagavad Gita is a certainty.

I congratulate Smt. Sunitha Santharam for undertaking this huge programme of transcribing the talks and editing them carefully with great commitment and dedication. I thank Swamini Brahmaleenananda who had gone through the manuscripts with her usual care and acumen.

May the Lord's grace continue to flow through every Nama to the heart of the reader.

Om Namo Narayanaya.

DAYANANDA

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PREFACE

This book *Śrī Viṣṇu-sahasranāma* has been compiled from the classes taken by Pujya Sri Swami Dayananda Saraswati at Anaikatti and Rishikesh.

One of the most popular forms of prayer is chanting the *Viṣṇu-sahasranāma*. It is the praise of the Lord with thousand words. 'The *Viṣṇu-sahasranāma* does not propound a theology,' says Sri Swamiji. 'It merely talks about what is already said in the *Śruti*, *Smṛti* and *Purāṇas*. It is pure *advaita vedānta* which says, "all that is here is only *Īśvara*." Each of these words is a name of *Īśvara* and when understood, becomes a window through which you look at *Īśvara* and understand *Īśvara* with awe and wonderment.'

The text is divided into three sections. 1. The *Pūrva-bhāga*, the introductory section, which talks about the background in which the *Viṣṇu-sahasranāma-stotra* was given by *Śrī Bhīṣma*. 2. The *stotra* itself. 3. The *Uttara-bhāga* which talks about the *phalaśruti*, the results. In the 1st and 3rd sections, the additional *ślokas*, which are traditionally chanted, have also been included.

In the 1st and 3rd sections, each *śloka* is given in Sanskrit and Diacritical Roman, together with the meaning in brief. In the *Stotra* section, each *sloka* is given in Sanskrit and Diacritical Roman. Then, the *nāma* is given in Sanskrit and Diacritical Roman, together with the meaning in brief. Wherever the *nāma* occurs more than once, the cross-references are given within brackets. This is followed by the relevant sentences from the *bhāsya* of *Śrī Śaṅkara* and then the explanation of Pujya Sri Swamiji. Wherever a word is derived in a special way or more than in one way, an attempt has been made to point out the relevant grammar points as footnotes. Since the interpretation of the words is based on the *Śāstra*, the relevant

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quotations (with their references) are given from the *Gītā, Upaniṣads* and the various *Purāṇas*. A transliteration key, a list of abbreviations used, the full *stotra* in Sanskrit (to enable *pārāyaṇa*) and an alphabetical index of the names have also been added.

This opportunity given to me to transcribe, edit and bring out these talks on the *Viṣṇu-sahasranāma* in the form of a book, I consider, is a great blessing from Lord *Viṣṇu* and my Guru Pujya Sri Swami Dayananda Saraswati. My humble pranams and deep gratitude to Pujya Sri Swamiji, whose constant guidance and encouragement have helped me with this book.

I am grateful to Swamini Brahmaleenananda for her help with the Sanskrit, editing and formatting; to Swami Paramarthananda and Swami Siddhabodhananda for their guidance and help; to Smt. Usha Narayanan for the help in proof-reading and to all others who have helped in various ways.

Sunitha Santharam
Coimbatore

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Key to Transliteration and Pronunciation

अ	*a*	*but*	ट्	*ṭ**	*start*
आ	*ā*	*calm*	ठ्	*ṭh**	*anthill*
इ	*i*	*sit*	ड्	*ḍ**	*dart*
ई	*ī*	*beet*	ढ्	*ḍh**	*godhead*
उ	*u*	*put*	ण्	*ṇ**	*under*
ऊ	*ū*	*pool*	त्	*t**	*path*
ऋ	*ṛ*	*rhythm*	थ्	*th**	*thunder*
ॠ	*ṝ*	*ṛ elongated*	द्	*d**	*that*
ए	*e*	*tape*	ध्	*dh**	*breathe*
ऐ	*ai*	*high*	न्	*n**	*numb*
ओ	*o*	*toe*	प्	*p*	*spin*
औ	*au*	*loud*	फ्	*ph**	*loophole*
क्	*k*	*skate*	ब्	*b*	*bin*
ख्	*kh**	*blockhead*	भ्	*bh**	*abhor*
ग्	*g*	*gate*	म्	*m*	*much*
घ्	*gh**	*loghut*	य्	*y*	*young*
ङ्	*ṅ*	*sing*	र्	*r*	*drama*
च्	*c**	*chunk*	ल्	*l*	*luck*
छ्	*ch**	*catch him*	व्	*v*	*avert*
ज्	*j*	*john*	ष्	*ṣ*	*bushel*
झ्	*jh**	*hedgehog*	स्	*s*	*so*
ञ्	*ñ*	*bunch*	ह्	*h*	*hum*

** These do not have any English equivalents.*

1. श् ś This has no English equivalent. It is a palatal and should be pronounced as in Saṅkara.

2. अं ṃ This is called anusvāra, pronounced as a nasal, only with the vowel preceeding it.

3. अः ḥ This is called a visarga. It is pronounced as an aspirated sound, only with the vowel before and in keeping with it.

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LIST OF ABBREVIATIONS

Ai.Up.	*Aitareyopaniṣad*
Ai.Ār.	*Aitareyāraṇyaka*
Bṛ.Up.	*Bṛhadāraṇyakopaniṣad*
BS.	*Brahmasūtra*
BG	*Bhagavad-gītā*
Chā.Up.	*Chāndogyopaniṣad*
Īśa.Up.	*Īśāvāsyopaniṣad*
Ka.Up.	*Kaṭhopaniṣad*
Ke.Up.	*Kenopaniṣad*
Li.Pu.	*Liṅga-Purāṇa*
MB	*Mahābhārata*
Ud.	*Udyoga Parva*
Śā.	*Śānti Parva*
Anu.	*Anuśāsana Parva*
Mā.Up.	*Māṇḍūkyopaniṣad*
Mu.Up.	*Muṇḍakopaniṣad*
P.S.	*Paṇini Sūtra*
Ṛg.Sa.	*Ṛg Saṃhitā*
Śve.Up.	*Śvetāśvataropaniṣad*
Śi.Pu.	*Śiva-Purāṇa*
Tai.Up.	*Taittirīyopaniṣad*
Tai.Ār.	*Taittirīyāraṇyaka*
Tai.Brā.	*Taittirīyābrāmaṇa*
Tai.Sam.	*Taittirīyasaṃhitā*
Vi.Pu.	*Viṣṇu-Purāṇa*

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VIṢṆUSAHASRANĀMA

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INTRODUCTION

In our religious culture, a person, who constantly repeats the name of the Lord, would be looked upon as a devotee. If the person repeats His name the whole day, then he/she would perhaps be called 'an inspired devotee.' But, when a person repeats the name of any given person the whole day, then, that person is, evidently, a mentally challenged person. Therefore, there is a difference in our attitude towards these two persons. *Nāma* is the name and *nāmī* is the one, who has the name. If the *nāmī* happens to be a time-bound person with limitations, then repeating his name will be a mere obsession and will not be beneficial in any manner. Repeating the name of a rich person and talking about his glories all the time, even if he has a lot of power and influence, will not be beneficial in any way. There is no benefit in repeating the name of a time-bound person.

But when a person repeats the name of *Parameśvara*, the Lord, there is a benefit, there is a purpose in it. Why should anyone repeat the names of the Lord? What are the benefits? Why has the Lord so many names? What do they mean? Thus, these questions naturally arise! There is a difference between understanding the names of the Lord and then repeating them and repeating them without any understanding.

UNDERSTANDING THE WORD ĪŚVARA

All these questions become meaningful, only when we understand this Lord or *Īśvara*. Who is *Īśvara*? The Lord is called *Īśvara*. The word *Īśvara* is made up of two parts '*īś*' and '*vara*.' The part '*vara*' is called '*pratyaya*' and the other part '*īś*' is called '*prakṛti*,' which is in the sense of '*aiśvarye*,' ruling, protection; just as in the word 'worker,' 'work' is '*prakṛti*' and the 'er' is '*pratyaya*.' So *Īśvara* is the one who protects, sustains and the one who is a source of blessing.

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In the world, we find that the work of a police commissioner, is to protect others. But we see that this person, whose job is to protect others, has also his own heavy security to protect him. He also needs protection. An employer is one who is responsible for giving employment to a large number of people. His employees look upto him. But we find that this employer also looks up to a number of people and also depends on a variety of things. People like doctors, who cure people of their illnesses, also have to go to other doctors. Lawyers have to go to other lawyers and they also have to go to doctors. Doctors also have to go to lawyers, to solve their problems. A person is called a *prabhu*, a master, a lord. Still, when he wants to make a donation, he has to ask his wife, whether to donate or not. She may say 'I will tell you tomorrow.' Then, he has to wait. So everyone looks to someone else to make a decision. Everyone depends on others; every master has other masters to turn to; every lord is lorded over by other lords. Thus, no one seems to be a real *prabhu*, a real master. If this is the situation, who is then the real *prabhu*? The real *prabhu* must be the one who does not have any other *prabhu*, that is, he should be the one, who is not dependent on anybody else, who does not look up to anybody, who is not lorded over by anybody.

In the *Śiva-aṣṭottara*, we find '*Īśvarāya namaḥ*' which means my *namaskāra*, salutations unto the Lord. We also find another *nāma* as '*anīśvarāya namaḥ.*' The word *anīśvara* does not mean one who is not a Lord but means the one who does not have a Lord. '*Īśvaraḥ na vidyate yasya*' He is the *Īśvara* and he has no *Īśvara* to lord over him. Unto Him my salutations. The '*varac pratyaya*' has the meaning of *tacchīlatva*. When it is added to certain verbs, it gives the meaning of one who always does, habitually does what is indicated by the verb. Thus added to the verbal root '*īśa aiśvarye*' it indicates the one who has the habit of ruling, protecting. He is always the ruler, protector and sustainer of

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everything. He does not need to be ruled, sustained or protected by anyone else and therefore He is *Īśvara.*[1]

Sri Subramaniam is called in various ways as Subbu, Subbudu, Mani and also as S. S. For all these names, one Subramaniam responds. He also responds to words of relation as uncle, daddy, mama, anna and so on. All these are the different names for one and the same person. Now, does *Īśvara* also have similar names? Yes, and they are these thousand names and when one understands *Īśvara*, all these names become clear.

This *Īśvara,* who we say is the cause of this scheme of things called *jagat,* is to be discovered. We generally assume, without much enquiry, that there is a power beyond ourselves called God. Organisations assume and talk that there is a power and give it a location and gender as 'Father in Heaven.' He is presented as a God who is highly judgmental and can't stand any violation of His mandates etc. So much is taken for granted that God is the most misunderstood person. Because of this, many great people like the mathematician-philosopher Bertrand Russell and others do not want to have anything to do with God or the theologies that present Him.

Some get away from such theologies while some others get along with these assumptions for want of anything better. There are some others who ask, while I have enough to worry about in my life, why should I bother with one more thing.

CAUSE FOR ONE'S SELF-DISAPPROVAL

Every human being is a complex organism, highly self-conscious and self-judging. Animals also have some self-consciousness in that they can recognize their own species, but they have neither complexes about nor non-acceptance of themselves.

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[1] '*varac*' *pratyaya* is also added to verbal roots like '*stha*, *bhas*, *pis*, *kas*' by the *P.S.3.2.175*. Thus the word '*sthāvara*' has the meaning of that which 'always stays in one place,' like a tree, mountain or house. '*Bhāsvara*' means that which is 'always shining.'

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They do not seem to want to be different from what they are, if their behaviour indicates anything. But the human being wants to be different in a hundred different ways because he/she is totally conscious of the self. This in turn leads to self-judgement and therefore a lot of self loath and complexes. So, the whole life is one of 'becoming.' The need to 'become' only reveals a self-disapproval and a conclusion that I am limited in every way. We have a body-mind-sense-complex which has various limitations. The body is limited time-wise, space-wise, object-wise; it is further limited from the standpoint of colour, height, weight, appearance and so on. We are further limited health-wise, knowledge-wise, money-wise, and so on. Therefore, in whichever way we look at ourselves, we are not acceptable to ourselves. This self-disapproval and non-acceptance cannot be got rid of by mere positive thinking. If at all positive thinking does something, it is to change one's wrong thinking

There is another fact about our self that forms the basis of our struggle. Here is a person who has never tasted coffee and now he tastes his first cup of coffee. He cannot make any judgement, because he does not have a norm, a basis for it. He should taste varieties of coffee from various places and then he would have a norm. Then, the look, flavour, etc. will tell him all about the coffee because now he has a norm, a standard for coffee.

So too, one should have a norm, a basis to judge oneself to say that this way I am not acceptable to myself. How do we get the norm? We get a norm whenever we have a moment of joy. Everyone gets these moments of joy all through one's life and none is denied this experience. The happiness is the same even if the means are different. Situations and experiences may be different, but the happiness is the same. So too, the sources of *duḥkha*, sorrow may be different, but the unhappiness is the same. A swami is unhappy because he has lost a *kamaṇḍalu* and it was imported.[1] A businessman lost his money in stocks, while another person lost

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[1] The *kamaṇḍalu* is a vessel carried by the *sādhus* and is made of the shell of a special coconut that grows in islands near Mauritius.

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his kingdom. All are equally unhappy though the causes are different. Now each got back whatever he lost, and now their joy is more or less the same.

The means leading to unhappiness may be different, but unhappiness as such, is the same. Similarly, the means of arriving at happiness maybe different and varied, but happiness as such, is always the same. Be it happiness born of knowledge, *vidyānanda* or happiness born of the sensory enjoyment of objects, *viṣayānanda*, or happiness born of various ways of dealing with the mind, *yogānanda*, the happiness is the same. Degrees of happiness maybe there, but, that one is happy is the same.

What is happiness? Happiness is that which is experienced when one is happy. There are various means employed to achieve happiness. Is happiness something that can be objectified? Looking at the stars may have made one happy. But, in fact, in happiness there is no object involved, nor can happiness itself be objectified. When one sees a flower, then the seer of the flower is the subject and the seen flower is the object. So, there is a subject-object relationship. This subject-object relationship is there with reference to everything that we objectify. Objects in the world are many and varied. Sounds are many and varied; forms of touch are many and varied; forms and colors are also many and varied. Tastes are many and varied and so too smell. Things presumed and inferred are many and varied. Things that are believed to exist are also many and varied. All these objects are objectified by you the subject. But, when one is happy, does one relate to happiness as the subject for whom, the object is happiness? No. We say 'this flower,' 'this pot,' but we do not say 'this happiness' because happiness is not centered on any object, but it is centered on 'I.' Hence we say 'I am happy.' So there is zero relationship, that is, there is no subject-object relationship. Even though a particular object might have been a kind of cause for happiness, still, there is no object involved.

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NO SELF-ACCEPTANCE WITHOUT SELF-DISCOVERY

The fact that 'I am happy' is known to me. This becomes the basis of all the disapprovals and struggles in life, because, this is what I want to be. I want to be happy. It is like a musician who sings in a concert. You enjoyed the music and then you go to congratulate him on his wonderful performance. But he is apologetic and says 'I did not do well.' According to him he did not do well, but according to you he did very well. He is unhappy with his performance because he knows his height, the octave that he can normally reach, but could not. Therefore, he is not satisfied. Thus, there is a norm for each one and this is the truth about our self also.

All our wants, judgements, complexes, anxieties, concerns and all other issues resolve in a moment of joy. It does not wait for desires to get fulfilled. If all the desires have to be fulfilled to get that moment to be happy, then it will never be possible to be happy. There are different kinds of desires. There are desires wherein one says - 'I wish I had done this,' 'I wish I had not done this!' Thus there is always this guilt. 'How is it that I did the wrong thing? How is it that I did not do the right thing?' This conflict is always there. With reference to the behavior of others also, desires are there, wishing that others would behave differently. Then, with reference to the political status of our country, with reference to the economic situation of the country there are always desires, which remain unfulfilled. We want the politicians to be straightforward, clean and well informed. We wish that the hygiene of the country was more acceptable. We want people to be different! How many desires and ambitions remain unfulfilled! Can we ever fulfill all of them?

All the unfulfilled desires give one a personality with certain angularities and almost predictable behavior patterns. Every child knows what to tell and what not to tell its father, because it knows, that he has an emotionally predictable behavioral pattern. But, in spite of all these desires being unfulfilled, one can still have a moment of happiness and have a hearty laugh.

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Now listen to this. 'Why is a mother-in-law like a standard battery?' 'Because she can go on and on and on!' (laughter) Now all of you laughed, revealing the freshness of a child. What was the desire that you fulfilled now, so as to laugh? Nothing. That means, to be happy it takes only you, because it is centered on you. This is exactly what you are and hence, this is what you want to be. So, the whole pursuit in life is searching for the happy person that is you. The *Vedas* say that the moment of happiness that one experiences in life, is the basis for you to judge yourself as being acceptable or not acceptable. Therefore, '*ātmavit śokaṃ tarati*,' the one who knows oneself, crosses sorrow.

NO SELF-DISCOVERY WITHOUT DISCOVERING ĪŚVARA

To know oneself, to understand all about oneself, one has to find one's place in the scheme of things. You are an individual in the scheme of things, which is the world. The world means the society, the country and everything else that is immediately in front of you. This is the scheme in which one finds oneself. The scheme of things implies that which is given. The body is given, the mind is given, senses are given, contemporary society is given and you have to deal with all of them. The entire scheme of things is given with a variety of possibilities. But even the possibilities are not known to you now. In the wake of better data, you will discover more possibilities. It is all given. If all this is given, then naturally, there must be a giver. Now, let us call that giver, *Īśvara*. Without understanding *Īśvara,* the giver and the relationship between Him and the world that is given, as well as you, you will not be able to fit into the scheme of things with ease. The given includes your body-mind- sense-complex. Supposing, the scheme of things which is given is not separate from *Īśvara*, then, in that understanding of *Īśvara*, you will find yourself to be in harmony with *Īśvara*, and therefore, with all.

Unless you see your body-mind-sense-complex also as part of the *jagat*, your position in the scheme of things will not be proper.

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It is like a person who is appointed as a supervisor in a manufacturing unit of a factory. He cannot start working on the very day that he is appointed, because, it is a supervisory job and he has to discover himself as a supervisor. Who are the people he should supervise? Who are the people to whom he should report? Who is the big boss? Who is the immediate boss? How much power has been delegated to him? What is the vision of the company? What is expected to be achieved by this unit? He has to know all this, in order to discover in himself the supervisor. Only then can he fit into the scheme of things and function with ease.

THE WORLD IS INTELLIGENTLY PUT TOGETHER

You are an individual, in the scheme of things called *jagat*, and this *jagat* is the total. The scheme of things, called the *jagat*, is in time and space and it is given. It consists of all things—all situations, all forces, all means and ends, all actions and reactions—all are interconnected. Your whole body-mind-sense complex is put together. In that, each part is also put together and they are all inter-connected. Even cells are put together and every organ is also put together. The external world is also put together. The seed, the tree and so on are all put together. The seed has enough nourishment to bring forth a tree. Thus, you can see that it is not only put together but also intelligently put together.

THIS PRESUPPOSES AN INTELLIGENT CREATOR

Anything intelligently put together, put together to serve a purpose, is preceded by knowledge. Without that knowledge it cannot be put together. The function is already visualized. For instance, the function of the kidney cells—what is their function, what is expected of each one of them—all this is already visualized. Visualizing implies knowledge. Therefore, knowledge must precede anything that is intelligently put together and that knowledge must necessarily abide in a conscious being. Whatever is intelligently put

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together is called creation and there must necessarily be a conscious being behind every creation with the necessary knowledge.

The world, that is the scheme of things, is created because it is intelligently put together. So a conscious being is to be assumed to be behind the entire created world. We understand that this being should have existed, when the world was intelligently put together and it is still existent, because the intelligently put together creation still continues to exist. This assumed intelligent, conscious being to account for the creation of this world, should have the knowledge of the creation and that knowledge should be total knowledge, because we are talking of the total world. The created *jagat* itself provides the clues to show that without a conscious being, nothing can be put together intelligently. For instance, if there is a change that is taking place, say a bacterial change as in the case of milk turning into curd, then, the creators are the bacteria and they are responsible for turning the milk into curd. Other kinds of changes are also brought about by complex insects, like termites, which make an anthill. To create this anthill, which is intelligently put together, there is activity on the part of the termites. The honeybees make a honeycomb. Any creation implies this kind of activity. The termites and the honeybees are intelligent beings having the knowledge and the skill to build the anthill and the honeycomb. The human being is one who has the capacity to think and develop the skills, and understand the capacities and possibilities that are given. He/she is also given the capacity to create.

THE CREATOR OF ALL MUST HAVE ALL KNOWLEDGE AND SKILL

But here, we are talking about the creation of all these possibilities also, including the capacity to think and create. Even the infrastructure for the scheme of things is created and put together. This entire *jagat*, includes one's body, *prāṇas*, organs of perception and action and the thinking faculty. The capacity to remember and recollect is all given. All this is included in the *jagat*, the total. So individually and totally, everything is put together. The

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one who has the prior knowledge of this *samagraṃ jagat*, total world, is the one who has *samagraṃ jñānam*, total knowledge. He has also the *samagraṃ vīryam*, the total skill to create. Such a being is called *Bhagavān, Īśvara*.

This conscious being, *Bhagavān*, with total knowledge and total skill, is unfortunately thought of as one who is sitting somewhere, in time and space. But, time and space are not absolute. One cannot think of time and eternity together, because time itself is created. Creation includes time, space and everything that is in it. The creator of this entire *jagat*, cannot sit in time and space and therefore within the *jagat* and then create the *jagat*. To sit in the *jagat* and create the *jagat* is absurd! So, the Lord, who has total knowledge and skill, cannot be located in the world. Then, can we say that the Lord is located outside the *jagat* and from there He created the *jagat*? The concept 'outside,' is within space alone. *Bhagavān* cannot be 'outside' space, much less 'inside' space and time. Therefore, all that we can say is that the very *jagat* including time and space is *Bhagavān*. This means that *Bhagavān* has to be understood in a comprehensive way.

ĪŚVARA IS BOTH THE MAKER AND MATERIAL

Any creation requires two causes, the material cause and the efficient cause; the material and the maker. To make a *modaka,*[1] one should have the knowledge of making the *modaka* and also the material to make it. Similarly, besides the knowledge to create, *Īśvara* must also have some material to create this world. Now, where is this material? There is no material which is separate from *Īśvara*. If the material were to be separate from *Īśvara*, then to separate the material, there should be space. Now, the question arises as to who created that material and also who created the separating space? The *Vedas* are very clear. They say that everything came from *Īśvara*. The *Taittirīya-upaniṣad* defines

[1] A sweet dish made of rice flour with a filling of coconut and jaggery and specially offered to Lord *Gaṇeśa*.

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Iśvara thus, '*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanti abhisaṃviśanti*—That from which all these have come, in which all these exist, that is, by which all these are sustained, and unto which all of them go back,' that is, *Iśvara* (*3.1.1*). The material is *Īśvara* and the space also is *Īśvara*.

Let us for instance take a shirt. When we say shirt, we find that it is made of fabric. Once the shirt is made, has the fabric gone and the shirt come? No. Shirt and fabric both are there. Wherever the shirt is, the fabric also is there. In fact, shirt is the fabric. Then why do you call it shirt? Because the shirt serves a purpose—it can be worn. The shirt is therefore, neither *satya*, real like the fabric and at the same time it is not *tuccha*, non-existent, nor is it *mithyā*, false. It is a real shirt, but it is not real like the fabric. The weight of the shirt is the weight of the fabric. Therefore, fabric is *satya,* real, while the shirt is neither real nor unreal. Shirt is only a *nāma*, a name with a corresponding *rūpa*, form of the fabric. Similarly, the whole *jagat* is the names and forms of *Bhagavān*. That is why *Bhagavān* has many names and many forms.

JAGAT IS ONLY THE NAMES AND FORMS OF BHAGAVĀN

In fact, all that is here is only names, and the names reveal *Bhagavān*. For example, fabric is only a name, the truth of it being yarn. And yarn is another name, because it is but fibers. Fibers are but molecules, molecules are atoms and atoms are particles. Particles are mere concepts and concepts are nothing but one's consciousness. Knowledge is consciousness, but consciousness is not knowledge. This knowledge alone manifests as the *jagat*. This total knowledge is the material cause and also the maker. *Īśvara*, the Lord is both the maker and the material and hence the *jagat* is a manifestation of *Īśvara*. Manifestation means, it is not separate from the material. It is an intelligent manifestation, like the shirt which is a manifestation of the fabric, even though here an intelligent but separate tailor is involved, unlike the intelligent manifestation of the *jagat*.

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This manifestation of the creator is like one's own dream. In sleep there is no *jagat*. Then you wake up partially, you dream. In the dream the mind is awake partially, but at the same time, it is not awake to the body, to the senses, and to the world. You are awake only to your own knowledge and memories. You have the complete power to create the dream world. There is no big effort required to create mountains and trees in dream. You just think of mountains and the mountains are there. Think of flowers and flowers are there. It is effortless. Whatever is thought of, is something that is known to you. A totally unknown thing cannot be thought of. Therefore, whatever is seen in dream is what is known. You may say, 'but, Swamiji, I thought of a turtle without a shell and with long legs.' You have seen a turtle and also long legs. So in this, you know all the components and out of these, you compose a dream. The material that is necessary is you. In fact, the knowledge and the material are one and the same.

There is also the power to create and this power is called *māyā-śakti*, *vaiṣṇavī-śakti*. You think, and it is all there. What a *śakti*! You have the power to create the dream world. In the dream your knowledge and power are manifest in the form of the dream world. Knowledge and power together is called *māyā* and it is located in you. The whole dream world is you. The stars are you. The space is you. The time is you. In fact, you do not create time and space in dream. You only think of stars and stars are there, along with time and space. They come together. You do not first create time and space, and then put the stars therein. Time, space and the world of objects manifest together and they collapse together. When one goes to sleep, the *jagat* collapses into sleep, along with time and space. There is nothing that is left over. In sleep the whole thing becomes unmanifest. On waking up it becomes *vyakta*, manifest and then becomes *avyakta*, unmanifest again. Thus the cycle goes on.

Similarly, *Īśvara* is all knowledge and all power, which is manifest in the form of *ākāśa*—space, *vāyu*—air, *agni*—fire,

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āpaḥ—waters, *pṛthivī*—earth, *oṣadayaḥ*—plants, *annam*—food and this *śarīra*—the body. This *śarīra* is made up of the physical body, *prāṇas*, the organs of knowledge, the organs of action and the mind. All these, that is, the individual and the total are the manifestations of *Parameśvara*. Now where is *Īśvara* located? It is not that *Īśvara* is everywhere, but everything is *Īśvara*. All knowledge is *Īśvara,* space is *Īśvara*, and along with space comes time which is also *Īśvara*. Air is *Īśvara,* fire is *Īśvara,* water is *Īśvara,* earth is *Īśvara,* body is *Īśvara,* thought is *Īśvara,* the *prāṇa* is *Īśvara,* everything is *Īśvara*. The one who is conscious of everything, that consciousness, is indeed *Īśvara*, because, without consciousness there is no knowledge. Knowledge is *Īśvara*, knowledge is consciousness. Therefore, knowledge is like the shirt, while consciousness is like the fabric, the truth of knowledge. Consciousness is the truth of *Īśvara* and that consciousness is you. That is why there is oneness. This is *nirguṇa*, *nirākāra*, *Īśvara*. That consciousness is the truth of knowledge, there being no knowledge without consciousness but consciousness is not knowledge.

You are that consciousness, but as an individual your knowledge is limited, whereas, the knowledge of *Īśvara* is total. The individual is the manifest form of *Īśvara*. The limitless knowledge of *Īśvara* is also consciousness and the limited knowledge of the individual is also consciousness. This is like the wave and the ocean, wherein, both are nothing but water. In that sense alone, when it is said that, 'you are *Īśvara*,' it does not mean, that you are all knowledge, that is, omniscient. Your knowledge is limited and you are looking at consciousness through an individual's mind which has limited knowledge. Therefore, you are an individual. But when you say 'I,' you mean essentially consciousness, and this is the truth of *Īśvara*. Shirt exists but it is not *satya*, real. It is neither false nor non-existent. It is in between, *anirvacanīya*, meaning what cannot be categorically said to be *satya*, real, and what cannot be dismissed as *tuccha*, false. It is called *mithyā*. Shirt is *mithyā*. It is the manifestation of *Īśvara*.

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When you say *Bhagavān*, He is the one who has total knowledge and total power. But when you say 'I am a *jīva*' you are one with limited knowledge and limited power.

THE MEANING OF THE WORD BHAGAVĀN

The one who has *bala*, strength, is *balavān*. The one who has *guṇa*, good qualities, is *guṇavān* and the one who has *dhana*, wealth, is *dhanavān*. Similarly, the one who has *bhaga* is called *Bhagavān*. The word *bhaga* is traditionally understood as the six-fold virtues[1] in absolute measure. They are: *jñāna*—all knowledge; *vairāgya*—total dispassion; *vīrya*—the capacity to create, sustain and resolve; *yaśas*—absolute fame; *śrī*—all wealth; and *aiśvarya*—overlordship. These are known as *bhaga*.

The knowledge of *Bhagavān* is total and absolute, that means, it is free from any ignorance. The one who has total knowledge, does not require a mind, nor the senses, nor the means of knowledge to know. When there is mind, as in the case of an individual, ignorance would always be there. Thus, whoever is endowed with a mind to know, cannot be *Bhagavān*. The individual *jīva* has only limited knowledge and limited power. Absolute and total dispassion is called *vairāgya*, and the one who has this dispassion has no longing or insecurity. But the individual has only limited *vairāgya*, like after eating a banana, the peel is thrown away. There is no *rāga* or *dveṣa*, like or dislike towards the peel. Hence, there is *vairāgya* towards it. Similarly, an adult has neither likes nor dislikes towards balloons '*na dveṣṭi na kāṅkṣati*.' This is *vairāgya*.

Vīrya is absolute power and this absolute power rests in *Bhagavān*. It is the capacity to create, to sustain and to resolve, whereas, the individual *jīva*, has only limited power. All glories belong to Him and they are absolute or *samagraṃ yaśas*. That the

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[1] ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः।
ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा।। *Vi.Pu.6.5.74*

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eyes can see is a glory. That one can sing is a glory. All these possibilities are certain capacities that people have and they are all nothing but the glories of *Īśvara*. Every story, every glory is the glory of *Īśvara* alone. *Bhagavān* has total wealth, *śrī*. When all that is manifest here is *Īśvara*, where is individual wealth? Our wealth is only what *Bhagavān* has given us. Children, home, real estate, one's capacity to earn are all wealth and it is all given to us. It is the *prasāda* of *Bhagavān*, within His infrastructure called the *jagat* and it does not belong to us.

Total overlordship, *aiśvarya*, also belongs to the Lord. *Īśvarasya bhāva*, the nature of the Lord, the capacity to lord over and to be in control is *aiśvarya*. A plant, because of lack of water, is dying and you experience your *aiśvarya*, when you take care or do not take care of it. Take for instance, an ant that has fallen into the water and is struggling for life. There is a chance, to feel your *aiśvarya,* overlordship and help the ant to get out of the puddle. The same ant can be left in the puddle, saying that it is its own *karma*. In case, the same ant somehow escapes and gets into your ear, then there is no more *aiśvarya*. That is why, we are not *Īśvara*. *Īśvara* has *samagra aiśvarya*. He is one who is not caused nor ruled by anyone, and who is not subject to the laws of someone else. These six absolute virtues constitute *bhaga* and the one who has these six-fold *bhaga* is called *Bhagavān*.

Īśvara is everything and everything constitutes the various forms of *Īśvara*. When we say form, it can be further reduced to another form and finally what is there, is only the cause of all, the Lord, and all that which was reduced to the Lord were but names, sustained by the same lord. That is to say that a name is recognized with a form. All forms are manifestations, as we have seen, of *Īśvara*. If all forms are *Īśvara*, then they are but *Īśvara*. As the forms are countless, the names are also countless. Thus, *Īśvara* has infinite names, though only a thousand are given here. Names are but words and certain words, when understood, reveal *Īśvara*, like

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the word 'pot' reveals the object 'pot.' But we find that none of the known words can really reveal *Īśvara*.

Therefore, we have some special words which reveal the nature of *Īśvara* and these words are three-fold —
(1) Words which reveal the essential nature of *Īśvara*, like *satya*, meaning that which exists in all the three periods of time.
(2) Words which reveal *Īśvara*, as the cause of the *jagat*. All that is here is *Īśvara*, and who is both the father and mother. *Īśvara* is 'He' from the stand-point of the maker, the efficient cause and 'She' from the stand-point of the material cause, as the one who is manifest in the form of the *jagat*.
(3) Words which indicate the manifest form, as even the form of an *avatāra*. Keeping *māyā* under His control, *Īśvara* is manifest in special forms like *Śrī Rāma*, *Śrī Kṛṣṇa* and so on.

So all these three sets of names constitute the *sahasranāma*, the thousand names of the Lord *Viṣṇu*. The first two sets of names are common to every *sahasranāma*. Only the third set differs, in that, it has special words for that particular form. Names like *Viṣṇu, Śiva, Nārāyaṇa* are all words that are used for *Parameśvara*.

There are many *sahasranāmas* that are available, like the *Lakṣmī-sahasranāma*, *Śiva-sahasranāma*, *Gaṇeśa-sahasranāma*, *Dakṣiṇāmūrti-sahasranāma, Subrahmaṇya-sahasranāma,* and so on, but the most popular of them are the *Viṣṇu-sahasranāma* and the *Lalitā-sahasranāma*. But, when merely the word *Sahasranāma* is used, it refers to the *Viṣṇu-sahasranāma* which is the 149th *adhyāya* of the *Anuśāsana-parva* of the *Mahābhārata*. Tradition holds that it was composed by *Sanaka*, and was given to *Bhīṣma*. *Bhīṣma*, in turn, recited it to the *Pāṇḍavas* in the presence of *Bhagavān Śrī Kṛṣṇa*. At the end of the war, *Yudhiṣṭhira*, the eldest of the *Pāṇḍavas*, approached *Bhīṣma* who was lying on a bed of arrows waiting for death, and asked him 'who is the supreme Lord of all, who is the refuge of all and by praising and worshipping whom, one gains all that is good

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and the ultimate end?' In answer to this question *Bhīṣma* gave the *Viṣṇu-sahasranāma*. This is how the *Mahābhārata* introduces the advent of these thousand names of the Lord.

The importance of the *Viṣṇu-sahasranāma* is further enhanced by the fact, that a person, no less than *Bhagavān Śrī Śaṅkarācārya* had written an elaborate commentary, for each of the *nāmas*. The tradition goes, that when *Śrī Śaṅkarācārya* wanted to write his first commentary on the *Upaniṣads*, he asked one of his disciples to bring the *Taittirīyopaniṣad*, but the disciple brought the manuscripts of the *Viṣṇu-sahasranāma*. This was repeated a second and a third time. *Śrī Śaṅkarācārya* felt, that this was ordained by the Lord himself and therefore he wrote his commentary on the *Viṣṇu-sahasranāma* first, before undertaking other *bhāṣya* works. *Śrī Śaṅkarācārya* himself has written three invocatory *ślokas*, before commencing his commentary. In the first verse, he salutes *Śrī Kṛṣṇa* as *param brahma*, *ātmā* and also as the *guru*. In the second verse, he salutes Sage *Vyāsa,* the author of this *sahasranāma* and in the third verse, he praises the *sahasranāma* itself. He also gives the reason for undertaking the explanation of these *nāmas*.

सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकारिणे।
नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ।।

saccidānandarūpāya kṛṣṇāyākliṣṭakāriṇe |
namo vedāntavedyāya gurave buddhisākṣiṇe | |

Salutation to *Śrī Kṛṣṇa*, whose nature is *sat*, *cit* and *ānanda*, who acts effortlessly, who is to be known through *Vedānta*, who is (in the form of one's) *guru* and who is the witness of the intellect.

कृष्णद्वैपायनं व्यासं सर्वलोकहिते रतम्।
वेदाब्जभास्करं वन्दे शमादिनिलयं मुनिम् ।।

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kṛṣṇadvaipāyanaṃ vyāsaṃ sarvalokahite ratam |[1]
vedābjabhāskaraṃ vande śamādinilayaṃ munim ||

I salute the sage *Kṛṣṇadvaipāyana Vyāsa*,[2] who is desirous of the welfare of all beings, who is the sun to the lotus of the *Vedas* and who is an abode of the qualities like self-mastery and so on.

सहस्रमूर्तेः पुरुषोत्तमस्य सहस्रनेत्राननपादबाहोः ।
सहस्रनाम्नां स्तवनं प्रशस्तं निरुच्यते जन्मजरादिशान्त्यै ॥

sahasramūrteḥ puruṣottamasya
sahasranetrānanapādabāhoḥ |
sahasranāmnāṃ stavanaṃ praśastaṃ
nirucyatē janmajarādiśāntyai ||

The praiseworthy hymn of the thousand names of *puruṣottama*, who has thousands of forms and thousands of eyes, mouths, feet and arms, is commented upon for the cessation of birth, old age and so on.

Traditionally, all the following verses are chanted before the actual *pārāyaṇa* of the *Viṣṇu-sahasranāma-stotra*, even though only the thirteen verses from the 6th to the 18th are found in the *Mahābhārata*. Similarly, there are 33 verses (34 together with the verse starting with '*vanamālī....*') chanted after the *pārāyaṇa* of the *stotra*, totally constituting 171 verses (29 +108+34) of which only 142 verses (13+107+22) are from the 149th *adhyāya* of the *Anuśāsana-parva* of the *Mahābhārata*.

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[1] Alternate readings for '*sarva-loka-hite ratam*' are, '*sarva-bhūta-hite ratam* and *sarva-loka-hitaiṣiṇam*.'
[2] Sage *Vyāsa* is known as *Kṛṣṇa-dvaipāyana*, because he had a dark complexion and also because he was born in a *dvīpa*, island.

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PŪRVABHĀGA

ओं शुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजम्।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये।। १ ।।

Oṃ śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam |
prasannavadanaṃ dhyāyet sarvavighnopaśāntaye | | 1

One should meditate on Him who wears white dress, who is all-pervasive, of the colour of the moon, who has four arms and a tranquil face, for the cessation of obstacles.

This verse is generally chanted as a prayer, to invoke the grace of Lord *Gaṇeśa,* before undertaking any work. The Lord is invoked both as *Vighnarāja* and also as *Vighnahara*.

Every action attracts two types of results—one that is *dṛṣṭa*, seen, and the other that is *adṛṣṭa*, not seen. *Dṛṣṭa-phala* is enjoyed immediately, whereas, the *adṛṣṭa-phala* is enjoyed much later—either in this birth or in other births.

A human being is endowed with a free will. That free will can be used to do what is right, *dharma*. Then, the person incurs an *adṛṣṭa-phala* called *puṇya* which in turn manifests as circumstances which will give *sukha*. Or, the free will can be abused to hurt other living beings or other human beings and go against what is right, *dharma*, and thus incur an *adṛṣṭa-phala* called *pāpa*. This manifests as circumstances that would give rise to *duḥkha*.

So, the *puṇya* and *pāpa* stand in the account of the *jīva*, the individual, as long as one looks upon oneself as a limited person, as a doer and enjoyer. In accordance to one's *karma*, a person is born at a particular place and time, with a particular parentage and culture. All the *karma-phala* standing in one's name cannot be fulfilled in one given birth. A human birth is a mixture of both

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puṇya and *pāpa* and every experience has both *puṇya* and *pāpa*. Thus, the whole life is a mixture of *puṇya* and *pāpa*. One keeps exhausting the *puṇya* or *pāpa* on the one hand and on the other hand adds a little more *puṇya* or *pāpa* in one's life.

The results of action are according to the law of *karma*, which is the manifestation of *Īśvara*. When one looks at the Lord as the giver of the results of action, He is the presiding deity of the law of *karma*, and thereby, becomes the giver of the result of action. The law itself is *Bhagavān*. The individual *jīva* is a *kartā* and when one performs actions, the results are given, by the Lord. But the law of means and ends, is presided over by *Īśvara* and with reference to that, the Lord is called *karmādhyakṣa* and as the giver of the fruits of action, He is called *karma-phala-dātā*.

The Lord is called *Vighnarājā*, the one who presides over the obstacles '*vighnānāṃ rājā*.' He is the one who throws the obstacles when he gives us the result of our *pāpa*. We invoke the grace of this 'obstacle-thrower,' asking Him to remove the obstacles. This is a well-directed prayer. *Īśvara* is invoked not only as *Vighnarāja*, but He is invoked also as *Vighnahara*, the one who removes the obstacles. This is when one invokes His grace, asking 'please remove the *pāpa* of all my commissions known and unknown to me.' What one has done in this life or in other lives, is not known to one, and what is there in store for one also is not known. Every day the *prārabhdha-karma* is unfolding itself in the form of various obstacles. So one prays to Him for the removal of all the obstacles.

All the obstacles that an individual meets in life with reference to any pursuit, fall into one of the three categories. They can be i. *ādhyātmika*—obstacles centered on oneself like mental disturbances, lack of concentration, anger, stomach-ache and so on. ii. *ādhibhautika*—obstacles caused by disturbances in the immediate enviornment, like the barking of dogs, mosquitoes and so on. (It also includes the people who irritate you). and iii. *ādhidaivika*—obstacles caused by natural forces like

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earthquakes, storms and cyclones. The last category is one over which we have no control. These are the obstacles in one's pursuits. Therefore, Lord *Gaṇeśa* is invoked as *Vighnahara* to bless by removing the obstacles. So, at the beginning of any endeavour, *dhyāyet*, may one think of the Lord, meditate upon Him as *Vighnahara*, *sarva-vighna-upaśāntaye*, for the removal of all the obstacles.

Here the form of the Lord is described, for the purpose of visualization. The Lord is given a form in which He is invoked. We do not worship the form. We only worship the Lord for whom a form is given.

He is *śukla-ambara-dhara*, the one who wears white clothes. He is *viṣṇu*, all-pervasive and *śaśi-varṇa*, of the colour of the moon. That is, he is not scorching but pleasant to think about. The very thought of Him, makes one hopeful and makes all the *tāpas*, the afflictions of the individual go away. He is *caturbhuja*, has four hands and *prasanna-vadana*, a smiling, tranquil face. The Lord is *pūrṇa*, fullness, wholeness, and that is indicated by the smile. This description attributed to Lord *Gaṇeśa* can also be of Lord *Viṣṇu* Himself.

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम्।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम्।। २ ।।

vyāsaṃ vasiṣṭhanaptāraṃ śakteḥ pautramakalmaṣam।
parāśarātmajaṃ vande śukatātaṃ taponidhim।। 2

I salute Sage *Vyāsa*, the great grandson of Sage *Vasiṣṭha*, the grandson of Sage *Śakti*, the son of Sage *Parāśara* and the father of Sage *Śuka* and who is (by himself) an abode of *tapas* and who is blemishless.

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः।। ३ ।।

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vyāsāya viṣṇurūpāya vyāsarūpāya viṣṇave |
namo vai brahmanidhaye vāsiṣṭhāya namo namaḥ || *3*

Salutations to *Vyāsa*, who is in the form of *Viṣṇu* and to *Viṣṇu*, who is in the form of *Vyāsa*. Salutations again and again to him, who is an abode of the *Vedas* and who is of the lineage of *Vasiṣṭha*.

अविकाराय शुद्धाय नित्याय परमात्मने।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे।। ४।।

avikārāya śuddhāya nityāya paramātmane |
sadaikarūparūpāya viṣṇave sarvajiṣṇave || *4*

(Salutations) to Lord *Viṣṇu*, who is the *paramātmā*, changeless, pure, timeless, always of the same nature and victorious over everyone.

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात्।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे।। ५ ।।
ओं नमो विष्णवे प्रभविष्णवे।।

yasya smaraṇamātreṇa janmasaṃsārabandhanāt |
vimucyate namastasmai viṣṇave prabhaviṣṇave || *5*
oṃ namo viṣṇave prabhaviṣṇave ||

(Salutations) to Lord *Viṣṇu* who is almighty and by remembering whom, one is liberated from the bondage of *saṃsāra*.

The *Viṣṇu-sahasranāma* itself is a *stuti*, a praise of the Lord. The following few verses are in the form of a dialogue giving the background of how the *Viṣṇu-sahasranāma* came about. They serve to show us, the importance of the *Viṣṇu-sahasranāma*.

The *Mahābhāratha* is presented as a dialogue between *Ugraśravas*, the son of *Romaharṣaṇa*, otherwise known as *Sūtapaurāṇika* or *Sūtaputra* and a group of *Maharṣis* headed by *Śaunaka*. These *rṣis* were performing a *yāga* lasting for years

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(*dīrgha-satra*) in the *Naimiśāraṇya* forest. When *Ugraśravas* had come to visit them, they requested him to narrate to them anything new that he had come across in the course of his travels, which may be useful to them. He tells them the *Mahābhārata* story, which he says he had the pleasure of hearing from Sage *Vaiśampāyana*. *Vaiśampāyana,* who had got it from Sage *Veda-vyāsa* himself, was telling this story to *Janamejaya,* the son of King *Parīkṣit,* when he was doing a *sarpa-yāga*. Thus, this is a dialogue between *Ugraśravas* and Sage *Śaunaka* in which there is a dialogue between *Vaiśampāyana* and *Janamejaya*. *Vaiśampāyana* now brings out the dialogue between *Yudhiṣṭhira* and *Bhīṣma*, which is relevant here. In the *Purāṇās* and the *Itihāsas*, like the *Mahābhārata* and the *Rāmāyaṇa*, only direct speech is used and hence in keeping with that, it is said *uvāca*.

श्रीवैशंपायनः उवाच
श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत।। ६ ।।

śrīvaiśampāyana uvāca
śrutvā dharmānaśeṣeṇa pāvanāni ca sarvaśaḥ |
yudhiṣṭhiraḥ śāntanavaṃ punarevābhyabhāṣata | | 6

Śrī Vaiśampāyana said: Having heard all the *dharmas* without exception and also the acts that purify, in all ways, *Yudhiṣṭhira* again addressed (*Bhīṣma*) the son of *Śantanu*.

Dharmān aśeṣeṇa śrutvā—*Yudhiṣṭhira* had heard about all the *dharmas*, the *karmas* which are instrumental in gaining *abhyudaya*—results in this world and later and *niśśreyas*, that is, *mokṣa*. He had heard about all the *karmas* without exception, in the form of *vidhi* and *niṣedha*—enjoined and prohibited, for gaining all the *puruṣārthas*. *Pāvanāni ca sarvaśaḥ śrutvā*—He had also heard the *prāyaścitta-karmas* that purify in all ways. Different rituals and prayers are used to purify one from the hold of likes and dislikes and also to neutralize the *pāpas* to the extent that

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they can be neutralized. They are all *dharmas*, which are told in the *Vedas*. So *vaidika-karmas*, which are in keeping with the *Vedas*.

Having listened to all this, *Yudhiṣṭhira* felt that there was still something left out. He wanted to know a *sādhana* that would be *sakala-puruṣārtha-sādhana*—capable of achieving all the *puruṣārthas*, *sukha-saṃpādya*—easy to follow and enjoyable, *alpa-prayāsa*—with very little exertion, but *analpa-phala*—capable of attaining a great result, *bhūma-phala*. Such a result can only be *mokṣa*. Therefore, he again questioned *Bhīṣma*, the son of *Śantanu*. *Śantanu's apatya*, son, is *Śāntanava*.

युधिष्ठिर उवाच
किमेकं दैवतं लोके किं वाऽप्येकं परायणम्।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम्।। ७ ।।

yudhiṣṭhira uvāca
kimekaṃ daivataṃ loke kiṃ vā'pyekaṃ parāyaṇam ।
stuvantaḥ kaṃ kamarcantaḥ
prāpnuyurmānavāḥ śubham ।। 7

Yudhiṣṭhira said: What is that one Lord spoken of in all the *śāstras*? Which is the ultimate goal? Knowing and worshipping whom, would human beings gain auspiciousness?

Yudhiṣṭhira asks *Bhīṣma* the following six questions. For all the questions *Bhīṣma* will point out *Nārāyaṇa* as the one answer and then give the thousand names of the Lord. Even though tradition makes it out as six separate questions, all of them are interconnected.

His first question is, *loke kim ekaṃ daivatam*—what is that one *devatā*, one Lord, that is spoken of in all the *śāstras*, by whose order alone all the other *devatās* function? Here, the word *loka* is derived as *lokyate anena*—that by which one gains knowledge.

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Thus it refers to the *vidyā-sthānas*,[1] the *śāstras*, which are the sources of knowledge.

Loke kim ekaṃ parāyaṇam—What is that *param ayanam*, that ultimate end mentioned in all the *śāstras*? Which is *prāpyaṃ sthānam*, that one end to be accomplished by all, and gaining which there is no other end to be accomplished? What is that end, knowing which, *bhidyate hṛdaya-granthiḥ*—the knots of the heart are broken, *chidyante sarva-saṃśayāḥ*—all the doubts are resolved, *kṣīyante ca asya karmāṇi*—one's *karmas* are all destroyed and there is no more rebirth? (*Mu.Up.2.2.8*). What is that knowing which, *mokṣa* characterised by limitless *ānanda*, is gained and there is no more fear from anything, because there is no second thing? What is that entering which, there is no coming back and knowing which one becomes that itself? What is that leaving which there is no other path for human beings? That can only be one thing, *brahman*, because the *upaniṣads* say, '*brahmavid brahmaiva bhavati*—the knower of *Brahman* becomes *Brahman* itself' (*Mu.Up.3.2.9*). Thus the ultimate end in life is asked as the second question.

Tell me that one Lord, knowing and understanding whom, *stuvantaḥ*—praising whose glories, *arcantaḥ*—seeking and worshipping whom, *mānavāḥ śubhaṃ prāpnuyuḥ*—human beings will gain auspiciousness, both in the form of *svarga* and *mokṣa*.

को धर्मः सर्वधर्माणां भवतः परमो मतः।
किं जपन् मुच्यते जन्तुः जन्मसंसारबन्धनात्।। ८ ।।

ko dharmaḥ sarvadharmāṇāṃ bhavataḥ paramo mataḥ |
kiṃ japan mucyate jantuḥ janmasaṃsārabandhanāt || 8

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[1] अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः। पुराणं धर्मशास्त्रं च विद्या ह्येताश्चतुर्दश।।
The 14 *vidyā-sthānas* are the four *Vedas* – *Ṛk*, *Yajus*, *Sāma* and *Atharvaṇa* with their six *aṅgas* – *śikṣā*, *vyākaraṇa*, *nirukta*, *chandas*, *jyotiṣa* and *kalpa* together with *mīmāṃsā*, *nyāya*, *purāṇa* and the *dharmaśāstra*.

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According to you, which is the highest *dharma* among all the *dharmas*? Chanting which does a *jīva* get freed from the bondage of *saṃsāra*, fraught with (repeated) births?

Sarva-dharmāṇām—among all the *dharmas* that you have told me, which according to your view, is the *parama dharma*, the highest means, by which one can accomplish the ultimate end? To achieve the ultimate end, what is the ultimate means?

Kiṃ japan—chanting and repeating which *mantra*, *jantu*—the *jīva* born of ignorance, *janma-saṃsāra-bandhanāt mucyate*—would accomplish the end, which is a release from the bonds of *saṃsāra*, a release from this life of becoming? *Janma*, birth, stands for all the effects of ignorance. So, what *japa* would release a human being from ignorance and the bondages caused by its effects?

Japa can be *ucca*—loud, *upāṃśu*—soft, *mānasa*—totally mental. Though, *Yudhiṣṭhira* asked about release from bondage of *saṃsāra*, because this is the highest result that can be gained by a human being, all other results are also included in this. As this is a *stuti-karma*, a prayer of praise of the Lord, *Śaṅkara* points out that it is capable of making one gain the other results also. Thus if a householder wants to repeat the *Viṣṇu-sahasranāma* for the gain of some *artha* and *kāma*, for the gain of his own welfare here and hereafter within *saṃsāra*—he is sure to gain them as a *karma-phala*.

Thus, *Yudhiṣṭhira* asked six questions and the answers to these are being given by *Śrī Bhīṣma*.

श्रीभीष्म उवाच

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम्।

स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः।। ९ ।।

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śrībhīṣma uvāca
jagatprabhuṃ devadevamanantaṃ puruṣottamam |
stuvannāmasahasreṇa puruṣaḥ satatotthitaḥ | | 9

Śrī Bhīṣma replied: Praising by the thousand names, (Him who is) the Lord of the *jagat*, Lord of all the gods, limitless and the supreme person, the human being who is ever committed (goes beyond all sorrow).[1]

Yudhiṣṭhira asked six questions in all. In essence, his question is, what is the means by which a *jīva* gets released from the bondage of *saṃsāra*? The word *Bhīṣma* means frightening. *Bhīṣma* is a cause of terror to all his enemies, those that are outside and also those that are inside the mind. The enemies inside are desire, anger and so on. They are afraid of him and do not come to him. The enemies outside also do not come to *Bhīṣma* since he is invincible.

Yudhiṣṭhira wanted to know, 'who is that one God?' He is *jagat-prabhu*, the lord of the entire *jagat*. The *jagat* includes the body-mind-sense-complex of the individual. Worship is always to the Lord as the *nimitta-kāraṇa* and not to the *upādāna-kāraṇa*. Even when we worship the *māyā-śakti* as *Devi*, still, it is along with the *nimitta-kāraṇa*. When a name and form is worshipped, it is nothing but the material cause. Still, it becomes the *ālambana*, a symbol, for worshipping the *nimitta-kāraṇa*. When a person has discovered something, we congratulate him only by shaking his hand. Though it is not the hands that discovered, one can convey the message to the person through the shake of the hand. *Īśvara* is the ruler of the entire *jagat* which is in the form of the movable and immovable. He alone delegates powers to all the other *devatās*. They are only executives of the orders of the ultimate boss, *Parameśvara*.

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[1] Traditionally, this verse is considered *Bhīśma*'s answer to the 6th question of *Yudhiṣṭhira* – 'what is to be chanted for liberation?'– found in verse 3.

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Every *devatā* is *Īśvara*. *Īśvara* is manifest in the form of this *jagat*. We look at this *jagat* made up of various forms and colours, through our eyes. Our eyes are also a part of the *jagat*. That all eyes can see and see the colours and forms in the same way is because of the law that governs the eyes. At the total level, *Īśvara* is not only the eyes, but also the law behind the eyes. Thus, when *Īśvara* is viewed through the eyes that see, He becomes the *adhiṣṭhāna-devatā*, the presiding deity of the eyes, that is, the law and the phenomenon of sight, which the eyes are capable of. When you look at *Īśvara* from this stand-point, *Īśvara* becomes a *devatā*, that is, *āditya*, the sun. This physical sun is only a symbol.

Similarly, the mind is presided over by the *candra-devatā*, the moon. The *buddhi* has the capacity of rational thinking and discrimination. So, when we look at the Lord through this phenomenon, this phenomenon becomes a *devatā*. The strength in the hands and legs has a *devatā*. When you look at *Parameśvara*, through all these phenomena, then it is the law in total form. *Parameśvara* is *deva-deva*, the Lord of all the *devatās*, the one whose power alone is delegated to all these *devatās*. The *devatās* are all included in *Īśvara*.

He is *ananta*, limitless, being both the *nimitta-kāraṇa* and *upādāna-kāraṇa*. He is limitless in terms of space, time and objects. We cannot really say, '*Īśvara* and. . .' because there is nothing other than *Īśvara*.

He is the *puruṣottama*, one who is all-pervasive and *kṣara-akṣarābhyāṃ kārya-kāraṇābhyām utkṛṣṭaḥ*. *Īśvara*, in the form of this manifest *jagat*, is called *kṣara-puruṣa* and after resolution and before creation, in the form of the unmanifest *jagat* when it is in the causal state, is called the *akṣara-puruṣa*. But, in His own nature, He is above *akṣara* and *kṣara*—above cause and effect.

Satata-utthitaḥ puruṣaḥ—the human being who is always committed, *nāma-sahasreṇa stuvan*—by praising the Lord, singing His glories, with these thousand names, *sarva-*

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duḥkhātigaḥ bhavet—would go beyond all sorrow. The words '*sarva-duḥkhātigaḥ bhavet*' are to be brought in from verse eleven. It does not mean that one would be free from sorrows or that one can bypass them. One goes through the *duḥkhas* without being affected by them.

To praise *Parameśvara* is to understand Him, and wherever any glory is seen, it is to be understood to be the glory of *Parameśvara* alone. That means, that only by understanding Him, one can praise him. Without understanding, any praise is not a praise and with understanding, the praise becomes knowledge. When you understand the usefulness of a particular software, then, the software is praised. So, where there is knowledge, there is praise. The beauty of understanding *Iśvara,* results in endless admiration and awe, and the realisation that one does not really have the capacity to praise the Lord, who is limitless.

The only altar of praise is *Īśvara*. *Īśvara* alone is all *yaśas*, glory. Every glory that you can praise or talk about, belongs to *Īśvara*. So the only altar of *stuti*, praise is *Īśvara*. When you praise *Īśvara*, anything that you say in terms of praise, always falls flat, because it is like a great mathematician who is being praised by his illiterate driver. The praise falls flat, because, the one who praises is not qualified enough to praise. How can this limited *jīva*, being limited in every way, praise *Īśvara*? Now the only altar of praise is *Īśvara* and only a person who is a *sarvajña*, all-knowing, like *Īśvara* can praise *Īśvara*. But a second *sarvajña*, is not there. Thus, we cannot flatter *Īśvara*, because anything that we say is always far less than what *Īśvara* is. So our praise is only from the standpoint of our own understanding.

How does praising *Īśvara* help us? It helps us to recognize a reality, that any praise that is received by a person, is the praise of *Īśvara*. The praise of *Īśvara* makes me recognize the reality, that, all that is worthy of praise—worthy of praise not only in me, but also in everyone else—is *Īśvara* alone. So, by praising and praying to Him, the Lord, the thinking people, the *jīvas*, will gain *śubha*,

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auspiciousness. Then, there is nothing more for them to be accomplished and all their struggles will be over. *Viṣṇu-sahasranāma* is a prayer. It is meant to get rid of troubles here in this world and it is also a means to gain *mokṣa*.

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम्।
ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च।। १० ।।

tameva cārcayannityaṃ bhaktyā puruṣamavyayam |
dhyāyan stuvan namasyaṃśca yajamānastameva ca || *10*

By always worshipping that imperishable Lord with devotion, meditating on Him, praising Him and by bowing down to Him, the worshipper (goes beyond all sorrow).[1]

In this verse, the Lord is further pointed out as the *avyaya-puruṣa*. *Puri śayanāt, pūrṇatvāt puruṣaḥ*. He is one who obtains as the *antaryāmī*, *parātmā* in the body which is like a city. He is all-pervasive and ever full. He is *avyaya*, *vināśa-vikriyā-rahita*—free from destruction and change, free from waxing and waning. *Tam eva ca arcayan nityam*—worshipping Him alone always. Relating to the Lord, worshipping Him, can be done in a three-fold way, *kāyika*, *vācika* and *mānasa*. The action is willed by the *kartā*, the doer and hence it is called *karma*. Where there is no will involved, it is not called *karma*, because, it is more a reaction than an action. Prayer is a *karma*. Anything that comes from the *kartā* is a *karma*. The three kinds are pointed out by saying *dhyāyan manasā*—meditating, *stuvan vacasā*—praising orally, *namasyan kāyena*—bowing down physically.

Kāyikaṃ karma—This is an action, a ritual which is performed physically. It is related to *saguṇa-brahma*, that is, related to the Lord, as endowed with a form and attributes. There is an external altar of prayer, there is a *devatā*, and material is also involved. *Pūjā*, chanting *Śrīrudram* and doing *abhiṣeka* to Lord

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[1] Traditionally, this verse is considered *Bhīśma*'s answer to the 4th question – 'worshipping whom would one gain auspiciousness?'- found in verse 2.

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Śiva, rituals and so on, are all included in *kāyika-karma* and these actions produce results. In a ritual many people are involved and it also involves distribution of food, clothes and *dakṣiṇā*. If a person is unable to do the rituals by himself, somebody else can do the rituals for him, but still he alone becomes the *yajamāna*, the worshipper. So the *yajamāna* either performs the ritual himself, or gets it done through someone else.

Namasyan means doing *namaskāra* to the Lord and it stands for other *upacāras* also. *Namaskāra* is one such *upacāra*, in which the eight *aṅgas*, parts of the body, touch the ground. The chest, head, other parts of the body like the abdomen, feet, knees and hands—all these *aṅgas* of the body touch the ground.[1] Mind full of devotion and also *vāk* are counted as the last two. *Namaskāra* is a part of the ritual. Here, in the *kāyika* ritual, hands are involved in doing the *arcanā*. The *vāk* is also involved, because the names of the Lord are chanted during the *arcanā* and the mind is behind the *vāk*. Thus, in a *kāyika-karma* all the *karaṇas* are involved, the free will finds a full expression and so it is more fulfilling.

Vācikaṃ karma—this is an oral action, wherein no material is involved. The physical body is not involved but only *vāk*, the organ of speech, along with the mind is involved. Singing, praising, chanting, all of them come under *vācika-karma*. Here *stuti* includes *stutis* from the *Vedas* and *Purāṇas*, which one can chant or get someone else to chant. It has more of *dṛṣṭa-phala* and the result is immediate. There is less of *adṛṣṭa-phala*.

Mānasaṃ karma—The prayer can also be mental. A mental activity in which the Lord is involved, is called meditation. *Mānasa-karma* is purely a mental activity, where there is no involvement of the body or speech. Hence, only the *yajamāna* himself has to do it. Another person cannot do this for him.

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[1] उरसा शिरसा चैव मनसा वपुषा गिरा।
पद्भ्यां जानुभ्यां कराभ्यां नमस्कारो अष्टाङ्ग उच्यते।।

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When you repeat a *mantra* mentally, invoking the grace of the Lord, it is called meditation. But when the *mantra* is chanted either softly or loudly, it becomes a *vācika-karma*. Mentally doing *pūjā* to the Lord, wherein all the steps are involved, is also meditation. Thus, as long as *saguṇa-brahma* is involved and it is done mentally, it is called meditation.

In all the three types of worship the mind is resolved to a certain extent and hence that itself is *dṛṣṭa-phala*, immediate result. Since there is also prayer to *Īśvara*, *adṛṣṭa-phala* in the form of *puṇya* will also be there.

Thus worshipping the Lord by meditation, praise and *namaskāra*, *sarva-duḥkhātigaḥ bhavet*—one goes beyond all sorrow (brought in from verse eleven).

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम्।
लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत्।। ११ ।।

anādinidhanaṃ viṣṇuṃ sarvalokamaheśvaram |
lokādhyakṣaṃ stuvan nityaṃ sarvaduḥkhātigo bhavet | | *11*

By always praising *Viṣṇu*, who has no beginning or end, the Lord of all the worlds, the witness of the universe, one goes beyond sorrow.[1]

The Lord is *anādinidhana*. He has neither *ādi* nor *nidhana*, neither beginning nor end. He is therefore, the *anādi-kāraṇa*, the uncaused cause, that which is the cause and not the effect. So it is the *sarva-kāraṇa*, the cause of everything. Beginning, implies birth and it is an effect. End implies death. By saying that He has no beginning nor end, not only birth and death are negated, but also, all the other *bhāvavikāras*. The physical body *jāyate*—is born, *asti*—exists, *vardhate*—grows, *vipariṇamate*—undergoes modifications, that is, becomes an adult, *apakṣīyate*—declines and *vinaśyati*—

[1] Traditionally, this verse is considered *Bhīṣma*'s answer to the 3rd question– 'praising whom would one gain auspiciousness?' – found in verse 2.

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dies. Thus it has these six changes or *bhāvavikāras*. But the Lord does not have these changes.

He is *Viṣṇu*, the one who is all-pervasive, that is, who is inside and outside. He is *sarva-loka-maheśvara*, the Lord of the entire world. *Lokyate iti lokaḥ*—that which is known and experienced by you is *loka*. The various *lokas*, spheres of experience have their own *niyantās*, *īśvaras*, rulers like *Brahmāji*, *Indra*, *Varuṇa* and others. Being the ruler of all the *lokas* and also the rulers of those *lokas*, He is *sarva-loka-maheśvara*. He is the boss; all others are only executives of His law and order. He is also the *loka-adhyakṣa*, the witness of the entire world. He directly perceives the entire world through the *caitanya*, consciousness, which is His nature. As the *caitanya*, He illumines and blesses the whole world without any action, without being either involved in or affected by the world.

Stuvan nityam—always praising *Viṣṇu*. *Stuti* is a *vācika-karma* invoking the grace of the Lord. Here both the mental and oral activities are involved. He is not flattered by our praise, because the one who praises can never really praise the Lord. Anything that we say always falls short because the Lord is always much more than whatever we can say about Him. Further, all the words that are said and the one who says the words are all illumined by Him and all the words are made possible only by Him.

So, *taṃ nityaṃ stuvan sarva-duḥkhātigaḥ bhavet*—by always praising Him, one crosses all *duḥkhas*, sorrows. All the *duḥkhas* can be divided into three types. They are *ādhyātmika*—centred on oneself, one's body-mind-sense-complex; *ādhibhautika*—coming from outside or from other *jīvas* over which one has some control and *ādhidaivika*—from sources over which one has no control. *Śaṅkara* points out, that crossing all sorrow, is the general *phala* for *japa*, *arcana* and *stuti*.

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम्।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम्।। १२ ।।

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brahmaṇyaṃ sarvadharmajñaṃ lokānāṃ kīrtivardhanam |
lokanāthaṃ mahadbhūtaṃ sarvabhūtabhavodbhavam || 12

> (By always praising *Viṣṇu*), who is beneficial to *brahma*, and who is the knower of all *dharmas*, the enhancer of the fame of all beings, the Lord of all the worlds, the reality and the source of the existence of all beings, (one goes beyond sorrow).

The word *brahmaṇya* has many meanings and *Śaṅkara* points out, that all of them are relevant here. *Brahmaṇe hita*—the one who is beneficial to *Brahmāji*, the creator, because even *Brahmāji* worships Him for His blessings, in order to do his job properly. *Brahmaṇe*, *śrutaye hita*—beneficial to the *śruti*, the *Vedas*, because *brahma* means *Veda* also. What is the good that *Īśvara* does to the *śruti*? He makes the *śruti* valid. The *śruti* says '*svarga-kāmaḥ yajeta*,' '*putra-kāmaḥ yajeta*' and so on. It gives certain *karmas* as *sādhanas* for gaining *svarga*, *putra* and other objects of desire. When a person performs a particular *karma*, the Lord as the *karma-phala-dātā*, blesses the person with the result for that *karma*, thus making the words of the *śruti* valid. *Īśvara* has to uphold what is said in the *śruti*, because it is His own words.

Again He is *brāhmaṇāya hitaṃ*—a source of blessing to the *brāhmaṇas*, who have predominantly *sattva-guṇa*, follow a *Vedic* life, do the enjoined rituals and live a life of *dharma*. He is *tapase hitam*—beneficial to those who do *tapas*, who are contemplative.

Sarvān dharmān jānāti iti sarvadharmajñaḥ—He is all-knowing and therefore, knows all the *dharmas*. He is never confused about what is right and wrong. *Dharma-saṅkaṭa*, confusion of *dharma* is only for the *jīva*, never for the Lord.

Lokānāṃ kīrti-vardhanam—the one whose worship would make desirable fame grow. *Kīrti* is not popularity but fame and fame makes people proud. Accomplishments in terms of *sāttvika* learning, in terms of devotion and living a life of *dharma*—all these bring fame and this fame increases when they take refuge in

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the Lord. When they are filled with the devotion to the Lord, they are enlightened egos, that is, there is more *Bhagavān* and less of themselves. And so, their fame increases and they become a source of inspiration to others. Any glory is always within the order of *Īśvara* and hence the glory really belongs only to *Parameśvara*. When any glory is gained by anyone, only *Īśvara* should be acknowledged for it.

He is *lokanātha*, the Lord of the world. *Lokān īṣṭe*—He rules the world and takes care of everyone. When that is so, there is no *anātha*, orphan in the world. People say, 'we take care of orphans,' when they themselves are dependent on many others for their daily needs. Whether one has parents or not, one is an *anātha*, if one does not acknowledge the Lord as the *nātha* who takes care of everyone. No one is an orphan, if one acknowledges this fact. He is *lokanātha*, because *lokaiḥ nāthyate*, *yācyate*—is implored, looked upto by people for gaining the *puruṣārthas* they seek. The word *lokanātha* also means that He is the one who is desired by all beings, one who rules, lights up and blesses the world.

The Lord is the one who is always existent and as *Brahman*, the truth of everything, He is *mahad-bhūta*. *Sarveṣāṃ bhūtānāṃ yo bhavaḥ, saṃsāraḥ sa saṃsāraḥ yasmād udbhavati iti sarva-bhūta-bhava-udbhavaḥ*. All the *jīvas* are born according to their *karma*, because He is the giver of the fruits of action. All of them live in their own world with their body, mind and their senses, a world that is conducive for eking out their own *karma-phala*. Each being has its own fears and problems and they go through various experiences. So, the Lord is the *udbhava*, the cause for the *bhava* of all *bhūtas*, the cycle of births and sets of circumstances for each being to go through its *karma-phala*.

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरः सदा।। १३ ।।

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eṣa me sarvadharmāṇāṃ dharmo'dhikatamo mataḥ |
yadbhaktyā puṇḍarīkākṣaṃ stavair-arcennaraḥ sadā || 13

This is considered by me to be the superior *dharma* among all the *dharmas*, whereby a man always worships *Puṇḍarīkākṣa* by means of praises uttered with devotion.[1]

Yudhiṣṭhira wanted to know what is the greatest *dharma* according to *Bhiṣma*. So, *Bhiṣma* gives him the answer in this verse. There are many *dharmas* told by the *Vedas* and by elders, which are in keeping with the *Vedas*. *Sarva-dharmāṇām*—among all of them, *eṣaḥ dharmaḥ adhikatamaḥ*—this *dharma* is the best; *me mataḥ*—this is my view.

Yat naraḥ sadā arcet—whereby man always worships the Lord. How? *Stavaiḥ guṇa-saṅkīrtana-lakṣaṇaiḥ*—by means of praises that sing the glories of *Parameśvara*. *Bhīṣma* refers to Him here as *puṇḍarīkākṣa*. *Hṛdaya-puṇḍarīke prakāśamānaḥ puṇḍarīkākṣaḥ*—the one who shines in the lotus of our heart, that is, the *buddhi*, as *Vāsudeva*, the *ātmā*.

Worshipping the Lord and bringing the Lord into one's life is the greatest *dharma*. This is the best means for achieving the ultimate end. Through worship with commitment and devotion you bring *Īśvara* into your life. More of *Īśvara* in one's life means there is more reality, more objectivity in one's life, because *Īśvara* is the reality.

What is the superiority of this worship in the form of *guṇa-saṅkīrtana,* hymns of praise? This method of worship does not cause any harm to others, does not require another person or object and is not determined by considerations of time or place. If a *Vedic* ritual has to be done, a fire has to be lighted, various materials have to be gathered and various oblations have to be prepared. There may be ants, termites and also other insects in the firewood. It

[1] Traditionally, this verse is considered *Bhīśma*'s answer to the 5th question of *Yudhiṣṭhira* – 'which is the highest *dharma*?' – found in verse 3.

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would be *hiṃsā*, even if it is done without knowledge. Whereas, in this kind of worship, there is nothing else needed except oneself. Here it is only *stuti,* praise of the Lord, that is repeated. This *stuti* can be done loudly, softly or mentally. So what is accomplished by the rituals, can also be accomplished by *stuti*. This is not to put down the rituals, but a praise of the *Viṣṇu-sahasranāma*, so as to encourage people to chant the *Viṣṇu-sahasranāma*.

परमं यो महत्तेजः परमं यो महत्तपः।

परमं यो महद्ब्रह्म परमं यः परायणम्।। १४ ।।

paramaṃ yo mahattejaḥ paramaṃ yo mahattapaḥ |
paramaṃ yo mahadbrahma paramaṃ yaḥ parāyaṇam || *14*

He, who is the exalted and greatest light, the exalted and supreme ruler and the exalted limitless *Brahman*, is the ultimate goal.[1]

Bhīṣma tells *Yudhiṣṭhira*, 'Listen to what I am going to say. I am going to tell you the thousand words, names of *Viṣṇu*.'[2]

Yudhiṣṭhira asked 'What is the *ekaṃ parāyaṇam*, the one ultimate end?' This is the second question and it is being answered here.

He is *parama*, exalted and *mahat-tejas*, the greatest light. The sun, moon, stars and so on are the luminaries. Among all the shining objects the *mahat-tejas*, the greatest light is the *svaprakāśa-ātmā*, *paraṃ brahma*. That light is all-shining in terms of knowledge and *caitanya-lakṣaṇa*, limitless consciousness in terms of *svarūpa*. He is *sarva-avabhāsaka*, the illuminator of everything, but is not illumined by anything.

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[1] Traditionally, this verse is considered *Bhīśma*'s answer to the 2nd question of *Yudhiṣṭhira* – 'which is the ultimate end to be achieved?'– found in verse 2.
[2] Verses 9 to 12 form one sentence with the words '*yah* – who,' in the first three verses being connected to the '*tasya* – his' in verse 12.

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Śaṅkara quotes from the *śruti*, to explain this. *Yena sūryaḥ tapati tejasā iddhaḥ*[1]—that lighted by which the sun shines, that is spoken of by the *devas* as the *jyotiṣāṃ jyotiḥ*,[2] the light of all lights. Neither the sun nor the moon nor the stars nor the lightnings light up that *Brahman*. How can this fire light it? Everything shines after that self alone which is light of all lights. By its light alone all this shines.[3] 'Know that light, which obtains in the sun and lights up the entire world, that which obtains in the moon and the fire, to be mine alone,' says *Bhagavān* in the *Gītā*.[4]

He is the *paramaṃ mahat*, the exalted and the greatest *tapas*. *Tapati*, *ajñāpayati*, *īṣṭe iti tapaḥ*. He is the one who commands and controls. He ordains, rules everything. It is because of His *tapas*, mandate, order, that everything functions. It is because of His delegation of power that all the *devatās* work, that is, the eyes function, the ears function, everything moves the way it has to move. Due to His mandate alone, everything does what it has to do. Nobody can transgress that order. Even without knowledge, if you touch fire, the fire will burn. That is the order. So, He is the one whose order you cannot transgress, without getting the result given by the order itself.

Remaining inside all the *bhūtas* and in all the *lokas* as the *antaryāmī*, *Īśvara*, the *cetana ātmā* with His *māyā*, *yamayati*, rules.[5] *Bhīṣāsmāt*, because of fear of Him the wind keeps moving; the sun rises everyday in the eastern sky and does not change its course. *Agni* and *Indra* do their jobs. *Mṛtyu*, the Lord of death, does his job even though he has to keep jumping from place to

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[1] *Tai. Āraṇ.3.12.9*
[2] *Bṛ.Up.4.4.16*
[3] न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति।। *Mu.Up.2.2.10, Ka.Up.2.2.15, Śve. Up. 6.14*
[4] यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्।। *BG.15.12*
[5] य इमं च लोकं परं च लोकं सर्वाणि च भूताणि योऽन्तरो यमयति। *Bṛ.Up.3.7.1*

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place.[1] It is not really fear, but the tight order that makes each one of the planets to be in motion in its own orbit.

Or we can see it all as the dance of *Naṭarāja* and when the dancing stops, everything goes back to the Lord. *Naṭarāja* is not dancing in the *jagat*, but the dance is itself the *jagat*. Creation is motion and when the dancing stops, there is no creation, no *jagat*. The dancing Lord is the *jagat*, non-dancing is *pralaya*, dissolution, and then all motion stops.

He is *paramaṃ mahat brahma*. *Brahman* is that which is big. *Mahat brahma* means that it is bigger than the biggest and there is nothing bigger than that. Everything is within that, there being nothing other than that. Further, He is *parama*, He is pointed out by the *śruti* as *satyaṃ jñānam anantam*, the ultimate truth of everything and limitless in every way.

He alone is *parāyaṇa*, the ultimate end, the final destination. The word *parama* along with *parāyaṇa* shows that it is *punarāvṛtti-śaṅkā-rahita*—it is the final destination, where the journey of the *jīva* comes to an end and there is no coming back. Usually, every end is only a leaving point for a new beginning; every destination becomes the starting point for further destinations. If a person goes to *svarga-loka*, then that becomes the point from which he goes to *martya-loka*. What is the final destination? It should be one having reached which there is no going back. That is only *paraṃ brahma* which is not other than oneself. If you have to go anywhere, then you will come back. But if it is oneself, then one does not go and therefore, does not come back.

If the end is yourself and still you want to gain it, the gain can be only by knowledge. Therefore, you should ask the Lord 'please give me that knowledge because of which I will be you. You and I are one and the same, and since you are limitless, I cannot be separate from you.' If the individual is separate from the Lord, then

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[1] भीषाऽस्माद्वातः पवते। भीषोदेति सूर्यः। भीषाऽस्मादग्निश्चेन्द्रश्च।
मृत्युर्धावति पञ्चम इति। *Tai. Up.2.8.1*

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the Lord will be limited. Therefore, the Lord is the *parāyaṇa*; He is the ultimate end achieving which you become the Lord. This is the greatest achievement and being limitless, there is nothing more to be achieved.

By the mention of the word *parama* everywhere, anything less than *parama* is negated. So the one, who is *paramaṃ tejaḥ*, who is *paramaṃ tapaḥ*, who is *paramaṃ brahma*, is that Lord who is *paramaṃ parāyaṇam*, the ultimate end and *sarvabhūtānām ekaṃ parāyaṇam*—the one ultimate end for all beings. This is the ultimate end which you asked of me.

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम्।
दैवतं देवतानां च भूतानां योऽव्ययः पिता।। १५ ।।

pavitrāṇāṃ pavitraṃ yo maṅgalānāṃ ca maṅgalam |
daivataṃ devatānāṃ ca bhūtānāṃ yo'vyayaḥ pitā || 15

He who is the purest of all that is pure; the most auspicious of all that is auspicious; the Lord of all Gods and the imperishable father of all beings. ...[1]

Pavitrāṇāṃ pavitram—There are many purifying rituals and all these are methods of getting oneself religiously cleansed of all the defects of omissions and commissions. But, omissions and commissions are repeated again and again and so, one keeps doing the prescribed purifying rituals again and again. One cannot live without hurting someone. It is unavoidable. There are many kinds of *hiṃsā* that are done. So one can only try to live causing the least hurt. There are many things that one has done, but should not have been done. There are a lot of things that one should have done, but has not done. This is endless, and hence one does all the *nitya-naimittika-karmas*, the prescribed rituals daily, for neutralizing all the wrong actions that one has done. There are also special purificatory *karmas* like *Gaṅgā-sāgara-gamana*—bathing in the

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[1] Traditionally, this verse is considered *Bhīśma*'s answer to the 1st question – 'who is the one Lord according to all *śāstras*?' – found in verse 2.

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Gaṅgā and in the confluence of the river with the ocean, *vrata-paripālana*—observance of various *vratas*, *dāna*—giving in charity and so on. Thus, there are many rituals and forms of prayer. All these are considered to be *pavitra* and each of them can remove only one particular *pāpa*.

Among all these purificatory methods, that which is the most efficacious means for purification, is Lord *Nārāyaṇa* and His grace. He may be *dhyāta*—meditated upon, *dṛṣṭa*—visualized properly or invoked in a particular form. He may be *kīrtita*, His glories may be sung, *stuta*—praised, *sampūjita*—invoked and worshipped in a particular form, *smṛta*—remembered, *praṇata*—saluted with prostrations. Worshipped, remembered, or prostrated to, in whatever way we relate to Him, He blesses us and eliminates all our *pāpas*. And He is the one who gives the purificatory *karmas* their capacity to purify. Hence, He is *pavitrāṇāṃ pavitra*, the purest of the pure.

Further, it is because of His grace, because of discovering His true nature that the impurities of *puṇya*, *pāpa* and self-ignorance, that cause the bondage of *saṃsāra*, go away. When self-ignorance goes, one wakes up as though from a dream and comes to know that 'I am a non-doer.' When the oneness of *Īśvara* and oneself becomes very clear, then, there is no more *karma* and therefore no necessity for doing all these purificatory *karmas*.

Further, if the grace of *paramātmā* is complete, then, one is led to a *guru*. *Ajñāna*, ignorance of oneself is the root cause of all the impurities. By the grace of the Lord and help of the *guru* and the *śāstra*, knowledge of the true nature of *Īśvara* is gained and by this the self-ignorance is destroyed. With that, the impurities of *puṇya* and *pāpa* that cause the bondage of *saṃsāra*, also go away.

Śaṅkara quotes a few verses from the *purāṇas* to highlight the *pavitra* nature of the Lord.

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The Lord is not only the *apavarga-prada*, the giver of *mokṣa* but He also gives good looks, good health, wealth and pleasant experiences, if meditated upon regularly.[1]

That *Acyuta*, when thought of, giving up all worries, definitely destroys all the varieties of afflictions. When that is so, why is it, that He is not thought of?[2]

Even though a person has done a lot of very serious *pāpas*, if he meditates, thinks of *Acyuta* even for a moment, he becomes a *tapasvī*. What kind of *tapasvī*? *Paṅkti-pāvana-pāvanaḥ*—one who is capable of purifying a *paṅkti-pāvana*. A *paṅkti-pāvana* is a *brāhmaṇa*, who is a *śrotriya* and does all the *karmas* prescribed in the *Vedas* and thereby capable of purifying the *paṅkti*, the very group of people around him.[3]

When all the *śāstras* were churned again and again and analyzed, only one thing surfaced repeatedly. That was, that Lord *Nārāyaṇa* alone is to be meditated upon always. *Saguṇa brahma*, *Īśvara* alone is the *dhyeya-vastu*.[4]

The one, who is to be always meditated upon by all of you endowed with *sattva guṇa*, is *Hari* alone. '*He vipras*! If you want to meditate on *Nārāyaṇa*, *Keśava*, all of you do *japa* with *Om*.' *Omkāra* is the name of *Bhagavān*.[5]

In every *yuga*, certain things are emphasized as to be done. In the *kṛta-yuga* otherwise known as *satya-yuga*, a lot of *dhyāna* has to be done. In the *tretā-yuga*, all *vaidika-karmas* like *yajñas* have

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1 रूपमारोग्यमर्थांश्च भोगांश्चैवानुषङ्गिकान्। ददाति ध्यायतो नित्यमपवर्गप्रदो हरिः।।

2 चिन्त्यमानः समस्तानां क्लेशानां हानिदो हि यः।
समुत्सृज्याखिलं चिन्त्यं सोऽच्युतः किं न चिन्त्यते।।

3 अतिपातकयुक्तोऽपि ध्यायन्निमिषमच्युतम्।
भूयस्तपस्वी भवति पङ्क्तिपावनपावनः।।

4 आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा।। *MB.Anu.186.11*

5 हरिरेकः सदा ध्येयो भवद्भिः सत्त्वसंस्थितैः।
ओमित्येवं सदा विप्राः पठत ध्यात केशवम्।। *Harivaṃśa 3.89.9*

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to be done. In the *dvāpara-yuga*, a lot of *pūjā*, *arcana* has to be done. *Dhyāna* is more difficult than *yajña*. Then, *yajña* is more difficult than *arcana*, because in *yajña*, the rules are many and *sāmagrīs* and *mantras* are many. But even for *pūjā*, there is *niyama* and one has to collect some materials. Whatever one gains by these three *sādhanas*, the same result one gains in *kaliyuga*, without doing them. How? *Keśavaṃ saṅkīrtya*—by praising and singing the glories of Lord *Keśava*. So this is a praise of *saṅkīrtana*.[1]

Even if evil-minded people think of *Hari*, by the fact that they remembered Him, He removes their *pāpas*, like even, if one accidentally touches *agni*, it will definitely burn him.[2] Even if a *duṣṭa* like *Duryodhana*, thinks of *Hari*, his *pāpas* will be removed. This is a praise of the *nāma*.

> Knowingly or unknowingly, by singing and understanding the glories of *Vāsudeva*, all the *pāpas* get dissolved, just as the salt crystal put into water, gets dissolved.[3]
>
> Therefore, the name of *Hari* alone is enough; that alone is my *jīvana*, life. There is no other *gati*, refuge, indeed no other refuge in *kaliyuga*.[4]
>
> In all their undertakings there is no *amaṅgala*, no inauspicious end or failure at all—because everything is looked upon as the *prasāda*, of the Lord. For whom? For those, in whose heart there is *Bhagavān Hari*, who is the abode of all *maṅgala*, auspiciousness.[5]

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[1] ध्यायन् कृते यजन् यज्ञैस्त्रेतायां द्वापरेऽर्चयन्।
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्य केशवम्।। *Vi.Pu.6.2.17*

[2] हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः।
अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः।। *Bṛhannārāyaṇapurāṇa 11.99*

[3] ज्ञानतोऽज्ञानतो वापि वासुदेवस्य कीर्तनात्।
तत् सर्वं विलयं याति तोयस्थं लवणं यथा।।

[4] हरेर्नामैव नामैव नामैव मम जीवनम्।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा।।

[5] सर्वदा सर्वकार्येषु नास्ति तेषाममङ्गलम्। येषां हृदिस्थो भगवान् मङ्गलायतनो हरिः।।

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Maṅgalānāṃ maṅgalam—He is the auspiciousness, that is, the real auspicious end. *Maṅgala* means auspiciousness. What is it that is considered auspicious? *Sukha*—happiness, *sukha-sādhana* —whatever is the means to happiness and *tad-jñāpaka*—whatever makes you know that, are all auspicious. The *śruti* is the *pramāṇa* to reveal the various means to *sukha* and reveals what is the real *sukha* and hence it is the most auspicious.

The sounds *oṃkāra* and *atha* are said to be indicative of *maṅgala* because they came from the mouth of *Brahmāji*. Before creation *Brahmāji* said, '*Om atha*' and started the whole creation. The creation is complete. Nothing is lacking and the job is well done.

Even though the *śruti* is *maṅgala*, that which is to be really known through the *śruti* and which is of the nature of *paramānanda*, is the real *maṅgala* and that is *Īśvara*. Generally, we find that every auspicious end is the beginning of another episode. It goes on like an endless serial. But when you are with the Lord and no more separate from the Lord, that is, one with *Īśvara*, then there is no more the cycle of birth and death. The serial comes to an end. Therefore, He is *maṅgalānāṃ maṅgalam*.

Yudhiṣṭhira wanted to know that one *devatā*. Lord *Nārāyaṇa* is pointed out as the *daivataṃ devatānām*, as the Lord of all the *devatās*. He is the *deva* of all *devas* being the *sat-cid-ātmā*, the *antaryāmi* of all the devas, like *Indra*, *Varuṇa* and others. Every *devatā* is governed by an order and that order is *Īśvara*. It is because of the grace of *Īśvara* that *Indra* is able to function as *Indra* and *Varuṇa* is able to function as *Varuṇa* and so on. So, as *Parameśvara* also, He is the *deva* of all *devas*.

Further, He is *bhūtānām avyayaḥ pitā*—all the *bhūtas* are subject to *vyaya*, loss. The whole *jagat* will resolve, dissolve into *Parameśvara*, who is *avyaya*, being the cause of everything. He does not undergo any *vyaya*, any change or loss nor is He subject to death. He is the father and mother too, that is, the maker and also

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the material cause of all the beings, of all the elements and elementals and also the various types of bodies. He is the father of all of them. We may lose our local father but we can never lose *Īśvara*, the father of all, because He is *avyaya*, does not undergo any change.

HE IS THE ONLY DEVA

When it is said that *Īśvara* is *eko devaḥ*, does it mean that the *deva* is one and that the *jīva* is another one and different from Him? To point out that He is one without a second of any kind, *Śaṅkara* quotes from the *Upaniṣads*.

> He is *eka deva*—there is only one *deva* and that is *Parameśvara*, without a second. After creating all beings, He entered into them and hid himself, *sarva-bhūteṣu gūḍhaḥ*. The word 'hidden' may give the idea of a location. But, that He is immanent and transcendental, is pointed out by saying *sarva-vyāpī*, all-pervasive and *sarva-bhūta-antarātmā*, the *ātmā* of all beings. He is there in every being and at the same time transcends all beings. He is the *karmādhyakṣa*, the one who presides over the laws of *karma* and gives the results; *sarva-bhūta-adhivāsa*, one who is the *adhiṣṭhāna* of all beings. Who is He in reality? As the *ātmā*, He is *sākṣī*, *cetā kevala*—the witness in the form of the non-dual *caitanya* and *nirguṇa*—free from all attributes. If He has *guṇa*, He will not be non-dual. This is the *svarūpa* of *Parameśvara*.[1]
>
> He is the one who created the creator *Brahmāji* and gave him the *Vedas*. At the same time, He is not located somewhere but is the *deva* who is *ātma-buddhi-prakāśa*, seated in our *buddhi*, illumining it. To Him, as a *mumukṣu*, I surrender.[2]

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[1] एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च।। *Śve. Up. 6. 11*
[2] यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै।
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये।। *Śve. Up. 6. 18*

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Śaṅkara also cites from the *Bhagavad-gitā* to show that the *ātmā* is one in all beings.[1] All these are to point out, that there is no difference between the *jīva* and *Īśvara*. Again, a doubt may arise, that if there is only one Lord, why do the *Purāṇas* talk of so many *devatās*, like *Brahmāji*, *Viṣṇu*, *Śiva* and others? *Śaṅkara* quotes from the *Purāṇas*, to show that, one Lord alone assumes various names and functions and that even the *Purāṇas* talk of *advaita* as the ultimate truth.

> It is one Lord *Janārdana* alone that assumes different names as *Brahmāji*, *Viṣṇu*, *Śiva* and so on, depending on the functions of *sṛṣṭi*, *sthiti,* or *saṃhāra*—creation, sustenance and resolution.[2]
>
> Lord *Yama* tells his *dūtas*, 'Leave them at a distance and go away.' Whom? Those whose *mati*, mind, has *acalā niṣṭhā* in *ananta*, the limitless Lord who is *hṛdaya-gata*, obtaining in the *buddhi*. How? *Sakalam idam aham*—All this is me; *sakalam idaṃ paramapumān vāsudevaḥ*—all this is that supreme person *Vāsudeva*. *Sa Parameśvaraḥ ekaḥ*—that Lord is one. Thus they know that all that is here, is one supreme *puruṣa* and that they are non-separate from that Lord. Therefore, *Yama* does not touch them.[3]
>
> In the *Viṣṇupurāṇa*, *Śrī Kṛṣṇa* tells Lord *Mahādeva*, 'O! *Śaṅkara*! You are *avibhinna*, non-separate from me. Whatever *abhaya* is given by you, that is given by me. Which (truth) I am, that alone you, this *jagat*, *devas*, *asuras* and men are. Those, who are *avidyā-mohitātmāna*, deluded by ignorance, see and talk of a *bheda*, difference between us.[4]

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[1] *BG 6. 31, 5. 15, 10. 20, 13. 30, 33, 18. 66*

[2] सृष्टिस्थित्यन्तकरणीं ब्रह्मविष्णुशिवात्मिकाम्।
स संज्ञां याति भगवानेक एव जनार्दनः।। *Vi.Pu.1.2.64*

[3] सकलमिदमहं च वासुदेवः परमपुमान् परमेश्वरः स एकः।
इति मतिरचला भवत्यनन्ते हृदयगते व्रज तान् विहाय दूरात्।। *Vi.Pu.3.7.32*

[4] *Vi. Pu. 5. 33. 47* to *49*

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In the *Bhaviṣyottara-purāṇa*, Lord *Maheśvara* says, 'Whoever sees me or *Brahmāji* as different from *Viṣṇu*, these deluded *durātmās* are given to wrong reasoning and are roasted in *naraka*; they commit a *pāpa* equal to *brahma-hatyā*, killing a learned *brāhmaṇa*.'

Again in the *Harivaṃśa*, Lord *Maheśvara* says in the *kailāsa-yātrā* portion, 'O! *Janārdana*! I am you, who are *sarvaga*, all-pervasive and you are me. There is no difference between us in all the three worlds, by name or content. Whatever are your great names, they are mine also. There is no need for analysis or doubt. Worship done to you, is *sevā* done to me. Whoever shows *dveṣa* towards you, shows it to me.'[1]

For *śuddhi*, purification, we take a bath. We go on a pilgrimage and take a holy dip in the *Gangā* and other *tīrthas* for inner purification. Going to *Mānasarovar* is considered to be very holy. But without any travel we can take a *snāna* in the lake of our mind.

The *ātmā* that obtains in the mind is the *mānasa-tīrtha*. It is in that *ātmā* that the *devas*, *Vedas* and others (*smṛtis* and *purāṇas*) attain total oneness and purity. Taking a bath in this *mānasa-tīrtha*, one becomes *amṛta*, free from limitations.

Yaḥ snāti mānase tīrthe—one who takes a dip in the *tīrtha* of the mind, *jñāna-hrade*—in the lake of *jñāna*, *dhyāna-jale*—whose waters are the meditation on the Lord, *rāga-dveṣa-malāpahe*—which totally destroys the impurities of *rāga* and *dveṣa*, *sa yāti paramāṃ gatim*—gains that highest *gati* of no return.

One's own *ātmā* is the *nadī*, river which is *saṃyama-toya-pūrṇā*—filled with the water of controlled living, *satya-hrada*—fed by the lake of truthfulness, *śīla-taṭā*—with a life of *dharma*, as its banks and *dayormi*—with compassion for

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[1] *Harivaṃśa 3.88.60 – 64*

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its waves. *Tatra avagāhaṃ kuru pāṇḍuputra*—take a dip there, O! son of *Pāṇḍu*, because *na vāriṇā śudhyate cāntarātmā*—the mind is not purified by water (*MB*).

Thus, *Viṣṇu-cintana*, remembering the name of the Lord, is the *mānasa-snāna*, and since this is so, the following verse is chanted before beginning rituals like the *pūja* and so on. Generally, one has to do *snāna*, *ācamana*, *prāṇāyāma* and so on before the rituals for purifying oneself. *Apavitraḥ pavitraḥ vā*—whether one has or has not cleansed oneself thus; *sarva-avasthāṃ gataḥ api vā*—even if he has seen or uttered or done things that have *doṣa*, if one remembers the name of *Puṇḍarīkākṣa*, he becomes clean inside and outside.[1]

Verses 16 and 17 taken together make a complete sentence.

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये।। १६ ।।

yataḥ sarvāṇi bhūtāni bhavantyādiyugāgame |
yasmiṃśca pralayaṃ yānti punareva yugakṣaye || *16*

From whom all beings are born in the beginning of the *yuga*, and unto whom they all go back again at the time of *pralaya*. ...

Yataḥ sarvāṇi bhūtāni bhavanti—He is the one from whom all elements and elementals have come into being *ādiyugāgame*—in the beginning of the cycle of creation. Here, *yuga* means *kalpa*, a cycle. *Yasmin ca pralayaṃ yānti*—He alone is the one unto whom all of them go back again, *punaḥ eva yugakṣaye*—when the cycle of creation ends. From Him alone everything manifests at the beginning of the cycle and again everything goes into an unmanifest condition, into Him alone. The word '*ca*' indicates that while they

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[1] अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा।
यः स्मरेत् पुण्डरीकाक्षं सबाह्याभ्यन्तरः शुचिः।। *Viṣṇudharma.109.66*

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are there also, they are sustained by the Lord alone. Therefore, there is nothing that is away from Him.

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ।। १७ ।।

tasya lokapradhānasya jagannāthasya bhūpate |
viṣṇornāmasahasraṃ me śṛṇu pāpabhayāpaham || 17

O king, hear from me the thousand names of that *Viṣṇu*, who is the Lord of the universe, the highest in all the worlds, the names which will remove all *pāpas* and fear.

That Lord is *Viśṇu*—all-pervasive, *Jagannātha*—the Lord of the entire *jagat* and also *loka-pradhāna*—the most important, the first and last in all the worlds for all the people. The word *loka-pradhāna* also means, the one who is described as the highest in all the *lokas* and in the *śāstras*.

As *Bhīṣma* is replying to the questions of *Yudhiṣṭhira*, he draws the attention of *Yudhiṣṭhira* by saying, '*me śṛṇu*—listen from me, *viṣṇoḥ nāma-sahasram*—the thousand names of *Viṣṇu*.

What do these names do? *Pāpa-bhayāpaham*—they destroy fear and *pāpa*, fear of all the *pāpa* arising out of omissions and commissions. Everyone nurses guilt and shame. These thousand names of *Bhagavān* takes care of all that guilt. Fear is psychological and the various *pāpas* in one's account are the cause for fear. These thousand names of the Lord, will not only remove all the fears and neutralize all the *puṇya-pāpas*, but will also remove the fear of *saṃsāra* and then there will be no more *saṃsāra*, no more birth and death.

Now a question is raised, as to how words can be used with reference to *paraṃ brahma*. For words to have *pravṛtti*, access, there are five *hetus*, causes. They are *ṣaṣṭhī*—relationship, *guṇa*—attributes, *kriyā*—action, *jāti*—species and *rūḍhi*—names by convention or proper names as *Śrī Rāma*, *Śrī Kṛṣṇa* and so on.

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Words can function only within this range. *Paraṃ brahma* being non-dual, has no species or relationship; nor does it have any action or attribute. When that is so, how can any word have access, let alone a thousand names?

Even when this is so, there is a *saguṇa-brahma* with super-imposed *guṇas*, *Brahman*, without really undergoing any change, created and has become this world. Thus, *Brahman* alone manifests as everything and therefore, all objects and all words are nothing but *Brahman*. All the words have access only in this way.

The *Viṣṇu-sahasranāma* is the praise of the Lord with thousand words. Each of these words is a name. Here, in this work, no argument or reasoning is given as to why something is said, as in the case of the study of the *śāstra*.

In the *Muṇḍakopaniṣad*, for example, we have a *mantra*[1] which says, analyzing all experiences in life, a discriminative person gains dispassion, with an understanding, that all these means and ends are only for survival and not meant for achieving the ultimate end. In fact, there is no 'ultimate' end; there is only one end. Finite means cannot lead to the limitless, and limitation is not something that one likes, because one cannot be happy being a wanting person. To be free from being a wanting person, one has to be the whole. One cannot become the limitless whole. One should already be the whole. If so, it has to be known. To know this fact, there is no adequate means of knowledge at one's disposal and hence in order to know, one should go to a *guru*. Then, it is a whole vision that is unfolded.

But here in the *Viṣṇu-sahasranāma*, the verses are different. It is only names. Each word reveals *Īśvara*. Each word is a window through which you look at *Īśvara* and understand *Īśvara* with awe and wonderment. There are no arguments given. This is the difference.

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[1] परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्।। *Mu.Up.1.2.12*

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Further, these words are not descriptive, as when you say 'a big red rose.' In this, rose is the substantive; big and red are the attributes used to understand what kind of rose it is. When you hear the words 'a big red rose,' you automatically understand that it is not a jasmine or a lily and that it is not yellow or green and that it is not small. Thus, these very attributes, adjectives tend to narrow down what we are talking of, separating it from everything else. Whereas here, the words help to reveal the various aspects of *Bhagavān*, because everything is a manifestation of the Lord and everything is included in Him.

यानि नामानि गौणानि विख्यातानि महात्मनः।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये।। १८।।

yāni nāmāni gauṇāni vikhyātāni mahātmanaḥ |
ṛṣibhiḥ parigītāni tāni vakṣyāmi bhūtaye | | 18

For securing prosperity, I shall enumerate those names of the Lord, *Mahātmā*, which are indicative of (His) qualities, well known and well sung by the *ṛṣis* (in the *mantras*).

Yāni nāmāni gauṇāni—those names that are connected to one *guṇa* or the other; *mahātmanaḥ*—of *Parameśvara*. Those names describe the glories of the Lord. They are *vikhyātāni*—they are well known in the *śruti*, *smṛti* and the *purāṇas*. Thus, they have been coming down the generations. Further, they are *parigītāni*—well recited and presented by means of the *mantras* of the *Vedas*, *ṛṣibhiḥ*—by the *ṛṣis*, the seers of the *mantras*. The stories of *Parameśvara* and His glories are spoken of in the *Vedas* and also in the *purāṇas*. The *ṛṣis* talk about the glories of the Lord not only through the *Vedas*, but talk about them even in the *purāṇas*.

In this *śloka*, *Bhīṣma* refers to the Lord as *mahātmā*. *Mahān ca asau ātmā ca iti mahātmā*. It means the greatest, limitless *ātmā*. *Śaṅkara* quotes a well known *śloka* to remind us of the

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meaning of the word *ātmā*.[1] *Ātmā* is that which *āpnoti*, pervades everything; *ādatte*, takes, withdraws everything unto itself; *atti viṣayān iha*, eats, experiences all objects; *yat ca asya santataḥ bhāvaḥ*—that *adhiṣṭhāna* because of which this world has a continuous existence. Thus by this meaning of the word *ātmā* and by the word *mahān* meaning big, it is clear that, that the limitless *Paramātmā* alone obtains as *Parameśvara*, the *jīva* and also the *jagat*.

Tāni vakṣyāmi—I am going to tell you those thousand names of *Parameśvara*. For what purpose? *Bhūtaye*. *Bhūti* is prosperity, accomplishment. Any accomplishment falls under one of the four-fold *puruṣārthas*. The recitation of *Viṣṇu-sahasranāma* produces *puṇya* and according to your *saṅkalpa*, *bhūti* is gained. The one who seeks *mokṣa* should also recite these thousand names.

The following verses are also chanted traditionally while undertaking the *pārāyaṇa*, chanting, of the *Viṣṇu-sahasranāma*.

ऋषिर्नाम्नां सहस्रस्य वेदव्यासो महामुनिः।
छन्दोऽनुष्टुप् तथा देवो भगवान् देवकीसुतः।। १९।।

ṛṣirnāmnāṃ sahasrasya vedavyāso mahāmuniḥ |
chando'nuṣṭup tathā devo bhagavān devakīsutaḥ || 19

For these thousand names, *Veda-vyāsa* is the *ṛṣi*. *Anuṣṭup* is the *chandas* and the son of *Devakī* is the *devatā*.

This is the *laghunyāsa*, that is, a smaller version of the *nyāsa*. The word *nyāsa* is derived from the verbal root '*as*' with the prefix '*ni*' and means 'placing.' The deity in the *mantra* and the presiding deities of the various limbs are visualized by the *upāsaka*, as being there in the various parts of the body. He visualizes the body with the mind and limbs as the various *devatās*. The intention is that the level of the *upāsaka* will be raised, to become fit for doing the

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[1] यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह।
यच्चास्य सन्ततो भावस्तस्मादात्मेति कीर्त्यते।। *Li.Pu.70.16*

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worship. In *nyāsa*, the various deities are invoked, the deities are the various aspects of that particular Lord that one is worshipping. In *Viṣṇu-pūjā* the various aspects of *Viṣṇu* are invoked.

The one who gave out these *mantras* at the beginning is called the *ṛṣi* and here the *ṛṣi* is *Veda-vyāsa*. *Anuṣṭup* is the metre, which consists of thirty-two letters. Each verse is made of four quarters, each quarter being made up of eight letters. The deity spoken of in this *stotra*, is the *devatā*.

अमृतांशूद्भवो बीजं शक्तिर्देवकीनन्दनः ।
त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ।। २० ।।

amṛtāṃśūdbhavo bījaṃ śaktirdevakīnandanaḥ |
trisāmā hṛdayaṃ tasya śāntyarthe viniyujyate | | *20*

For this *Amṛtāṃśūdbhava* is the seed, *Devakīnandana* is the *śakti*, *Trisāmā* is the the *hṛdaya*, the heart and the *japa* is done for the sake of peace.

The *Viṣṇu-sahasranāma-stotra* itself is considered a *mantra* and this *mantra* is likened to a fruit-yielding tree. The *bīja*, the seed of the tree, has the complete *śakti* of the tree in a subtle and unmanifest form. Here, the words of the *sahasranāma*, that is, *amṛtāṃśūdbhavaḥ*, the name of the Lord that occurs in this *stotra* itself, are the *bīja*, the seed of the tree, which has the complete *śakti* of the tree in a subtle and unmanifest form. Any seed has a potential to become the tree. That *śakti*, or the potential that is present in the seed, is imagined as *Devakīnandana*, which is another name of the Lord. *Trisāmā* is another name of the Lord and it is visualized as the *hṛdaya*, the heart, that is, the main theme. *Viniyoga* is the purpose, for which this *Viṣṇu-sahasranāma-japa* is being done. The purpose for which this whole *Viṣṇu-sahasranāma* is employed, is for attaining *śānti* and that *śānti* can either be *āpekṣika*, relative or *ātyantika*, absolute. The *devata* that is spoken of here is *Mahāviṣṇu*. He is visualized according to the following verses for the purpose of meditation.

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विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम्।
अनेकरूपदैत्यान्तं नमामि पुरुषोत्तमम्।। २१।।

viṣṇuṃ jiṣṇuṃ mahāviṣṇuṃ prabhaviṣṇuṃ maheśvaram |
anekarūpadaityāntaṃ namāmi puruṣottamam | | 21

I salute that *Puruṣottama*, who is all-pervasive, ever victorious and all-powerful, who is the lord of all, who puts an end to the *asuras*, who take manifold forms.[1]

This *mantra* is only a *namaskāra*, a salutaion and is not included in the *nyāsa*. This *Mahāviṣṇu* is *anekarūpa*, one who has many forms and hence, He is *Viśvarūpa*. He is present in all forms that are existent, being all-pervasive. Hence, we cannot say that a particular form alone is His form. He is always the one who is victorious, all-powerful, the Lord of all the *devas* and the one who destroys all the evil forces. He is the one who is capable of being praised. Such a Lord, I salute.

The above three verses form the *laghunyāsa*. The names of *Bhagavān* Himself, form the *mantras* for this *nyāsa*.

न्यासः

अस्य श्रीविष्णोर्दिव्यसहस्रनामस्तोत्र-महामन्त्रस्य श्रीवेदव्यासो भगवान् ऋषिः। अनुष्टुप् छन्दः। श्रीमहाविष्णुः परमात्मा श्रीमन्नारायणो देवता। अमृतांशूद्भवो भानुरिति बीजम्। देवकीनन्दनः स्रष्टेति शक्तिः। उद्भवः क्षोभणो देव इति परमो मन्त्रः। शङ्खभृन्नन्दकी चक्रीति कीलकम्। शार्ङ्गधन्वा गदाधर इत्यस्त्रम्। रथाङ्गपाणिरक्षोभ्य इति नेत्रम्। त्रिसामा सामगः सामेति कवचम्। आनन्दं परब्रह्मेति योनिः। ऋतुः सुदर्शनः काल इति दिग्बन्धः। श्रीविश्वरूप इति ध्यानम्। श्रीमहाविष्णुप्रीत्यर्थे सहस्रनामजपे विनियोगः।।

[1] There is an alternate reading as *anekarūpam* and *daityāntam*— which means 'the one who takes many forms and puts an end to the *asuras*.'

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Nyāsaḥ

asya śrīviṣṇordivyasahasranāmastotra-mahāmantrasya śrīvedavyāso bhagavān ṛṣiḥ | anuṣṭup chandaḥ | śrīmahāviṣṇuḥ paramātmā śrīmannārayaṇo devatā | amṛtāṃśūdbhavo bhānuriti bījam | devakīnandanaḥ sraṣṭeti śaktiḥ | udbhvaḥ kṣobhaṇo deva iti paramo mantraḥ | śaṅkhabhṛnnandakī cakrīti kīlakam | śārṅgadhanvā gadādhara ityastram | rathāṅgapāṇirakṣobhya iti netram | trisāmā sāmaghaḥ sāmeti kavacam | ānandaṃ parabrahmeti yoniḥ | ṛtuḥ sudarśanaḥ kāla iti digbandhaḥ | śrīviśvarūpa iti dhyānam | śrīmahāviṣṇu-prītyarthe sahasranāmajape viniyogaḥ | |

This is a bigger *nyāsa*. For this *sahasranāma-stotra* of *Śrī Viṣṇu*, which is like a *mahāmantra*, *Bhagavān Veda-vyāsa* is the *ṛṣi*, the seer of this *mantra*. *Anuṣṭup* is the *chandas*, the meter, consisting of four quarters, each having eight syllables. *Śrīmahāviṣṇu* who is *paramātmā* and *Śrīmannārāyaṇa* is the *devatā* invoked through this *mantra*. *Amṛtāṃśūdbhavaḥ bhānuḥ*, the *utkṛṣṭa-mantra* in the entire *Viṣṇu-sahasranāma*, is the *bīja*, the seed; *devakīnandanaḥ sraṣṭā* is the *śakti*, the power; *udbhavaḥ kṣobhaṇo devaḥ* is the highest *mantra*; *śaṅkhabhṛn-nandakī cakrī* is the *kīlaka*, the bolt which keeps the *śakti* from spilling out; *śārṅgadhanvā gadādharaḥ* is the *astra*, the weapon that protects against the negative forces which disturb the *upāsaka*, the person who chants this *mantra*; *rathāṅgapāṇiḥ akṣobhyaḥ* is the *netra*, the eye that gives a special vision by which the *upāsaka* is able to see the meaning of the *devatā*; *trisāmā sāmaghaḥ sāma* is the *kavaca*, the protecting armour; *ānandaṃ parabrahma* is the *yoni*, the cause or the medium of manifestation; through this *mantra*, it comes to manifestation. *Ṛtuḥ sudarśanaḥ kāla* is the *digbandha*, the protective tie. The meditation is on the Lord as *Viśvarūpa*. Engaging in the *sahasranāma-japa* is for pleasing *Śrīmahāviṣṇu*.

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ध्यानम्

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूषवर्षैः
आनन्दी नः पुनीयादरिनलिनगदाशङ्खपाणिर्मुकुन्दः ।। २२ ।।

dhyānam
kṣīrodanvatpradeśe śucimaṇivilasatsaikate mauktikānāṃ
mālākḷptāsanasthaḥ
sphaṭikamaṇinibhairmauktikairmaṇḍitāṅgaḥ ।
śubhrairabhrairadabhrairupariviracitair muktapīyūṣavarṣaiḥ
ānandī naḥ punīyādarinalinagadāśaṅkhapāṇir mukundaḥ ।।22

May that Lord *Mukunda*, who is happy being Himself, who has in His hands the wheel, the lotus, the mace and the conch, whose limbs are decked with pearls which are as clear as crystal, who is seated on an *āsana*, and embellished by laces of pearls, in the abode of the milky ocean, with the sand shining, like the pure precious stones, under a canopy of white, water-laden clouds pouring the rain of *amṛta*—purify us.

The *devatā* that is spoken of in the *Viṣṇu-sahasranāma* is *Mahāviṣṇu* and in the verse beginning with *viṣṇuṃ jiṣṇuṃ*, a short description of the form for meditation was given. That description is further elaborated in the verse starting from *kṣīrodanvatpradeśe* and also in the following eight verses. Lord *Viṣṇu* is always spoken of as having a colour that is dark like the rain-bearing clouds, wearing yellow-coloured garments and reclining on the *ādiśeṣa*. Here, without all these usual forms, He is given a pure white form, for the purpose of meditation.

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भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः।
अन्तस्स्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि।। २३ ।।
ओं नमो भगवते वासुदेवाय।

bhūḥ pādau yasya nābhirviyadasuranilaścandrasūryau ca netre
karṇāvāśāḥ śiro dyaurmukhamapi
dahano yasya vāsteyamabdhiḥ |
antasthaṃ yasya viśvaṃ suranarakhagagobhogigandharvadaityaiḥ
citraṃ raṃramyate tribhuvanavapuṣaṃ viṣṇumīśaṃ namāmi | *23*
oṃ namo bhagavate vāsudevāya |

I salute the Lord *Viṣṇu*, who is in the form of the three worlds; the one for whom the earth is the feet, the sky is the navel, *vāyu* is the breath, the sun and the moon are the two eyes, the quarters are the ears, the heaven is the head, fire is the mouth, the ocean is the bladder, (the ocean is the dress);[1] this entire variegated universe—consisting of the *devas*, human beings, birds, cows, reptiles, celestials and demons—is present within Him and dancing beautifully within Him. To that Lord *Vāsudeva*, my salutations.

This verse is written by *Śrī Toṭakācārya*, the disciple of *Śrī Śaṅkarācārya*, in his work the *Śrutisārasamuddharaṇa*. This is the *viśvarūpa* description of the Lord. In order to understand that the entire universe is His manifestation and that He is all-pervasive, He is picturised here as having all the three worlds, the earth, the heaven and that in between, as His body. Naturally the earth would be His feet and the heavens His head and all the beings in all the worlds would be within Him. This variegated universe with all these varieties is as though dancing beautifully within Him.

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[1] There are two readings, '*vāsteyamabdhiḥ*' and '*vāso'yamabdhiḥ*.' The first one is the more common reading and means that 'His bladder is the ocean' and the second reading means that 'His dress is the ocean.'

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This verse is followed by chanting the powerful *dvādaśākṣari-mantra 'Oṃ Namo Bhagavate Vāsudevāya,'* consisting of twelve letters.

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम्।
लक्ष्मीकान्तं कमलनयनं योगिहृद्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम्।। २४।।

śāntākāraṃ bhujagaśayanaṃ padmanābhaṃ sureśaṃ
viśvādhāraṃ gaganasadṛśaṃ meghavarṇaṃ śubhāṅgam |
lakṣmīkāntaṃ kamalanayanaṃ yogihṛddhyānagamyaṃ
vande viṣṇuṃ bhavabhayaharaṃ sarvalokaikanātham || *24*

I salute that *Viṣṇu*, who has a form that is calm, who with a lotus in His navel, has *Ananta* as His bed, who is the Lord of the *devas* and the support of the whole universe, who is all-pervasive like the space and dark like the clouds, whose limbs are auspicious, who is the consort of *Lakṣmī*, whose eyes are like the lotus petals, who is recognized through meditation, in the heart of the *yogīs*, and who removes the fear of *saṃsāra* and who is the only Lord of all the *lokas*, the worlds.

मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम्।
पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम्।। २५ ।।

meghaśyāmaṃ pītakauśeyavāsaṃ
śrīvatsāṅkaṃ kaustubhodbhāsitāṅgam |
puṇyopetaṃ puṇḍarīkāyatākṣaṃ
viṣṇuṃ vande sarvalokaikanātham || *25*

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I salute that *Viṣṇu*, who is dark like the clouds, who wears yellow silken garments, who has the mark of *śrīvatsa* on His chest, whose chest is radiant with the jewel of the *kaustubha* (in His necklace), who is the embodiment of all our *puṇya* (or who is attained through *puṇya*), who has long eyes like the lotus petals and who is the only Lord of all the *lokas*.

नमः समस्तभूतानामादिभूताय भूभृते।
अनेकरूपरूपाय विष्णवे प्रभविष्णवे।। २६।।

namaḥ samastabhūtānāmādibhūtāya bhūbhṛte |
anekarūparūpāya viṣṇave prabhaviṣṇave | | 26

My salutations to that all-pervading *Viṣṇu*, the one who is the *ādi*, the cause of all beings, who sustains the earth, who has manifold forms and who is omnipotent.

सशङ्खचक्रं सकिरीटकुण्डलं सपीतवस्त्रं सरसीरुहेक्षणम्।
सहारवक्षस्स्थलशोभिकौस्तुभं नमामि विष्णुं शिरसा चतुर्भुजम्।। २७।।

saśaṅkhacakraṃ sakirīṭakuṇḍalaṃ
sapītavastraṃ sarasīruhekṣaṇam |
sahāravakṣassthalaśobhikaustubhaṃ
namāmi viṣṇuṃ śirasā caturbhujam | | 27

I, bow down (my head) and salute that *Viṣṇu*, who has four arms, who is (adorned) with the conch and the discus, with the crown and ear-rings, with yellow garments, with eyes like the lotus-petals, with the jewel of *kaustubha* shining on His chest bedecked with necklaces.

छायायां पारिजातस्य हेमसिंहासनोपरि।
आसीनमम्बुदश्याममायताक्षमलङ्कृतम्।। २८।।

chāyāyāṃ pārijātasya hemasiṃhāsanopari |
āsīnam ambudaśyāmam āyatākṣamalaṅkṛtam | | 28

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The one, who is seated on a golden throne, in the shade of the *pārijāta* tree, who is dark like the clouds; one who has long beautiful eyes; one who is adorned with beautiful ornaments (to Him I surrender).

चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कितवक्षसम्।
रुक्मिणीसत्यभामाभ्यां सहितं कृष्णमाश्रये।। २९।।

candrānanaṃ caturbāhuṃ śrīvatsāṅkitavakṣasam |
rukmiṇīsatyabhāmābhyāṃ sahitaṃ kṛṣṇamāśraye | | *29*

I surrender to that *Kṛṣṇa*, whose face is (beautiful) like the moon, who has four arms, whose chest is marked with the *śrīvatsa*, and who is along with *Rukmiṇī* and *Satyabhāmā*.

CONCLUSION TO ŚAṄKARA's INTRODUCTION

In this *Viṣṇu-sahasranāma* even the names like *āditya* and so on are told here. Even though these are the names of particular *devatās*, still the names of those *devatās* are nothing but the names of *Parameśvara*. Even the praise of a given *devatā is* only the praise of *Parameśvara* alone. Even if you worship an *iṣṭa-devatā* like *āditya* or the others, still the worship goes only to *Parameśvara*. As *devatās*, *āditya* and so on, are nothing but exalted *jīvas*. If an ordinary *jīva* is *Parameśvara*, then the *devatās* are also *Parameśvara*. When you worship those *devatās*, you are worshipping *Parameśvara* alone.

'All the luminaries in the sky like the sun, moon, stars and so on are *Viṣṇu*; the fourteen worlds are *Viṣṇu*; the forests and jungles are *Viṣṇu*; the mountains and the eight quarters are *Viṣṇu*; all the rivers and oceans are *Viṣṇu*.' In short, whatever obtains as 'is' or 'is not' is Lord *Viṣṇu* alone.'[1] In the *Bhagavad-gītā* also, in various places, such as '*adityānām ahaṃ viṣṇuḥ*,' *Bhagavān*

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[1] ज्योतींषि विष्णुर्भुवनानि विष्णुर्वनानि विष्णुर्गिरयो दिशश्च।
नद्यः समुद्राश्च स एव सर्वं यदस्ति यन्नास्ति च विप्रवर्य।। *Vi. Pu. 2. 12. 38*

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points out that He is everything. In answer to *Yudhiṣṭhira*'s question, one *devatā* is being spoken about. All the thousand names point out only to one *Viṣṇu*, one *devatā* alone. In fact, if there are more names, they also point out only to one *Viṣṇu*. In this *sahasranāma*, names of the individual *devatās* are also found. It is not that these *devatās* are separate from *Viṣṇu*. Therefore, they are again names of *Viṣṇu* alone.

Some *nāmas* may have the same *vṛtti*, meaning, like *Śrīpati* and *Mādhava*, both of which mean the Lord of *Lakṣmī*. But, as they are different *śabdas*, words, there is no *punarukti-doṣa*, defect of repetition. Again some *śabdas*, names like *Viṣṇu*, *Vāsudeva*, *Padmanābha* and so on are found more than once. But, as they are derived differently, they have different *vṛtti*, meaning. Therefore, there is no *punarukti-doṣa*, defect of repetition.

Wherever there is a word in masculine gender, that is used to show that the Lord *Viṣṇu* is directly addressed. He is the *viśeṣya*, substantive and every *nāma* is the *viśeṣaṇa*, adjective for Him. Wherever a word is in feminine gender, that is also *Viṣṇu*, but addressed as the *devatā*. *Devatā*, being in feminine gender, becomes the substantive here. Where the name is in neuter gender, then the *svarūpa* of *Viṣṇu* which is *Brahman* is spoken about or they are adjectival to *Brahman*, being in the neuter gender. So all the three genders are applicable to the same *vastu*. This is to be understood.

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SAHASRANĀMĀVALI

ओं विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः।
भूतकृद् भूतभृद् भावो भूतात्मा भूतभावनः।। १ ।।

Oṃ viśvaṃ viṣṇurvaṣaṭkāro bhūtabhavyabhavatprabhuḥ ।
bhūtakṛd bhūtabhṛd bhāvo bhūtātmā bhūtabhāvanaḥ ।। *1*

ओम् *Om*

The *Viṣṇu-sahasranāma* begins with *Om*. It is an integral part of the *sahasranāma*. *Om* is a word, which is *maṅgala-sūcaka*, indicative of an auspicious beginning.

It is also the *abhidhāna*, the name of *Brahman*, for both the *saguṇa* and *nirguṇa* aspect, for both the *vastu* and *Parameśvara*. The Lord is one and *Om* is also a single syllable word. The word *Om* is derived from the verbal root '*ava rakṣaṇe*' with the meaning of protecting.[1] *Avati rakṣati iti om*. Therefore, *Om* means that which protects. As *Parameśvara*, as *Brahman* along with the *māyā-śakti*, He sustains the world. Therefore, He is the source of protection and also the source of blessing. As *paramātmā*, *Brahman* blesses by *sattā-sphūrti-pradāna*, by lending existence and consciousness to everything.

It is the material cause that sustains the effect. Clay is the material cause of the pot. The pot has come from clay and when it is broken, destroyed, it goes back to clay. Even while it is a pot, it is nothing but clay. The pot cannot stand apart from the clay. The weight, consistency, and colour of the pot belong only to the clay. Minus the clay, the pot has no separate existence. Therefore, the pot is sustained by the clay, the material cause. The pot need not be destroyed to know that it is clay.

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[1] अव् + मन् = ओम् (अवतेः टिलोपश्च)

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The clay can be further reduced into something and finally into particles. Particles are mere concepts and they exist as objects of understanding. Any object of knowledge, be it perceptual, inferential or presumptuous; be it the pot or clay or particle, is nothing but consciousness. As the pot can be reduced to clay, so too, every object can be reduced to something else, without which it cannot exist. Anything that can be reduced to something else, is but a word that is centred on the tongue.

That into which everything can be reduced is the ultimate reality and that alone sustains everything. As *Om* is the name of *Brahman*, everything comes from *Om*, is sustained by *Om* and goes back to *Om*. Therefore, it is *Om* that sustains and protects everything.

The *Māṇḍūkyopaniṣad* says, 'what was before, what will ever be, and what is now, all these are *Om*. That which is beyond time, is also *Om*.'[1] That, which is beyond time, which sustains time, and is not bound by time, is consciousness, which is the meaning of 'now.' In 'now,' there is no length of time, but just consciousness. That consciousness, which sustains time and the concept of time, but itself is free of time, that is, timeless, is the implied meaning of *Om*.

Again, *Om* is a word and therefore, it is a *pratīka* or a sound symbol for *Īśvara*. Though it can be written, it is not a *pratimā*, a form symbol. How does it become a symbol for the Lord? We see that on the flag of a country, the will of the people, the constitution of the country, is deliberately superimposed, loaded. Deliberate superimposition on something makes it a symbol for what is superimposed. Therefore, the flag symbolizes the country and the respect shown to the flag is the respect shown to that country. Similarly on the word *Om*, there is a deliberate superimposition of *Īśvara* and thereby it becomes a word symbol. The names that we

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[1] भूतं भवद्भविष्यदिति सर्वमोङ्कार एव।
यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव।। *Mā.Up.1.1*

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give to people are also sound symbols, standing for the person. So *Om* is a sound symbol, which is loaded with meaning.

'*A*,' '*U*,' '*M*' that is, *akāra*, *ukāra* and *makāra* are the component letters of *Om*.[1] *Akāra* stands for the Lord as the entire *sthūla-prapañca*, the physical world. *Ukāra* stands for the Lord as the *sūkṣma-prapañca*, the subtle world which includes the thought world, knowledge, perception, and *prāṇas*. *Makāra* stands for the unmanifest world. The physical universe is sustained by the subtle universe, and both of them are represented by '*A*' plus '*U*,' that is, phonetically '*O*.' As '*O*' resolves into '*M*,' the physical and subtle universe resolves into the unmanifest. Again '*O*' comes from '*M*;' from the unmanifest, the gross and subtle universe emerges. The unmanifest becomes manifest and anything manifest will again go back into the unmanifest. It is similar to our sleep, where everything resolves and on waking, it manifests again. It is similar to the tree, which is in a manifest condition, and the seed where the whole tree is in an unmanifest condition. The waker and the dreamer are manifest and the sleeper is unmanifest. This is a cycle, which repeats itself.

In the manifest state, it is the *adhiṣṭhāna-brahma* with *māyā* in the *kārya* state and in the unmanifest state it is *adhiṣṭhāna-brahma* with *maya* in the *kāraṇa* state. But it has to be pointed out as something that is neither the cause nor the effect and that is pointed out by the *amātra*, the silence after the *makāra*. That is the pure *nirguṇa-caitanya*, the *adhiṣṭhāna* of everything. Thus, *oṃkāra* is everything.

Further, *Om* is a word symbol, which is loaded with meaning. Phonetically, '*A*' is the basic sound that is produced by a human being anywhere in the world, when he tries to make a sound by opening the mouth. In most languages '*A*' is also the first letter of the alphabet. When a sound is produced by closing the mouth, what comes out is the sound '*M*.' In between, when there is a rounding

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[1] Here the *A*, *U* and *M* must be taken as अ, उ and म्.

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off of the mouth, the sound '*U*' is produced. Since everything is the Lord, all names in all languages, and in all dialects are the names of the Lord, and the names are nothing but the Lord.

Now, what can be the best name for the Lord, a name that would include everything? All objects are but names and all names are words. Words, being made of letters, are nothing but letters, and letters are sounds. Since sounds are produced by opening and closing the mouth, all sounds are phonetically between '*A*' and '*M*.' The Lord being everything, His name should include every name. The letter '*U*' is inserted in between to indicate all sounds in between. No sound can be made after closing the mouth. No sound can be made before opening the mouth. Thus, *Om* that is made of the letters '*A*,' '*U*,' and '*M*' includes, phonetically all sounds and therefore, all letters and all words of all languages and dialects. Therefore, it becomes a word which indicates all objects. In this way *Om* becomes the name of *Īśvara*, the Lord.

In fact, all these thousand names of the Lord are only the elaboration of *Om* and the names can again be collapsed into *Om*. It has been said that *Om* is everything. What is everything? That is indicated by the word '*viśvam*.'

1. विश्वम् *Viśvam*

The one that manifests as the universe.

विश्वस्य - जगतः कारणत्वेन हि विश्वम् इत्युच्यते। यद्वा परस्मात् पुरुषात् न भिन्नम् इदं विश्वं परमार्थतः। किञ्च संहतौ विशन्ति सर्वाणि भूतान्यस्मिन्निति विश्वं ब्रह्म। सकलं जगत् कार्यभूतम् एष विशतीति विश्वम्।

In the verses starting with *yataḥ sarvāṇi bhūtāni*, *Brahman* was pointed as the one *devatā*. That *Brahman* is essentially *nirguṇa*; but as the cause of the creation, sustenance and resolution of this world, being both the maker and the material cause of the world, it is *saguṇa*. Both types of *Brahman* are pointed out by the word *viśva*, which is in neuter gender.

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The world is called *viśva*. *Vividha-pratyaya-gamyaṃ viśvam*. That which is understood through various cognitions, cognized in a number of ways, is called *viśva*. There are many cognitions like flower cognition, book cognition, sound cognition, smell cognition and so on. So, that which is known, understood by you by a *pratyaya*, cognition, is *viśva*. There are some sounds that you hear, but there are others that you do not hear. Still, someone else or some animal can hear them. Similarly, animals have the capacity to smell, to see, what the humans cannot. Thus, all sounds, all touches, all forms, all tastes and all smells known and unknown, unknown to us, but known to someone else or knowable is *viśva*. All the objects of thought are also *viśva*. So the entire world is *viśva* and it includes your body-mind-sense-complex. In other words, it represents *sarva*, everything which is known and unknown.

Viśvasya jagataḥ karanatvena hi viśvam iti ucyate—when you say that this is a shirt, it indicates the fabric also. When you say that this is a pot, it indicates the clay too. Thus here, as the *kāraṇa*, the cause of this *viśva*, *Brahman* is called *Viśva*. When we say the Lord is *Viśva*, we have access to thousands of names. If anything has a ray of glory, that glory is His glory and therefore, that is the name of *Bhagavān*. Therefore, it is proper that He can be praised through names such as *Viriñci* (*Brahmāji*), that is, those who are caused by Him. The tenth chapter of the *Bhagavadgītā* shows that all *vibhūtis* are His *vibhūtis*, glories, alone.

Yadvā parasmāt puruṣāt idaṃ viśvaṃ paramārthataḥ na bhinnam—further, this world is not separate from, has no reality apart from *Brahman*. Hence, *Brahman* is referred to as *viśva*. *Śaṅkara* quotes the *śrutis* to show, that all that is here is nothing but *Brahman* and there is nothing that exists apart from *Brahman*.[1]

Viśati iti viśvam—because *Brahman* has entered, it is called *viśva*.[2] Or else *Brahman* is so called because *viśanti sarvāṇi*

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[1] पुरुष एवेदं विश्वम्। ब्रह्म एव इदं सर्वम्। *Mu.Up. 2.2.10,11*

[2] तत् सृष्ट्वा तदेवानुप्राविशत्। *Tai.Up. 2.3*

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bhūtāni asmin—at the time of *pralaya*, all beings enter, resolve into *Brahman*.[1] As both the maker and the material cause, *Brahman*, having created, enters the world, which is its effect. When the world, the effect dissolves again at *pralaya*, it enters into *Brahman*. Either way, because *Brahman* enters into the *viśva* or the *viśva* enters into *Brahman*, *Brahman* is called '*viśva*.'

Śaṅkara quotes a number of *śrutis* and *smṛtis* to show that *viśva* also means *Om*, the *praṇava*. *Om* is the name of the Lord and the Lord is *viśva*. So *Om* is *viśva*.

> The *Kaṭhopaniṣad* says, '*sarve vedāḥ yat padam āmananti, tapāṃsi sarvāṇi ca yad vadanti, yadicchantaḥ brahmacaryaṃ caranti tat te padaṃ saṅgraheṇa bravīmi om iti etat*'—that goal which all the *Vedas* reveal as the one to be achieved, for achieving which they enjoin *tapas*, various disciplines, desiring which people take to a life of *brahmacarya*—that end, I will tell you briefly and that is *Om*' (*1.2.15*). Here, *Om* is really brief and it cannot be briefer.
>
> *Praṇava* is both *aparam* and *paraṃ brahma*. The three lettered *oṃkāra* is the *ādyaṃ brahma*, that is the cause of this world and in that *praṇava* alone *trayī*, the three *Vedas*, are established.[2] The three *Vedas* come from *praṇava*, they are meant to reveal the *praṇava*, and are established in the *praṇava*. All speech is *praṇava*; therefore, one should repeat the *praṇava* always.[3]
>
> There is no difference between *Brahman*, the *vācya* and *oṃkāra*, the *vācaka*. All that is here, known and unknown, is *Brahman*. 'Being calm, one should meditate upon it as

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[1] यत् प्रयन्ति अभिसंविशन्ति। *Tai.Up. 3.1*

[2] आद्यं च त्र्यक्षरं ब्रह्म त्रयी यस्मिन् प्रतिष्ठिता।
एकाक्षरं परं ब्रह्म प्राणायामः परं तपः।। *Atri 1.11*

[3] प्रणवाद्यास्त्रयो वेदाः प्रणवे पर्यवस्थिताः।
वाङ्मयं प्रणवं सर्वं तस्मात् प्रणवमभ्यसेत्।। *Atri 1.9*

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tajjalān, as that from which everything is born, unto which everything resolves and because of which everything is sustained.'[1]

How to become calm is shown by this verse.

'Let the essence of the wealth of *dharma* be heard. Having heard, let it be well assimilated in the *buddhi*.' Let the value of values be well understood. What is this essence? 'What is *pratikūla*, inimical to you, do not do it to others.'[2]

This is the *sāmānya-dharma*.

'People may be *jada*—may have starting trouble and even after starting have trouble in continuing, may be *avivekis*—have no proper discrimination between right and wrong, may be *aśūras*—frightened to face the least challenge or obstacle, may be *anītimāns*—have no justice. Still they have *bhāgya-bhogyāni*, they enjoy wealth, pleasures and kingdoms due to the *puṇya* they have earned earlier. Therefore, one should strive to follow *dharma* and earn *puṇya*, if one wants *śrī*, and strive to have *samatva* if one wants *mokṣa*.[3]

Even smugglers and drug lords may have money. Even dictators and tyrants have enjoyed kingdoms. Even by hitting a jackpot one may gain wealth. However, these do not indicate any culture or growth. So money is not everything.

The name *viśva* indicates that it is *Brahman* alone that is in all beings. Therefore, one should do *stuti* and *namaskāra* to the Lord, without causing any *hiṃsā* to any being, because '*ahimsā paramo dharmaḥ*'—non-injury is the greatest *dharma*.

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[1] तज्जलानिति शान्त उपासीत। *Chā.Up. 3.14.1*

[2] श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम्।
आत्मनः प्रतिकूलानि परेषां न समाचरेत्।। *Viṣṇudharma.3.255.44*

[3] जडानामविवेकानामशूराणामपि प्रभो।
भाग्यभोग्यानि राज्यानि सन्त्यनीतिमतामपि।। *Vi.Pu.1.19.45*

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Who is the real devotee of *Viṣṇu*? Know him as the real *Viṣṇu-bhakta*, the one who never swerves from his *svadharma*, who has a *sama-buddhi* towards a *suhṛt*—who helps without any introduction or expectation, as well as to a *vipakṣa*—who is inimical to him. Further, *na harati*, *na hanti*—he does not take anything or hurt or kill anything. His mind is *vimala*—free from likes and dislikes, *amatsara* — free from jealousy, *praśānta*—composed, *subha-carita*—of good conduct. He is *akhila-sattva-mitra-bhūta*—always a friend to all living beings, *priya-hita-vacana*—talks what is good and pleasing, *asta-māna-māya*—free from exaggerated self-esteem and malice. *Vāsudeva* always lives in the heart of such a person.[1]

Lord *Yama* tells his servant, '*vraja dūratareṇa*—move far away from those who have destroyed their *kalmaṣa*, impurities by the disciplines of *yama*—a life of control and *niyama*—living a clean life of *Īśvara-arpaṇa* and *Īśvara ārādhana*, whose minds are *āsakta*—committed daily to Lord *Acyuta*, and from whom *mada*, *māna*, *matsara*, that is, egoity, pride and jealousy have gone. Even Lord *Yama* keeps away from the *Viṣṇu-bhaktas*.[2] Thus, praise and *namaskāra* of Lord *Viṣṇu* should be done with *śraddhā* and *bhakti*.

In the *karmakāṇḍa* portion of the *Mahābhārata*, it is said that *aviṣṇu*—one who does not have this *bhāvanā* of looking upon himself as *Viṣṇu,* but considers himself as different, should not do *kīrtana*, *arcana* or *smaraṇa* of *Viṣṇu*. Such a person would never gain *Viṣṇu*. Therefore, as everything is

[1] न चलति निजवर्णधर्मतो यः सममतिरात्मसुहृद्विपक्षपक्षे।
न हरति न च हन्ति किञ्चिदुच्चैः स्थितमनसं तमवेहि विष्णुभक्तम्।।
विमलमतिरमत्सरः प्रशान्तः शुचिचरितोऽखिलसत्त्वमित्रभूतः।
प्रियहितवचनोऽस्तमानमायो वसति सदा हृदि तस्य वासुदेवः।। *Vi.Pu.3.7.20,24*

[2] यमनियमविधूतकल्मषाणामनुदिनमच्युतसक्तमानसानाम्।
अपगतमदमानमत्सराणां व्रज भट दूरतरेण मानवानाम्।। *Vi.Pu.3.7.26*

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included in the Lord, one should think of oneself as *Viṣṇu* and then do the *arcana*, *stuti* and *namaskāra* to *Viṣṇu*.[1]

'*Om*' is the name of the Lord and the Lord is *viśva*. So, '*Om*' is *viśva*. The Lord, being both the maker and the material cause of the world, is not separate from the world. Therefore, the entire *viśva* is *Parameśvara* alone.

2. विष्णुः *Viṣṇuḥ* (258, 657)
The one who pervades everything
वेवेष्टि, व्याप्नोति इति विष्णुः। देशकालवस्तुपरिच्छेदशून्य इत्यर्थः।

The word *Viṣṇu* as derived from the verbal root '*viṣ*' means one who pervades, permeates everything and is free from the limitations of time, space and objects. The *Mahānārāyaṇopaniṣad* says, *antar-bahiśca tat sarvaṃ vyāpya nārāyaṇaḥ sthitaḥ*—it is Lord *Nārāyaṇa*, who stands inside and outside, pervading everything (*1.13*). As derived from the verbal root '*viś*,' it means one, who has entered this world.[2]

The *Taittirīyopaniṣad* says, 'that *Brahman*, having created that (the entire universe), entered into that very thing. And having entered there, it became the formed and the formless' (*2.6.1*).

The *Viṣṇu-purāṇa* says, the root '*viś*' has the meaning of entry. Since the entire *jagat* is entered into and pervaded by His *śakti*, law and order, He is well known as *Viṣṇu*.[3]

3. वषट्कारः *Vaṣaṭkāraḥ*
The one invoked through *vaṣat*.
यदुद्देशेन अध्वरे वषट्क्रियते स वषट्कारः। यस्मिन् यज्ञे वा वषट्क्रिया। येन वषट्कारादिमन्त्रात्मना वा देवान् प्रीणयति स वषट्कारः।

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[1] नाविष्णुः कीर्तयेद् विष्णुं नाविष्णुर्विष्णुमर्चयेत्।
नाविष्णुः संस्मरेद् विष्णुं नाविष्णुर्विष्णुमाप्नुयात्।। *MB*
[2] विष् (व्याप्तौ) 3rd conj. + नु + = विष्णु or विश् (प्रवेशने) 6th conj. + नुक् + = विष्णु
[3] यस्माद्विष्टमिदं सर्वं तस्य शक्त्या महात्मनः।
तस्मादेवोच्यते विष्णुर्विशेर्धातोः प्रवेशनात्।। *Vi.Pu.3.1.45*

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Vaṣaṭ is a purely technical word used in the fire rituals. '*Kāra*' is the *pratyaya*, the suffix, that is added to '*vaṣaṭ*.' In the fire-ritual, an oblation is offered unto the fire to a particular deity, with a *mantra* and the ritual itself is done for a particular purpose. Generally, the oblation is offered saying '*svāhā*' or '*vaṣaṭ*,' followed by '*idaṃ na mama*,' this is no more mine.

Yaduddeśena adhvare vaṣaṭ kriyate sa vaṣaṭṭkāraḥ—that deity to whom the oblation is offered by saying '*vaṣaṭ*,' is called *vaṣaṭkāra*. All these deities are nothing but *Parameśvara*. It can be a particular *devatā* such as *Indra* the deity of strength, *Agni* the deity of speech, *Soma* the deity of the mind, *Bṛhaspati* the deity of intellect, *Varuṇa* the deity of water and so on.

Where is the individual *jīva*? In which part of the physical body does he exist? The individual is all over the body, all-pervasive. When the little finger of the person is touched, it is not that only a part of the person is touched, but the complete attention of the person is drawn to the little finger. So too, every *devatā* is *Parameśvara*, because He is *viṣva*. Therefore, *vaṣaṭkāra*, the deity invoked with a '*vaṣaṭ*,' is *Parameśvara* alone. Even though the oblation is offered only to a particular *devatā*, and it no doubt goes into the fire, still, it finally goes only to *Parameśvara*. Just as all the water that comes from the sky ultimately goes to the ocean through the rivers, similarly, all salutations go to *Bhagavān*.[1] If this is the case with even the *devatās*, then the human beings, who receive *namaskāras*, must act as conduits and direct all the *namaskāras* to *Bhagavān*.

Yasmin yajñe vaṣaṭkriyā—in which *yajña* an offering is done with the *mantra* '*vaṣaṭ*,' that also is *Viṣṇu* alone, because *yajño vai viṣṇuḥ*. The connection between the *karma* and the *karma-phala* is governed by an order. That order is only *Parameśvara*. There seems to be no connection between the *karma*, the fire ritual

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[1] आकाशात् पतितं तोयम् यथा गच्छति सागरम्।
सर्वदेवनमस्कार: केशवं प्रतिगच्छति।।

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and the result which is heaven. In between, there is something called *puṇya* that is generated. That *puṇya* cannot be enjoyed as such. It has to be exchanged for the final result. It is something like the token coins given in the gambling houses. They are not real coins, but they have to be exchanged later for real money, when you go out. That connection between the *sādhya*, the enjoyable heaven or something else and the *sādhana*, the ritual, is brought about by the *adṛṣṭa-puṇya*. So, the very *yajña* is *Bhagavān*, the result is *Bhagavān*, the connection is *Bhagavān* and the order by which the connection is brought about is also *Bhagavān*.

Devatā va—or else the word *vaṣatkāra* can mean the particular *devatā* called by that name. That *vaṣaṭkāra-devatā* is also *Bhagavān*.

Again, *yena vaṣaṭkārādi-mantrātmanā devān prīṇayati*—the *mantras* like *vaṣaṭ* by uttering which one pleases the *devatās*, those *mantras* and their utterance are also *Bhagavān*.

Śaṅkara quotes a *sloka* from the *Viṣṇu-smrti*. 'May that *Viṣṇu* be pleased with me, the one who is worshipped with the four syllabled *ośrāvaya*, again with the four syllabled *astu śrauṣaṭ* and then with the two syllabled *yaja* and the five syllabled *yeyajāmahe* and again with the two syllabled *vaṣaṭ*.'[1]

4. भूतभव्यभवत्प्रभुः *Bhūtabhavyabhavatprabhuḥ*
The Lord of the past, future and present.
भूतं भव्यं भवच्च इति भूतभव्यभवन्ति तेषां प्रभुः। कालभेदम् अनादृत्य सन्मात्रप्रतियोगिकम् ऐश्वर्यं तस्य इति प्रभुत्वम्।

Bhūta-bhavya-bhavat-prabhuḥ—Viṣṇu is the Lord of the past, future and also the present. When it is said that He is the Lord of the past, He does not become the past. It is not as if He 'was' but got lost in becoming this world. He is the Lord of time but, He is not bound by time.

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[1] चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च।
हूयते च पुनर्द्वाभ्यां स मे विष्णुः प्रसीदतु।। *Viṣṇusmṛti. 35*

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.Time is the greatest myth. You ask, 'What is *Pattābhi* doing?' The answer is, 'He is cooking.' Now cooking is in the present tense. You ask at 9AM and again at 10AM and still the answer is 'he is cooking.' Nine o'clock is past and you say 'cooks.' 'Cooks' is present tense. Now, if he is cooking from 9AM to 10AM then the entire one-hour becomes the present. This is the myth of time. 'What does your son-in-law do?' 'He does real estate business.' This, he has been doing for the past fifty years. However, the answer is in the present tense. This was the answer fifty years ago, twenty years ago and also now. Here the present seems to cover 50 years.

Bhagavān creates, sustains and withdraws the creation all the time. So for *Bhagavān*, the entire *kalpa*, cycle is the present alone. Creation and so on is in the present tense. Every moment, a 'moment' is born, a 'moment' is gone and a 'moment' is to be born. Every moment the Lord is creating a moment, is withdrawing a moment and will be creating a moment. Put in a different way, the Lord creates this moment and withdraws it. This moment is born. It is, then it is gone. The moment does not last. Therefore, He is the Lord of time—the past, present, future from a standpoint, and hence, is not bound by time. Is He then outside time, that is, different from time? No, because time is the Lord.

Brahman is the *ātmā*, the self, that is the limitless consciousness, which is timeless and which is time also. Therefore, time is not independent of timelessness. If time is analyzed, we find that past was always present. There is really no past. The past can never be thought of in the past. It can be thought of only in the present. So, past is the present thought. The future is also thought of only in the present. The past was 'present,' future will be 'present,' and the present is, of course, 'present.' The present implies a certain length of time.

What is the length of time of the present? The present can be reduced to the present *kalpa*, present millennium, present century, present decade, present year and again further into present hour, minute, second, micro-second and this can be further reduced

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mathematically. In all these, there is the consciousness of time. When you are thinking of a length of time, there is time-consciousness. Without the presence of consciousness, there is no time. So, what is the present? That consciousness alone is the present. The present 'is.' Hence, the truth of time is timeless consciousness, which is eternity. Eternity is not in time. The non-eternal time is sustained by eternal, timeless consciousness. In fact, there is no time. What is there is only timeless consciousness. Chronological time is entirely dependent on the limitless consciousness, which is *sat*, *cit* and *ānanda*. This is the truth of everything, the truth of time and therefore the truth of *Īśvara*. Time is *Īśvara*, but time is not self-existent.

Light travels at one hundred and eighty thousand miles per second. Time and motion are based on this assumed constant, the speed of light. However, this itself is not a constant. It is relative, because it is motion. Therefore, time is not constant. When you talk of a pot, the clay is present. When you talk of a shirt, there is fabric. When you talk of time, there is consciousness. When you talk of the clay, there is consciousness. When you talk of the fabric, there is consciousness. Therefore, the only thing, which is *satya*, is *ātmā*, *Brahman*. That is *Viṣṇu* and He is *bhūta-bhavya-bhavat-prabhu*, the Lord of the past, present and future. He is the timeless, limitless consciousness.

5. भूतकृत् *Bhūtakṛt*
The Creator of beings or the destroyer of beings.
भूतानि करोति इति भूतकृत्। भूतानि कृन्तति कृणोति हिनस्तीति वा भूतकृत्।

Bhūtāni karoti iti bhūtakṛt—He is the creator of the entire world. As *Brahmāji*, taking recourse to *rajoguṇa*, He creates all the beings, the entire world. The five gross and subtle elements like space, air, fire, water, earth, time and so on constitute the world. The world, which is the scheme of things, includes my body, mind and senses. So, the five elements, elementals, and everything that is born of them are included in the world. The one, who is the maker

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of this world, is the efficient cause of the creation and hence He is the *bhūtakṛt*.

Bhūtāni kṛntati, kṛṇoti, hinasti iti bhūtakṛt—taking recourse to *tamoguṇa*, He destroys beings in the form of *Rudra*.

6. भूतभृत् *Bhūtabhṛt*
The sustainer of all beings
भूतानि बिभर्ति धारयति पोषयति इति वा भूतभृत्।

Bhūtāni bibharti iti bhūtabhṛt—keeping the *sattva-guṇa* of *māyā* under His control, He is the one who sustains the world and all the beings. He nourishes and keeps the world going. Being the material cause, He is in the form of the world and He sustains the world.

7. भाव: *Bhāvaḥ*
Existence
प्रपञ्चरूपेण भवतीति, केवलं भवतीत्येव वा भाव:। भवनं भाव: सत्तात्मको वा।

The word *bhāva* is derived from the verbal root '*bhu sattāyām*' in the meaning of 'existing.' The Lord being the material cause, *prapañca-rūpeṇa bhavati*—exists in the form of the the world and hence is *Bhāvaḥ*. Or else, *kevalaṃ bhavati*—He just exists as *sattātmaka*, of the nature of pure existence. It is not a time-bound existence, not an existence subject to changes, but it is because of Him, that time itself exists. That existence is *sat-cit-ānanda*—consciousness which 'IS' and which is limitless.

8. भूतात्मा *Bhūtātmā*
The *ātmā* of all
भूतात्मा भूतानामात्मा अन्तर्यामी।

Bhūtānām ātmā, antaryāmī—He is in the form of all the *bhūtas*. He is the *ātmā*, the *svarūpa* of all the *bhūtas*. He is the *adhiṣṭhāna* of all the *bhūtas*, all the elements and elementals, the truth of the entire world. He is the indweller of all the beings.

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9. भूतभावनः *Bhūtabhāvanaḥ*
The creator and sustainer of all things
भूतानि भावयति, जनयति वर्धयतीति वा भूतभावनः।

The Lord visualizes the entire world before creating it. He is the only creator and the only architect. There is no other architect for this creation. If *Bhagavān* is the *kartā*, the doer, then, who is the *kārayitā*? Who is the one who makes *Bhagavān* work? If there were a *kārayitā*, then that person would become *Bhagavān*! So *Bhagavān* is both the *kartā* and the *kārayitā*. *Brahmāji* is considered to be the creator, but the Lord is the maker of the creator, and He is also the one who makes the creator do his work. It is like the supervisor who is being supervised!

Some people can create things but cannot take care of them. Others can take care of things, but cannot create them. Some people can initiate a project but cannot run it. Others can run it, but cannot initiate projects. There are other people, who cannot wind up projects; they cannot give it up. A mother may give birth to a child, but may not be able to take care of it; she needs a baby-sitter. But, *Bhagavān bhūtāni bhāvayati, janayati*—creates all beings, and again, *bhūtāni bhāvayati, vardhayati*—looks after them, by providing all the nourishment for the variety of living beings. He is *bhūtakṛt*, *bhūtabhṛt*, *bhūtabhāvana* and *bhūtakṛt*—He initiates the creation, takes care of it and also withdraws it, at the right time.

With one glowing joss-stick (fire-brand) many patterns can be drawn by whirling it around and this is called creation. When the whirling is stopped, there is only one glowing tip and this is *saṃhāra* or withdrawal. This is not destruction. At the time of danger, a turtle withdraws its legs, neck and tail into the shell. When everything is safe, it comes out. There is no destruction in this withdrawal. Here too, it is the dance of *Parameśvara*, *Naṭarāja*. When He dances, the whole creation is set in motion. When the dance of *Naṭarāja* stops, the creation ends. It is only withdrawn, not destroyed because it will manifest again.

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पूतात्मा परमात्मा च मुक्तानां परमा गतिः।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च।। २ ।।

pūtātmā paramātmā ca muktānāṃ paramā gatiḥ ।
avyayaḥ puruṣaḥ sākṣī kṣetrajño'kṣara eva ca ।। 2

10. पूतात्मा *Pūtātmā*
The pure self
पूत आत्मा यस्य सः पूतात्मा।

If *Īśvara* is manifest in the form of the world, then every mind is also His manifestation. In that case, all the confusions that exist in the various minds, will also belong to Him. Therefore, with the confusions of all the minds put together, *Īśvara* should be the most confused! Further, if He creates, protects and destroys taking recourse to the *guṇas* of *māyā*, would He not be tainted by those *guṇas* and actions?

Here are two pots, a big pot and a small pot. Let us suppose these pots are given a human mind and they are conscious of themselves and able to make a judgement. Then, one would look at the other and think 'I am a small pot. I hate myself. Why am I small? I do not like myself.' From this, all kinds of problems would arise. But, if the pot were to be enlightened, then there would be no problem. Even if there are a million pots, there is only one clay. Clay is the truth of all pots. The clay is not touched by the varieties of pots.

Just as the clay is untouched by the pot, the Lord is *śuddha*, untouched by anything. The one, who has self-knowledge, is not touched by the complexes of the mind or by the actions of the body. The *sarvajñatva* of *Īśvara*, includes self-knowledge also, because, all knowledge cannot be there without including self-knowledge. *Īśvara* knows that in spite of creating, protecting and withdrawing this world, He is *akartā*. He performs no actions. He is *pūtātmā*, one whose *ātmā*, nature, is always *pūta*, pure, unaffected and unattached.

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11. परमात्मा *Paramātmā*

The limitless.

परमश्च असौ आत्मा चेति परमात्मा। कार्यकारणविलक्षणो नित्यशुद्धबुद्धमुक्तस्वभावः।

He is the *ātmā*, the self that is *parama*, free from limitations. Any object, like a pot, is limited. By just being a pot, it is limited by its size. Size is spatial. It has a form. It exists in space and it occupies a definite place. It has an insignificant spatial existence. Time-wise also, it is limited. It is born in time and there will be a time when it will not be there. Since it is bound by time, it ages also. By being a pot, it is neither a flower nor a tree. So, object-wise also, it is limited. Thus, every object is limited in a three-fold way, that is, in terms of space, time and objects.

Parama is that which is not limited by any object, because, every object that is there, is this *vastu* alone. There is nothing other than this. The effect is nothing but the cause. Therefore, there is no *vastu* limitation, that is, limitation in terms of objects. Space is *ātmā*. Space itself is consciousness. Therefore, limitation in tems of space is not there. Time is *ātmā* and so limitation in terms of time, is also not there. Time is consciousness, but consciousness is not time. Space is consciousness but consciousness is not space. Object is consciousness, but consciousness is not object. Consciousness is *satya*, and objects are not independent of this consciousness. All objects are only name and form. Every name and form can be further reduced, until finally what is there is only *ātmā*, that is, *parama*, free from limitations. That is the *svarūpa* of *Parameśvara* and that is the *svarūpa* of yourself too.

Paramātmā is untouched and unaffected by anything. Again, it is both the cause and the effect. Being the *adhiṣṭhāna* of everything, it is *kārya-kāraṇa-vilakṣaṇa*, free from being the cause and the effect. It is *nitya-śuddha-buddha-mukta-svabhāva*, ever pure, ever conscious and ever free.

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12. मुक्तानां परमा गतिः *Muktānāṃ paramā gatiḥ*
The ultimate goal of those who are liberated.
मुक्तानां परमा, प्रकृष्टा गतिः गन्तव्या देवता पुनरावृत्त्यसम्भवात् तद्गतस्येति मुक्तानां परमा गतिः ।

Muktānāṃ paramā gatiḥ—it is the ultimate and the highest goal for all those who are enlightened, liberated. Gaining that end, there is no further end to be achieved. Since there is no losing it or getting away from it, that alone can be the *paramā gati*.

There are different kinds of want in people and they can all be basically reduced to three. No one wants to be bound by time, that is, nobody wants to be a mortal. Everyone wants to live. Even those, who are about to die, want to live a day more. 'I want to live' is a want that is natural to everyone.

Everyone wants to be happy. No one wants to be unhappy. People want to commit suicide, not because they do not want to live, but because they see no way of living happily. They think that committing suicide will give them a release from their sorrow. Therefore, the desire to live becomes now 'I want to live and live happily.' Again, nobody wants to be ignorant. 'Nothing should happen around me, that I do not know. I cannot see myself ignorant.' is the feeling of everybody.

Thus, no one wants to be time-bound. No one wants to be unhappy, inadequate, small and imperfect. In other words, no one wants to be a wanting person. Nobody can accept oneself as being ignorant. Freedom from mortality, ignorance and inadequacy is what everyone wants. In fact, what one wants to be, is what one already is.

You want to be free from being subject to time. But, you are the very basis of time, the truth of time. The 'I' is the consciousness, which is limitless in terms of time and space. It is the whole; it is *ānanda*. It is both the subject and the object. When the subject is not a wanting person, at that time, it is wholeness that

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is experienced. When someone listens to music and is satisfied, then, the wanting person in him, does not rise. It is resolved for the time being. The subject and the object, the listener and the music, are fused into one.

You are *ānanda*, and that is the whole. You are free from time, free from inadequacy, unhappiness and that is your nature. You are the consciousness, because of which you know what you do not know and you know what you know. So now, who are you? From the standpoint of what you do not know, you are ignorance and from the standpoint of what you know, you are knowledge. Therefore, who are you? Are you knowledge or ignorance? You are neither knowledge nor ignorance. You are that consciousness, which sustains both ignorance and knowledge. You are free from being ignorant, free from being bound by time, free from being a wanting person. You are the whole and hence you are the Lord, who is *paramā gati*.

The Lord is the *paramā gati* and in this way alone, one has to understand the Lord. Since you are free from ignorance and knowledge, the problem of being ignorant is not there. Therefore, you can have some ignorance also. You are *sat-cit-ānanda*. *Sat* means you are free in terms of time. *Cit* means you are free in terms of ignorance and *ānanda* means you are free in terms of inadequacy.

Then, for whom is this *paramā gati*? *Muktānām*—The *paramā gati*, the ultimate end is for those who are enlightened, that is, free from ignorance. By gaining this knowledge and by being free, they become *Brahman* and they remain as *Brahman*.

If *Īśvara* is everything, then He is not separate from you. It is the limitless, ultimate end. *Śrī Kṛṣṇa* says in the *Gīta*, '*Māmupetya tu kaunteya punarjanma na vidyate*—Having reached Me, O! Son of *Kuntī*, there is no rebirth' (*8.16*); and again, '*yad gatvā na nivartante tad dhāma paramaṃ mama*—Having reached which, gained which, there is no return, that is my abode' (*15.6, 8.21*).

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13. अव्ययः *Avyayaḥ*

The one free from decline and destruction.

नास्य व्ययः - विनाशो विकारो विद्यत इति अव्ययः।

Vyaya means change, decline and destruction. The Lord is *avyaya*, free of *vyaya*. He does not undergo any change, any decline or destruction. He is *nitya* and *avināśī*. He does not undergo any kind of modification.

What can change? Only that, which has a form, in time, can change. That which is free of form, does not undergo any change. The form itself is a kind of an attribute. What is a pot? A pot is that which has potness. Then, to what does the potness belong? The potness does not belong to the pot, because the pot itself does not exist. What is there is only the clay. The potness is only the *dharma* of a form. The form is the potness. Now, does the potness belong to the pot or to the non-pot? When you say potness, it is only the form. This particular form is called the pot and you say it has got the potness. So, the potness belongs to the non-pot alone. Here the non-pot is clay. However, the potness is not the attribute of the clay. As it cannot be attributed to anything else, we have to say that the potness is only an incidental attribute of the clay. Therefore, whether that incidental attribute is there or not, the clay ever remains *avyaya*, unchanging. The clay remains as clay alone. So too, whatever may be the incidental attributes, *Brahman* remains as *parātmā* alone, without undergoing any change.

14. पुरुषः *Puruṣaḥ* (406)

The indweller of the city

पुरं, शरीरं तस्मिन् शेते इति पुरुषः। पुरा एव आसीदिति पुरुषः। पुरुषु, उत्कर्षशालिषु सीदतीति पुरुषः। पुरूणि - फलानि सनोति - ददातीति पुरुषः। पुरूणि, भुवनानि संहारसमये स्यति अन्तं करोतीति पुरुषः। पूरणात् सदनाद्वा पुरुषः।

This word is looked at from different standpoints.

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Puraṃ śarīram—this physical body is the *pura*, city. *Tasmin śete iti puruṣaḥ*—the one who reclines in the body is called *puruṣa*. In the *Mahābhārata*, *Bhīṣma* tells *Yudhiṣṭhira*, 'This physical body is a city with nine gates. It is endowed with the *prāṇas*, the *indriyas* and the *antaḥkaraṇa*, all put together as an assemblage, because of previous *puṇya*. That *mahātmā*, the Lord, pervading the entire body, remains there without getting affected. Therefore, He is called *Puruṣa*' (*MB.Śā.210.37*).

Purā eva āsīt iti puruṣaḥ—since He was there even before anything came into existence, He is called *Puruṣa*.

Puruṣu utkarṣaśāliṣu sīdati iti puruṣaḥ—Further, He is known as *Puruṣa* because He resides, is well recognised in things which have excellence, eminence. Again, *purūṇi phalāni sanoti, dadāti iti puruṣaḥ*—He gives in abundance. In fact, He gives the limitless result called *mokṣa*. *Purūṇi bhuvanāni saṃhāra-samaye syati iti puruṣaḥ*—He destroys all the worlds at the time of *pralaya*. *Pūraṇāt sadanāt vā puruṣaḥ*—He pervades everything and resides therein, that is, He is all-pervasive.

In addition, *bhaktānāṃ hṛdayaṃ pūrayati iti puruṣaḥ*—the one who fills up the hearts of the devotees, that is, the one who gives happiness, is *puruṣa*. Generally, people think that music, money or power fills up the heart. But the *jijñāsu-bhakta* recognizes, that it is the Lord who fills up the heart of the devotee.

There are basically two kinds of devotees. The first kind are the *ārta* and *arthārthi* devotees. *Ārta-bhaktas*, are devotees who are in distress. They do not think of *Īśvara* until they get into trouble. Once they get into trouble, then, they think of God. After trying out many things and failing, they come to *Īśvara*. They recognize, that it is only the grace of *Īśvara*, which will make a difference and so they finally pray and invoke the grace of *Īśvara*. Hence, they are devotees.

Arthārthi-bhakta—These devotees think of *Īśvara* before any undertaking. They know that they themselves cannot accomplish

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whatever they have undertaken, because they recognize that there are hidden variables over which they have no control. Even the surfaced variables, known variables, cannot be totally controlled. When this is so, how can the *ajñāta-pratibandhas*, the hidden variables, obstacles, be controlled? One does not know them, because they are hidden. Therefore, these persons invoke the grace of the Lord to take care of these unknown obstacles.

This is what everyone does. So, whenever one undertakes a pursuit for accomplishing something, he invokes the grace of the lord. Even before starting the class, a prayer is chanted, because the blessing of the *guru* and *Īśvara* is required, in any pursuit. We do not want any obstacles in our pursuit and hence we pray. Even when a book is written, it starts with a prayer. Scholars refuse to accept and read a work, if there is no prayer. The idea is that the person, who does not recognize these hidden variables, is immature. Prayers are only to control the hidden variables. Any mature person will recognize the hidden variables. In general, the devotees are *ārta* and *arthārthi-bhaktas*.

The second type of devotees are the *jijñāsu* and *jñānī*-devotees. This type of devotee is rare. *Jijñāsā* means the desire to know. Here the desire is to know *Īśvara*. *Jijñāsu-bhakta* is a devotee, who has *jijñāsā*, the desire to know who *Īśvara* is and what His *svarūpa*, nature, is? The knowledge of *Īśvara* is his first priority in life. What he wants is not just a general idea, but a clear and total knowledge of *Īśvara*. He has come to know that whatever can be got by fulfilling desires, is got by knowing *Īśvara* and by this knowledge, one becomes secure. There is no greater security other than knowing *Īśvara*.

Once this is clearly known, then he becomes a *jñāni-bhakta*. *Śrī Kṛṣṇa* says, '*jñānī tu ātmaiva me matam*—the *jñānī*, the one who knows, is myself.' He understands that the Lord is *pūrṇa*, the whole and not separate from himself. Therefore, the *jijñāsu-bhakta* is the real *bhakta*. He too prays to the Lord to help him in his

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pursuits and when in distress. But, he is not satisfied with simple things from God. He wants God Himself.[1]

So the one who *pūrayati*, fills up the devotees' heart, is the *puruṣa*. He is the *pratyagātmā*, who resides in the *hṛdayapura*, who is indeed the *parātmā*.

15. साक्षी *Sākṣī*
The witness (of everything).
साक्षाद् अव्यवधानेन स्वरूपबोधेन ईक्षते पश्यति सर्वमिति साक्षी।

He is the *sākṣī*, the witness of everything. Normally, we need the sense organs of perception, with the mind behind them, to see things. But the Lord *sākṣāt īkṣate*, sees everything directly without the necessity, intervention of the sense organs or the mind. Hence His knowledge is free of the defects of the mind and the sense organs.

Further, He does not have to make a *saṅkalpa* or attempt to see. He sees all at once, the mind, the senses and the entire sensory world, as the consciousness which is His *svarūpa*. With reference to the mind He is called *sākṣī* but by Himself He is *caitanya*, consciousness. That He is uninvolved in what He sees is also implied here.

16. क्षेत्रज्ञः *Kṣetrajñaḥ*
The knower of the world of objects.
क्षेत्रं शरीरं जानातीति क्षेत्रज्ञः।

The Lord being the *pratyagātmā* is the *sākṣī* and also the *kṣetrajña*, one who knows the *kṣetra*, the world of objects. The *Gītā* enumerates briefly all that which is included in the *kṣetra* as the five subtle elements, *ahaṅkāra*—the sense of doership, *buddhi*—the cognitive faculty, *avyakta*—the unmanifest, that is, the *prakṛti*, the five organs of knowledge, the five organs of

[1] *BG.7.16, 18*

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actions, the mind, the entire world of sense objects, the world of desires, aversions, *sukha* and *duḥkha*, the assemblage of this body, knowledge, fortitude along with all their modifications (*13.5*, *6*). Thus, the entire *viśva* is the *kṣetra* and the one, who is a knower of the *kṣetra*, is called *kṣetrajña*. He is the one who obtains in everyone as the subject, the knower.

You are the subject and everything else, including your body, mind and sense organs, is the object. Whatever is objectified is insentient and being insentient, it cannot objectify you, the subject. If the Lord is other than you, then He would also become an object of your consciousness. The Lord, then, would be inert, dismissible and time-bound. If He is not an object, then is He the subject? If He were to be the subject, then, He would be subject to pleasure and pain, *puṇya* and *pāpa* and therefore, become a *saṃsārī*. But this is not so. Hence, He is both the subject and the object, both the *kṣetrajña* and the *kṣetra*. In fact, the Lord is neither the subject nor the object. But, without Him, there is neither the subject nor the object.

17. अक्षर: *Akṣaraḥ*
The immutable.
न क्षरतीति अक्षरः। अश्नोतेर्वा सरप्रत्ययान्तस्य रूपमक्षर इति।

Even though the *kṣetra* is subject to decay and decline, the *kṣetrajña*, the subject, is *Akṣara*, never subject to decay and decline. *Svabhāvataḥ na kṣarati*—He never swerves from His nature. As derived from the root '*aś*' which has the meaning of 'pervading,' *akṣara* also means one who is all-pervasive.

The word *kṣetrajña* refers to the one obtaining in the individual bodies and *akṣara* refers to *Brahman*, who is all-pervasive.

The words *eva* and *ca* indicate that, as pointed out in the *mahāvākya* '*tat tvam asi*,' the *kṣetrajña* and *akṣara* are not really different .

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योगो योगविदां नेता प्रधानपुरुषेश्वरः।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः।। ३ ।।

yogo yogavidāṃ netā pradhānapuruṣeśvaraḥ |
nārasiṃhavapuḥ śrīmān keśavaḥ puruṣottamaḥ || 3

18. योगः *Yogaḥ*

The one to be attined through *yoga*.

'ज्ञानेन्द्रियाणि सर्वाणि निगृह्य मनसा सह। एकत्वभावना योगः क्षेत्रज्ञपरमात्मनोः।। तदवाप्यतया योग इति योगविदो विदुः।' इति।

This is the most popular word in the world. The root '*yuj*,' from which the word *yoga* is derived, has two meanings, '*yojana*' and '*nirodha*.'

'*Yojana*' is bringing together. What is separated either really or notionally is brought together and this is called union. Not knowing, that 'I am the sought,' one goes on seeking, and then there can be a separation between the seeker and the sought. This is a notional separation like that of the tenth man.

Ten people went on a picnic and on the way, they had to cross a river. After crossing the river, the leader counted to see if anyone was missing and found that there were only nine of them. He started to search for the tenth man, though he himself was the tenth man. Here there is a seeker-sought situation. The loss is notional and so, the seeker-sought union is possible only through knowledge and this is called *yoga*.

'*Yuj*' also means '*nirodha*,' that is, discipline, control, mastery. What is not manageable, is made manageable. The legs are not manageable and they are made manageable, so that one can sit down. *Yoga* also implies diet, a healthy life with reference to the body, a life of values, *dharma*, *yama*, *niyama*, life of devotion to *Īśvara*, study of *vedānta* and also understanding the *Viṣṇusahasranāma*. So, with the help of all these various disciplines, called *yoga*, the mind that is not manageable is made manageable.

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This is also *yoga*. That which resolves the differences between the seeker and sought is also called *yoga*.

Taṃ vidyāt duḥkha-saṃyoga-viyogaṃ yoga-sañjñitam—'may one know, that the dissociation from the association with sorrow is what is called *yoga*' (*BG.6.23*). Here '*yuj*' is used in the sense of '*nirodha*.' *Saṃyoga* is association and *viyoga* is dissociation. So, the dissociation from the false association with sorrow is *yoga*. The *sādhana* is *yoga* and the *sādhya* is also *yoga*.

Yogena sādhyaḥ, avāpyaḥ yogaḥ—the Lord is the one who is to be achieved by the various disciplines, so that one becomes together as a person. The Lord is the one, who is achieved by means of *yoga* and hence He is called *Yoga*.

Śaṅkara quotes a *sloka* in his *bhāṣya* to show that the mastering of one's mind along with the sense organs and the understanding of the oneness of the *kṣetrajña* and *paramātmā* is *yoga*, because, the *jīva* or the individual is essentially non-separate from *Īśvara*. Since He is to be gained by *yoga*, He is also known as *yoga*.

19. योगविदां नेता *Yogavidāṃ netā*

The leader of those, who know *yoga*.

योगं विदन्ति विचारयन्ति, जानन्ति, लभन्त इति वा योगविदः। तेषां ज्ञानिनां नेता योगक्षेमवहनादिना इति योगविदां नेता।

The Lord is also called *yogavidāṃ netā*, the leader of the *yogavids*, that is, those who know *yoga*. Generally *yoga* is used in the sense of the means of accomplishing something and also in the sense of making oneself fit for gaining knowledge. In the explanation of the previous *nāma*, *yoga* meant the identity of the *jīva* and *Īśvara*. The *kṣetrajña-paramātma-aikya* is the *yoga*. So *yogaṃ vidanti*, *vicārayanti*, *jānanti iti yogavit*—those who know this *yoga* or do *vicāra*, enquiry to gain the knowledge of the oneness and remove this false division between the seeker and sought, are the *yogavids*. The Lord is *teṣāṃ netā*, their leader.

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How does he become the leader? He is the one who takes care of the *yoga* and *kṣema* of the *jñānīs*, because they themselves do not work for it. Here *yoga* is gaining what one does not have and *kṣema* is retaining that which is gained. Through the law of *karma*, the Lord takes care of them. The *jñānī* is *yadṛcchā-lābha-santuṣṭa*—one who is happy with whatever is available by chance. Chance is nothing but *prārabdha-karma* and *prārabdha-karma* is non-separate from *Īśvara*. So, by way of making them gain what they do not have and retaining what they have gained, whatever is essential for their *śarīra dhāraṇa*, He is their *netā*. *Śrī Kṛṣṇa* says in the *Gīta*, 'Those, who are totally engaged in the enquiry of *Brahman*, their gain and safety, I take care of ' (*9.22*).

As the giver of the *yoga*, both *karma* and *jñāna-yogas*, He is *Yogavidām netā*, the leader of the knowers of *yoga*.

20. प्रधानपुरुषेश्वरः *Pradhānapuruṣeśvaraḥ*

The Lord of *prādhana* and *puruṣa*.

प्रधानं - प्रकृतिर्माया पुरुषः जीवः तयोरीश्वरः प्रधानपुरुषेश्वरः।

Pradhāna is *māyā* or *prakṛti*, the material cause and here *puruṣa* refers to the *jīva*. He is the Lord of both the *pradhāna* as well as the *puruṣa*.

The word *pradhāna* is generally used by the *sāṅkhyas*. They say that *pradhāna* is *jaḍa* and consists of the three *guṇas—sattva*, *rajas* and *tamas*. But, they say that *pradhāna* creates everything by itself independently. Again, according to them, *ātmā*, *puruṣa*, is totally *asaṅga* and therefore, does not participate in the creation. Being *jaḍa*, how can *pradhāna* create anything by itself? Only when it is blessed by *Īśvara-caitanya*, it is possible. The *nimitta-kāraṇa* is necessary or else creation is not possible.

When asked how *pradhāna* creates, they say that, at the time of dissolution, the three *guṇas* in the *pradhāna*, which account for the variety in the creation, are in a state of equilibrium, that is, they gain the same proportion. Because of this equilibrium there is

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dissolution. When this equilibrium is disturbed, then creation takes place. This is the view of the *sāṅkhyas*. This leads us to ask, 'Who creates this disturbance?' How can something that is in a state of equilibrium lose that state, when there is nothing else to disturb it? Everything else has to come only later on! *Pradhāna* being *jaḍa*, cannot disturb itself. So, what is it that disturbs the equilibrium? There must be somebody there to bring about this disturbance and that is *Īśvara*. But *Īśvara* is not accepted by the *sāṅkhyas* and hence, their system becomes defective.

Here, He is the Lord of *māyā* and therefore, the one who keeps the power of *māyā* under His control. The creation of this entire world will not be possible, if *Brahman* were mere *Brahman*, mere limitless consciousness. To create without creating, to be this world without being the world, it must have an apparent power, because the world itself is apparent. When we analyze the world, it reduces itself further and further and finally, what is there is only *Brahman*. That *Brahman*, which is the limitless consciousness, cannot be further reduced into anything else. The Lord is the *māyāvī* and He has this magic power called *māyā* or *prakṛti*. He does not come under the power of *māyā* but keeps it under His control. He is like a magician, who does not come under the spell of his own magic. If He does, then He cannot perform the magic. So with the power of *māyā*, *Brahman* becomes *Īśvara*, who is the cause of the creation. *Māyā* has an existence only because of *Brahman*. That is why it is *mithyā*.

The *jīva* is under the spell of *māyā* and looks up to *Īśvara*. Hence, He is the Lord of the *jīva* also. He is the Lord of the *jīva* by giving the body to him as the *karma-phala*. One gains a given physical body, mind, parentage and so on, as one's *karma-phala*. So, by giving the *karma-phala* to the *jīva*, He becomes *Īśvara*. The *jīva* always looks up to *Īśvara*, who is the giver of the *karma-phalas*, the results of his actions, and *mokṣa*. *Karma-phala-dātṛtva* makes Him the *Īśvara* of the *puruṣa*, that is, the *jīva*.

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Thus, the Lord is *puruṣasya pradhānasya ca Īśvaraḥ*—the Lord of both the *pradhāna* and the *jīva*.

21. नारसिंहवपुः *Nārasiṃhavapuḥ*
The one with the body of a man-lion
नरस्य सिंहस्य च अवयवा यस्मिन् लक्ष्यन्ते तद्वपुर्यस्य सः नारसिंहवपुः।

Nārasiṃha-vapu is one who has a body, wherein some parts are those of a *siṃha*, a lion and some parts are those of a *nara*, a human being. This is a *saguṇa* and *sākāra* form. This is the name of the Lord based on His *avatāra*. In an *avatāra*, the Lord assumes a particular form, to serve a particular purpose.

Lord *Viṣṇu* in His role as the *sthiti-kartā*, as the one who sustains *dharma* and so on, has to assume particular forms as an answer to the prayers of the people and this is called *avatārā*. *Avatāra* is *līlā*. One of His *avatāras* is *Nārasiṃha-avatāra*. *Prahlāda* is the son of *Hiraṇyakaśipu*, an *asura*, who won all the worlds and took himself to be the Lord. In his kingdom, everybody had to repeat only his name and nobody was to repeat the name of Lord *Nārāyaṇa*. His son *Prahlāda*, along with few other people went on repeating the name of *Hari* and singing the glories of the Lord. The father came to know about this, chastised him and forbade him to utter the name of the Lord. *Prahlāda* refused to listen to him and went on repeating the name of the Lord. The father tried many ways to punish and also to kill his son, but he could not do so. One day, the father confronted his son, asking him, 'where is this Lord *Hari* that you sing of?' *Prahlāda* replied that He is all-pervasive, He is everywhere. He is even in the pillar.

Hiraṇyakaśipu had a special boon granted to him. It was, that he should die neither inside nor outside the house, neither during the day nor in the night, neither on the earth nor in space, neither at the hands of a human being nor an animal, neither by a wet nor a dry weapon. These were all his conditions and when the boon was granted to him, he thought he was invincible.

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Now, *Hiraṇyakaśipu* asked his son, 'Is your Lord *Hari* in this pillar?' and thus asking, he kicked the pillar. The pillar burst open and the Lord came out with a form which was neither that of an animal nor that of a human being. He had the head of a lion and the body of a human being. The time was neither day nor night, but twilight, just before night sets in. He sat on the threshhold of the door, which was neither inside nor outside, and placed *Hiraṇyakaśipu* on his lap because he should not die in space or on the ground. He should not use any weapons, and therefore He used His nails to kill him. Again the finger-nails cannot be said as wet or dry. This is an *avatāra*. This story just tells us that the Lord blesses His devotees. The Lord is presented in this story as *Narasiṃha*. So as the features of both the lion and the human being obtain in this form, this form is *Nārasiṃhavapu*.

A *jīva* is an individual, born due to his own *karma*, with a particular body. When that *karma* is exhausted, he naturally dies. Rather, he quits this body to take another body which is in keeping with another set of *karma*. The cycle of repeated births and deaths is *saṃsāra* and the one who is subject to *saṃsāra*, is a *saṃsārī*. To get out of this *saṃsāra*, knowledge is necessary. By understanding the names of the Lord, and knowing that the Lord and the individual *jīva* are essentially one and the same, one becomes free from *saṃsāra*. The mere repetition of the names of the Lord is only a ritual and while it will give some *puṇya* as the *karma-phala*, it may not be enough to get one out of the cycle of birth and death.

Even though essentially, *Īśvara* is not subject to birth, and is also all-pervasive manifesting as the entire world, how is it that He is born with a single body? Further, *Īśvara* is *akartā*, a non-doer. He has no *karma* and therefore can have no *karma-phala* of His own. If so, how then is birth possible without *karma*?

Here, *Prahlāda* was praying to the Lord and in order to save him, the Lord took a form as *Narasiṃha*. It is in answer to the prayers of all the devotees, that the Lord takes birth. When the

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prayers of the devotees reach a critical point and when it is time for their *karma-phala* to fructify, then the Lord comes into being.

The Lord is not born out of His own *karma*. As a result of the *puṇya* created by the prayers of all the devotees, and keeping the *puṇya* as the material cause, the Lord takes a particular form which is suitable to the situation and which will serve the purpose. While a *jīva* is born subject to *māyā*, the Lord is, as though born, keeping *māyā* under His control. This is His *divya-janma*.

22. श्रीमान् *Śrīmān* (178, 220, 613)
The one who has *Lakṣmi* (on His chest).
यस्य वक्षसि नित्यं वसति श्रीः स श्रीमान्। श्रिया युक्तः श्रियः पतिः श्रीमान्।

He is *Śrīmān* because *Śrī*, that is, *Lakṣmī* resides permanently on His chest. *Śrī* generally means, the Goddess of wealth. She never showers her grace for long in one place or to one person. But, she stays permanently with *Bhagavān*. All the resources belong to *Bhagavān*. Therefore, the one who always has *Śrī* with Him on His chest, is *Śrīmān*. *Śrī* is always with Him and hence all wealth belongs to *Īśvarā*.

The heart is the place where the *ahaṅkāra*, the 'I,' is as though located. A location is given for this *ahaṅkāra*, the 'I,' and it is said that the heart is where it is located. This is the same as when we say 'he has given his heart to you.' If you want to own up an action of which you are proud, then, you touch the heart and say 'I did this.' This expression is based on experience. When it is said that *Lakṣmī* is in the heart, it means that, she is united with the 'I' of *Parameśvara*. Lord *Viṣṇu* is *Parameśvara* and He is all-pervasive. He is always united with *Lakṣmī*. The Lord is endowed with *Śrī* and without *Śrī*, that is, *māyā* there is no *Īśvara*. Lord *Śiva* with *māyā* is presented as *ardhanārīśvara*. One half is the female, *śakti* and the other half is male.

Śrī is required for *sthiti* or sustenance. Everything in the world is looked upon as *Lakṣmī*. Success is *Jayalakṣmī*, which is also *Śrī*

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and that success is got from *Parameśvara*. *Dhana* belongs to Him and hence any *Śrī*, any wealth that is there, is *Dhanalakṣmī*. Any marital happiness is *Varalakṣmī*. Home is that which gives happiness and that is called *Gṛhalakṣmī*. Children give happiness and that is *Santānalakṣmī*. *Śrī* is *maṅgala*. *Bhagavān* is the one who has the six limitless *bhagas* or virtues and one of them is *Śrī*. *Śrī* is the most important of those six *bhagas* and *Bhagavān* is *Śrīmān*.

23. केशवः *Keśavaḥ* (648)
The one who has beautiful hair.
अभिरूपाः केशा यस्य सः केशवः। यद्वा कश्च अश्च ईशश्च त्रिमूर्तयः केशाः ते यद्वशे वर्तन्ते स केशवः। केशिवधाद्वा केशवः।[1]

The word *Keśava* has more than one meaning. This can be looked upon as a word that indicates *Parameśvara* or the *avatāra*, that is, the manifest form of *Īśvara*, especially as *Śrī Kṛṣṇa*.

Abhirūpāḥ keśāḥ yasya saḥ keśavaḥ—one who has beautiful locks of hair. *Śrī Kṛṣṇa* is a particular form of the Lord. Once a form is given, this is the *saguṇa* aspect and it has attributes. The form with the attributes helps one to visualise and relate to the Lord. So, *Śrī Kṛṣṇa* is a form with beautiful locks of hair and the name *Keśava* indicates that.

Alternately, *kaśca aśca īśaśca keśāḥ*—'*ka*' is *Brahmāji*; '*a*' is *Viṣṇu* and '*īśa*' is *Rudra*; hence '*keśāḥ*' denote the *trimūrtis*, *Brahmāji*, *Viṣṇu* and *Rudra*. *Te yadvaśe vartante*—these *trimūrtis* constitute whom, He is *Keśava*. Here, each of the *trimūrtis* represents an aspect of *Īśvara* from three different stand-points, that is, creation, sustenance and resolution. Since they have been delegated their work, they are under the control of *Parameśvara*.

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[1] केश + व (मदुबर्थे) = केशव *P.S.5.2.109*
क + अ + ईश = केशाः, केश + वश् + ड = केशव *P.S.3.2.101*
केशिन् + वा + क = केश + व = केशव *P.S.3.2.3* and पृषोदरादित्वात्

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Keśivadhāt vā keśavaḥ—He is also known as *Keśava*, because of slaying the *asura* called *Keśī*. *Keśī* was an *asura* who came to *Brindavan* in the guise of a horse to kill *Śrī Kṛṣṇa*, but he got killed by *Śrī Kṛṣṇa*. A verse in the *Viṣṇupurāṇa* supports this meaning. There, *Nārada* tells *Śrī Kṛṣṇa*, 'because the *duṣṭātmā keśī* was killed by you, you will be well known in the world by the name *Keśava*' (*5.16.23*).

24. पुरुषोत्तमः *Puruṣottamaḥ*

The foremost, the exalted among men.

पुरुषाणामुत्तमः पुरुषोत्तमः। पुरुषश्च असौ उत्तमश्च पुरुषोत्तमः।

'*Puruṣottama*' is a special word. This is a *samāsa*, a compounding, that is allowed only in the case of '*Puruṣottama*.'[1] Generally a *samāsa*, compounding, is not allowed with a word in the *ṣaṣṭhī*, sixth case, when *nirdhāraṇa* is done, that is, when the second word indicates one of the group denoted by the first word. But, here '*puruṣāṇām uttamaḥ*' can be formed into a *samāsa*, because the Lord is not one among the group.

For example, in '*manuṣyānāṃ kṣatriyaḥ śūratamaḥ*' the *kṣatriya* is still part of the *manuṣya* group, but excelling by his *jāti*. In '*gavāṃ kṛṣṇā gauḥ sampannakṣīratamā*' the black cow is still one among the cows, but excelling by the *guṇa*, the attribute of giving plenty of milk. In '*adhvagānāṃ dhāvan śīghratamaḥ*' the man who does the *kriyā*, action of running, is still one of the *adhvagas*, travellers. In these cases, compounds cannot be made.

In the case of '*brāhmaṇānām uttamaḥ*' it cannot be combined to say '*brāhmaṇottama*.' It remains as '*brāhmaṇānām uttamaḥ*' and stays without combining, because, compounds cannot be made with words which are *jāti*, *guṇa*, *kriyā* and so on. But it is allowed in the case of '*puruṣottama*,' because, other than the Lord, there is nothing else to compare Him with. Comparison is

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[1] न निर्धारणे (षष्ठी)।। *P.S. 2.2.10*

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not possible. The Lord is *uttama*, superior, but not as one belonging to the class of men.

Śaṅkara gives another derivation of the word, using the fifth case as *puruṣābhyām uttamaḥ*. He quotes from the *Bhagavadgītā* to support this usage. There, *Bhagavān* says, 'I am well known in the world and in the *Vedas* as *puruṣottama*, because I am *uttama*, superior to the *kṣara-puruṣa* and the *akṣara-puruṣa*' (*15.18*). *Sṛṣṭi*, the manifest creation, is called *kṣara-puruṣa* and the *avyakta*, the unmanifest, is called *akṣara puruṣa*. He sustains both of them, but is neither of them. Therefore, He is superior to both of them, being the very *adhiṣṭhāna*, the basis of both and hence is called *Puruṣottama*.

Or *Bhagavān* is *Puruṣottama* being the *Purusa*, because of His all-pervasiveness, *pūrṇatvāt*, and *Uttama*, superior to all.

सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः।

संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ।। ४ ।।

sarvaḥ śarvaḥ śivaḥ sthāṇur bhūtādirnidhiravyayaḥ |
sambhavo bhāvano bhartā prabhavaḥ prabhurīśvaraḥ | | *4*

25. सर्वः *Sarvaḥ*
The one who is (the source of) all
असतश्च सतश्चैव सर्वस्य प्रभवाप्ययात्। सर्वस्य सर्वदा ज्ञानात्सर्वमेनं प्रचक्षते।।

Sat is *mūrta*, that which has a form and *asat* is *amūrta*, that which has no form. All that is available in creation is *sat* and *asat*, that is, *mūrta* and *amūrta*. The elements space and air have no form. Even happiness, pleasure, love, anger and so on, have no form. The elements *agni*, *āpaḥ*, and *pṛthivī*, the elementals and the physical body have a form. Therefore, those that have a form and those that have no form together constitute *sarva*, all. The Lord is called *sarva*, because from Him alone *sarvasya prabhava*, the origin of everything takes place and unto Him alone *sarvasya apyaya*, the dissolution of everything takes place. The pot that has

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come from the clay and goes back unto the clay, is sustained in between also as the clay alone. So too, everything is sustained by the Lord alone and is non-separate from Him.

He is known as *sarva*, not only because He is the cause of birth and dissolution of everything, but also *sarvasya sarvadā jñānāt*, that is, always knowing everything. When we say, He knows everything, it means that He does not have any ignorance of anything (*MB.Ud.70.11*).

All the words in the *Viṣṇu-sahasranāma* are culled from the *Śāstra*. The *Upaniṣads* say, '*sarvaṃ khalvidaṃ brahma*—all this is indeed *Brahman*.' '*Iśāvāsyaṃ idaṃ sarvam*—all this is covered by *Iśvara*.' *Brahman* is *Parameśvara*, who is the cause of *sarva*, this entire world. When we say '*sarva*—all,' what are all included in this 'all'? Any enumeration will be very long and still incomplete. Therefore, the *śāstra* uses methods of expressing in a short and comprehensive way. One method is to say *sat* and *asat*—that which has a form and without a form—comprise *sarva*. Another method used, is to say 'all' means known and unknown. It includes our body-mind-sense-complex also. All that is here, known and unknown, is indeed *Brahman*. What is unknown now is known to someone else or knowable in the future. Again, known implies the knower and knowledge and all the three is the *sarva*. Further, in every action there are many factors involved, such as subject, object, instrument, location and so on, which are called *kārakas*, usually expressed with various case endings. These are also included in the 'all.' The word 'all' itself has relevance only when there is a manifest creation, because in the unmanifest state one cannot talk of 'all.'

Therefore, any way that we look at it, all that is there is non-separate from *Iśvara*. Hence, He is called *Sarva*.

26. शर्वः *Śarvaḥ*
The destroyer.
शृणाति संहारसमये संहरति संहारयति वा सकलाः प्रजाः इति शर्वः ।

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Saṃhārasamaye śṛṇāti, saṃharati saṃhārayati vā—the one, who destroys, withdraws everything unto Himself or causes to be withdrawn at the time of dissolution is *Śarva*. It is not total destruction. It is withdrawal from a manifest condition to an unmanifest condition. It is like, when you go to sleep daily, you become *śarva*. Your individual ways—the way you look at the world, all the knowledge that you have, all the problems, the entire world of experiences—all this is withdrawn into an unmanifest condition. Everything is again picked up the next day when you wake up. Therefore, it is not destruction, but only a temporary dissolution.

27. शिवः *Śivaḥ* (600)
The auspicious.
निस्त्रैगुण्यतया शुद्धत्वात् शिवः।

The Lord is called *Śiva*, auspicousness. Being free from all the three *guṇas*, He is *śuddha*, pure. The *Kaivalyopaniṣad* talks of Him as, '*sa brahmā, sa śivaḥ*' (8) and the *Narayaṇasūkta* as '*sa brahma sa śivaḥ*' He is *Brahmājī*, He is *Brahman*, He is *Śiva* and also the others.

Here Lord *Viṣṇu* is praised by names such as *Śarva*, *Śiva*, *Sthāṇu* and so on. These names are generally used for Lord *Śiva*, thereby, showing the *abheda*, non-difference between the two.

28. स्थाणुः *Sthāṇuḥ*
The one who is firm, immovable.
स्थिरत्वात् स्थाणुः।

Because He is *sthira*, firm, He is called *Sthāṇu*. Since He is all pervasive, there is no place, to which He can move. The entire world is always moving and it moves on the *Sthāṇu*, who is like an anvil that does not move. He does not undergo any change, but allows all the changes to take place. Changes can take place only to the names and forms. But, being the *adhiṣṭhāna*, He does not undergo any change. The basis, on which change can take place, is

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always the changeless. The Lord does not undergo any change, but as the *sākṣī* becomes the witness of everything. This is His *nirākāra* aspect.

29. भूतादिः *Bhūtādiḥ*
The source of all beings.
भूतानामादिकारणत्वात् भूतादिः।

The one who is the source, the cause of all beings. Here the word '*bhūta*' can be taken to mean the five elements from which everything has come or it can mean all beings. Before the *bhūtas* like space and so on were born, the one who was already there is *bhūtādi*. *Ādi* means the beginning, the cause. The cause is always before the effect. For a given tree, the seed is the cause. That which is at the beginning, is the cause. Hence, He is *bhutānām ādiḥ*, the cause of all beings and even of the elements. The *Chāndogyopaniṣad* says, '*Sadeva somya idamagra āsīt*—that *sat-vastu* alone was there in the beginning' (*6.2.1*).

Generally a *kāraṇa*, cause, undergoes a change to become the effect. But being *sthāṇu*, He does not undergo any change. Even though He does not undergo any change, He becomes the cause of everything. Without undergoing any change, He allows all changes to take place. The cause should not undergo any change, only then changes are possible. Changes are all apparent, like time.

Time exists and makes all changes. This moment has gone and another moment has come. What is it that has gone? A moment does not exist and unless it existed, it cannot go. A moment does not have any length of time, so how can it go? To say that this moment has gone and the next moment is born, is only *upacāra*. What is the length of a moment? If it has a length, then it is not a moment. So it cannot go. This is the truth of time. At the same time, *sthāṇu* is the cause of time. So it is the cause of this entire world which consists of all the elements, space and time. It allows itself to be the cause of everything and at the same time does not undergo any change.

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30. निधिरव्ययः *Nidhiravyayaḥ*

The indestructible receptacle.

प्रलयकाले अस्मिन् सर्वं निधीयत इति निधिः।

The place, the receptacle, where all that is valuable is preserved, treasured and kept secure is called a *nidhi*, treasury. Here *Bhagavān* is called *nidhi*, because *pralayakāle asmin sarvaṃ nidhīyate*—the entire world with all its precious things is placed in Him at the time of dissolution. It is like keeping all the jewels in a locker and bringing them out at the time of a wedding. *Bhagavān* also, at the time of creation brings back the entire world from the unmanifest. Even the *Vedas* come back.

A locker or a treasury is subject to changes like rusting or destruction. That which was said as *nidhi* is *avyaya*. It means that the *nidhi* is always there. It is not lost nor does it change nor get destroyed. He preserves everything and does not lose anything. Nothing is expended and nothing is lost. When creation takes place, everything comes back again from the unmanifest to become manifest. That which is manifest, goes back into the unmanifest state. Just as one goes to sleep and again comes back from sleep, it is a cycle.

31. सम्भवः *Sambhavaḥ*

The one whose manifestations are by His own will.

स्वेच्छया समीचीनं भवनमस्येति सम्भवः।

The Lord is called *Sambhava* because He can assume a *samīcīna-bhavana*, a suitable form, *svecchayā*, by His own will. He can assume any form that He wants, like *Matsya*, *Kūrma*, *Varāha*, *Nṛsiṃha*, *Śrī Rāma*, *Śrī Kṛṣṇa* and other such forms. The birth of the *jīva* in a particular body is only *bhavana*, because he is helplessly born due to the force of his own *karma*. Whereas, the Lord takes a body keeping His *māyā-śakti* under His control and therefore, it is a *samīcīna-bhavana*, *sambhavana*, a suitable and purposeful birth. Why does He assume a body? *Bhagavān*

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himself says in the *Gītā*, '*dharma-saṃsthāpanārthāya sambhavāmi yuge yuge*—I assume a body in every *yuga* for the establishment of *dharma* and *vināśāya ca duṣkṛtām*—in order to destroy the *duṣṭas*, people given to *adharma*' (*4.8*). It need not always be a physical destruction. It can also be a change that is brought about in the person, by destroying the tendency to do *adharma*. If that mental change is not possible, then a physical destruction is done. Also, *sādhūnāṃ paritrāṇāya*—for protecting the *sādhus* who follow a life of *dharma*. But His birth is by His own *icchā*, it is *garbha-duḥkha-vivarjita*, the birth is immaculate without undergoing the sorrow of being inside a womb.

Again, He comes into being, with a specific purpose. A *bhavana*, birth at the right time and right place, in a right form alone can be conducive to the situation and will be purposeful. In answer to the prayers of *Prahlāda*, if the Lord had come in the form that *Prahlāda* had worshipped, that is, with *śaṅkha* and *cakra*, then it would not have been purposeful. *Hiraṇyakaśipu* was given a boon by the Lord, that he should not be destroyed by man nor beast. Therefore, in order to destroy him, the Lord had to come in a form which is neither man nor beast, as *Narasiṃha*. This is the *ucitarūpa*, proper form, which is assumed at the *ucitakāla* and *ucitadeśa*, right time and place. That is why He is *Sambhava*.

32. भावनः *Bhāvanaḥ*

The giver of the fruits of action.

सर्वेषां भोक्तॄणां फलानि भावयतीति भावनः।

Sarveśāṃ bhokṝṇāṃ phalāni bhāvayati iti bhāvanaḥ—He is the one who gives the right results, according to their *karma*, to all the *jīvas*, who are *bhoktās*, the enjoyers of the result. The results of our actions are not always in keeping with our expectations. Many *adṛṣṭa*, unknown factors, seem to play a part. Again, we may chant a simple prayer and the result that is got is something entirely different. How the prayers bring about the results, is not clear. But, they work. So, there must be a connection between the action and

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the result. *Karma* alone being *jaḍa*, can neither make the connection nor bring about the result. It needs a conscious being to make this connection. The one, who is in the form of the connection between the *karma* and the *phala* and who makes this connection, is *Īśvara*. He is the *karma-phala-dātā*.

We see in the *purāṇas*, that the devotees pray to the Lord to save them from their distress and the Lord answers their prayers by taking an *avatāra* at the right time. So, as the giver of the results for those prayers at the right time and place, He is called *Bhāvana*. Thus, the previous name *Sambhava* is connected to this name *Bhāvana*.

33. भर्ता *Bhartā*
The sustainer of the universe.
प्रपञ्चस्याधिष्ठानत्वेन भरणात् भर्ता।

The one who sustains the universe is *Bhartā*. He establishes *dharma*, sustains *dharma*, in the form of the order that exists, the order in the form of what is right and wrong. So, the Lord is *dharmasya bhartā*. When there is an imbalance, a disturbance to that order, then *dharma* is suppressed by some indoctrinations due to wrong leadership by people with wrong thinking. *Īśvara* restores the balance again by His interference, and hence, He is the *Bhartā*.

Further, *prapañcasya adhiṣṭhānatvena bharaṇāt bhartā*—He sustains the entire *prapañca*, universe as the *adhiṣṭhāna*, by giving it existence and consciousness.

34. प्रभवः *Prabhavaḥ*
The source of the elements.
प्रकर्षेण महाभूतानि अस्मात् प्रभवन्ति, जायन्ते इति प्रभवः। प्रकृष्टो भवः, जन्म अस्येति वा।

Prakarṣeṇa mahābhūtāni asmāt jāyante iti prabhavaḥ—He is called *Prabhava* because from Him alone the elements such as *ākāśa*, *vāyu* and so on are all born. The whole *jagat* is born of

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these *pañca-bhūtas*, five elements, and they themselves have their origin in Him.

He is in the form of *dharma*, because it is born of Him and hence not separate from Him. *Dharma* is not a mandate of God. It is meant for the welfare of human beings. Since the human beings have a free will, they can abuse it and go against *dharma*. They can even get into destructive activities; they can destroy the environment, destroy the earth and they can even destroy themselves. Or, they can make an effort to help each other, in accordance with *dharma*. Animals are programmed. They have no free will and therefore, not bound by *dharma*. *Dharma* is born of *Parameśvara*. *Śrī Kṛṣṇa* says in the *Gītā*, '*bhūteṣu dharma-aviruddhaḥ kāmaḥ asmi*—I am, in all beings, the desire that is not opposed to *dharma*' (*7.11*).

The power to desire and the very desire that we have, is the Lord. The freedom to desire is *icchā-śakti*, a power and the Lord is that power. The Lord is manifest in the form of desire in the individual and if the individual goes against *dharma* in fulfilling his desires, then, it is not the Lord who is there, but it is the individual. When, in the fulfillment of desire, the individual conforms to *dharma*, then there is *Īśvara*, because it is the Lord there in the form of *dharma*. The Mafia Don will make many proposals which are very attractive and difficult to resist. Going against *dharma* is due to the pressure of the individual's own likes and dislikes. If fulfillment of desires conforms to *dharma*, then there is more of *Īśvara* and very little of *jīva*. So, the Lord is *dharmasya prabhava*, the source of *dharma*.

Prakṛṣṭaḥ bhavaḥ, janma asya iti prabhavaḥ—His taking a birth is special, exalted because, while doing so, He does not lose the knowledge about His *svarūpa* and He is untainted by the *karma* that He does.

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35. प्रभुः *Prabhuḥ* (299)
The one who has unsurpassed skill.
सर्वासु क्रियासु सामर्थ्यातिशयवान् प्रभुः।

Sarvāsu kriyāsu sāmarthya-atiśayavān prabhuḥ—the one, who has unsurpassed skill in all actions is called a *prabhu*. *Īśvara* is that *Prabhu*. He has the *sāmarthya*, the capacity to create, sustain and dissolve this *jagat*, without requiring the help of anything else or anyone else. There is excellence in His capacity. He is almighty and absolutely capable and there is nothing that He cannot do.

36. ईश्वरः *Iśvaraḥ* (74)
The one with unlimited lordship
निरुपाधिकम् ऐश्वर्यम् अस्येति ईश्वरः।

He is the *Parameśvara*. *Aiśvarya* is *īśvarasya bhāvaḥ*, lordship, that is, the nature of *Īśvara*. There are two types of *aiśvarya*. One is an *aiśvarya* because of the *upādhi* and is known as *sopādhika-aiśvarya*. The other is an *aiśvarya* without *upādhi* and is known as *nirupādhika-aiśvarya*. His *aiśvarya*, that is, *sarvajñatva*, *sarvaśaktimatva*, *sarvavyāpakatva*—being all-knowing, almighty, all-pervasive and so on, is due to His *māyā-upādhi* and hence it is *sopādhika-aiśvarya*. Whereas without the *māyā-upādhi*, He is '*satyaṃ jñānam anantam brahma*.'

He is the Lord of all lords like *Brahmāji*, *Indra* and so on who gain that *upādhi* and that power as a result of their previous *karma*. But, Lord *Viṣṇu* being the *karma-phala-dātā*, does not need an *upādhi*, due to *karma-phala* and a power because of that. Therefore, He has the *aiśvarya*, the power to lord over all, without any *upādhi*. He stands in His own glory and His *aiśvarya*, lordship, is not subject to any limitation. That is why the *Upaniṣad* talks of Him as '*eṣa sarveśvaraḥ*' (*Bṛ.Up.6.4.22*).

Thus, He is *Sambhava*—takes forms out of His own will, because He is *Bhāvana*—the giver of *karma-phala*. He is

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Bhartā—the sustainer and is *Prabhava*—the source of everything needed for sustenance. The names *Prabhu* and *Īśvara* show, that He has the capacity to sustain without depending on anything else.

स्वयंभूःशंभुरादित्यः पुष्कराक्षो महास्वनः।
अनादिनिधनो धाता विधाता धातुरुत्तमः।। ५ ।।
svayambhūśśaṃbhurādityaḥ puṣkarākṣo mahāsvanaḥ ।
anādinidhano dhātā vidhātā dhāturuttamaḥ ।। *5*

37. स्वयम्भूः *Svayambhūḥ*
The self-existent
स्वयमेव भवतीति स्वयम्भूः। अथवा स्वयंभूः परमेश्वरः स्वयमेव स्वतन्त्रो भवति। न परतन्त्रः। सर्वेषामुपरि भवति इति वा स्वयम्भूः।

Svayameva bhavati iti svayambhūḥ—the one, who is self-existent, not created by anyone, but *anādi*, beginningless. Everything else is created. The *ātmā* of the shirt, is other than the shirt and it does not depend on the shirt. The shirt depends on its *ātmā*, the fabric, for its existence whereas, the fabric does not depend on the shirt. But, the fabric also is not independent. It is *paratantra*, dependent on something else, the yarn. The yarn depends on the fibres, the fibres depend on molecules, the molecules depend on atoms, the atoms on particles and the particles in turn are dependant on knowledge. Knowledge is dependent on consciousness. Thus we find that everything is *para-tantra*, dependent on something else for its existence. So the *caitanya*, consciousness, is the *satya*, which *svayam eva bhavati*, exists by itself without depending on anything else for its existence. As *satyam jñānam*, it is the *ātmā* of everything. *Īśvara* is *Svayambhū*, because His *ātmā* is *svayambhu*.

Svayameva bhavati iti svayambhūḥ—He Himself has become everything, manifests as everything because He has created everything out of Himself.

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Sarveṣām upari bhavati iti vā svayambhūḥ—He exists above everything, transcending everything. There is none above Him.

Yeṣām upari bhavati yaśca upari bhavati iti vā svayambhūḥ—He exists as everything and above everything as said in the *Īśāvāsyopaniṣad* as *paribhū*, *svayambhū* (*Īśā.Up.8*).

Atha vā svayambhūḥ parameśvaraḥ svayameva svatantraḥ bhavati iti—or else, as *Parameśvara*, He is *svatantra*, not dependent on anything. Even *māyā* is not created. It is *anādī*, but is *para-tantra*, being dependent on *Brahman*.

38. शंभु: *Śambhuḥ*
The giver of happiness.
शं सुखं भक्तानां (मङ्गलं मोक्षं) भावयतीति शंभु:।

Śaṃ sukhaṃ bhaktānāṃ bhāvayati iti śambhuḥ— *Śambhu* is the one, who causes *śam*, gives *sukha* as *karma-phala* to the devotees. The real *sukha* is *mokṣa*, the ultimate end. By knowing the Lord, by gaining the knowledge of the Lord, and by the grace of the Lord alone, one gains that *śam*, that happiness. The grace of *Īśvara* helps one to get the knowledge of *Īśvara*.

There are two *nyāyas*—*markaṭa-nyāya* and *mārjāraka-nyāya*. According to the first, one naturally holds on to the Lord as even a *markaṭa*, a baby monkey, holds on to its mother, as she jumps from one tree to another. But, how can one hold on to the Lord? Even to hold on to the Lord, one needs His grace. Therefore, He has to hold on to us as even a *mārjāraka*, a mother cat, takes its kitten in its mouth to a safe place without hurting it. Similarly, the Lord helps us to surrender to Him and to hold on to Him. Really, both these methods should go together. We should try to hold on to Him and implore the Lord for His grace, so that He would always hold us. This is like the confluence of a river, where it is difficult to say, whether the river reaches out to the ocean or the ocean reaches out to the river! Both reach out to each other. We, as devotees, reach out to the Lord. He bestows His grace by reaching out to us.

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It is by the grace of the Lord alone that one gets to know the Lord. Hence, He is called *Śambhu* and by that knowledge, one becomes one with the Lord, not separated any more from the Lord.

39. आदित्यः *Ādityaḥ* (563)
The one, who obtains in the sun's orb as golden coloured.
आदित्यमण्डलान्तस्थो हिरण्मयः पुरुषः आदित्यः। द्वादशादित्येषु विष्णुर्वा। अदितेः अखण्डिताया मह्या अयं पतिरिति वा। यथा आदित्य एक एव अनेकेषु जलभाजनेषु अनेकवत् प्रतिभासते एवमनेकेषु शरीरेषु एक एवात्मा अनेकवत् प्रतिभासत इत्यादित्यसाधर्म्याद्वा आदित्यः।

Āditya-maṇḍala-antasthaḥ hiraṇmayaḥ puruṣaḥ ādityaḥ—the physical sun is shining and in the morning makes the whole world manifest by its light. Thus it is a source of blessing to all. The sun is an example by which we can understand the *prakāśa-svarūpa*, the *caitanya-svarūpa* of the Lord. Therefore, the *śāstra* gives the physical sun as a locus to meditate upon the Lord, as golden coloured. But, it is nothing but *Parameśvara* Himself, who is manifest as the sun and lends light to the sun. The sun is the centre of the solar system. So too, the Lord is the centre and without Him, there is no activity at all. Therefore, the Lord is called *Āditya*. He is the one who is manifest in the form of the sun in the solar system. The *Taittirīyopaniṣad* points to the Lord as '*yaḥ ca asau āditye*, the one who obtains in the sun' and then says, 'The one who is in the sun, *yaḥ ca asau puruṣe*, the one who is in the individual, *sa ekaḥ*, both are one and the same' (*2.8.5*).

Dvādaśa-ādityeṣu viṣṇuḥ—Or He is *Viṣṇu* among the twelve *ādityas*. It is said that there are twelve[1] *āditya-devatās* and among them, one is known as *Viṣṇu*. *Bhagavān* says, 'among the *āditya-devatās*, I am specially manifest in the *Viṣṇu-devatā*' (*BG.10.21*).

[1] The twelve *ādityas* are *viṣṇu*, *śakra*, *aryamā*, *dhātā*, *tvaṣṭā*, *pūṣā*, *vivasvān*, *savitā*, *mitra*, *varuṇa*, *aṃśu* and *bhaga*.The list may vary from book to book.

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Or *aditeḥ akhaṇḍitāyāḥ mahyāḥ patiḥ ādityaḥ*—Here, *āditi* is *mahī*, the earth. As the Lord of the *akhaṇḍita aditi*, the undivided earth, He is *Āditya*, that is, He is the Lord of all life also.

Or *āditya-sādharmyāt vā ādityaḥ*—Since, He is like the sun, He is called *Āditya*. Even though the sun is one, it appears as many, because of many reflecting media. Similarly, there is only one *ātmā*. This *ātmā* becomes the *kṣetrajña* in all the different *kṣetras*, bodies As the *kṣetras* are many, the *kṣetrajña* appears as though many. In every *śarīra*, in every *buddhi*, the reflection of the *ātma-caitanya* becomes the *cidābhāsa*. Therefore, as the *buddhis* are many, the *cidābhasa*, the reflections of the *ātmā*, are also many, even though the *ātmā* is only one. Just as the one *āditya* seems to become many, the one *ātmā* appears to become many and hence, He is *ādityaḥ iva ādityaḥ*—He is like the sun and therefore, *Āditya*.

40. पुष्कराक्षः *Puṣkarākṣaḥ* (556)
The lotus-eyed.
पुष्करेणोपमिते अक्षिणी यस्येति पुष्कराक्षः।

This name is given for the purpose of *upāsanā*, meditation. The *akṣiṇī*, eyes, of the Lord are like the *puṣkara*, lotus. The lotus flowers are pleasant, similarly His eyes are pleasant to look at. His eyes are a source of blessing.

41. महास्वनः *Mahāsvanaḥ*
The one with the great (adorable/venerable) sound.
महान् पूजितः स्वनो नादो वा श्रुतिलक्षणो यस्य सः महास्वनः।

The Lord is known as *Mahāsvana*—the one with the *mahān pujitaḥ svanaḥ*, the great, adorable/venerable sound, because it is from Him that the *Ṛg*, *Yajus*, *Sāma* and *Atharvaṇa Vedas* have come. The *Veda*, that is, the *śruti*, is the most sacred. It is in the form of *śabda* and hence it is referred to here as *svana*.

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The *Bṛhadāraṇyakopaniṣad* says that the entire *Veda* is His breath.[1] The entire *Veda* is likened to His breathing, because He created the *Vedas*, *anāyāsena*, as effortlessly as breathing. This reveals the *sarvajñatva*, the all-knowing nature of the Lord, because He is *śāstrasya api yoniḥ*, the cause for even the *śāstra*. The *śāstra* reveals everything, including the Lord, and that *śāstra* is revealed by the Lord. There is no other way to know the Lord.[2]

The *Vedas* talk about things, which cannot be figured out by other means of knowledge. In fact, all knowledge is *Īśvara*. All knowledge is nothing but consciousness, and consciousness is *ātmā*. If consciousness is all knowledge, then you are also all knowledge because you are the limitless consciousness. The *śruti* says, 'you are all knowledge'; but, one finds that he is not omniscient. This is because that though the *jīva* is all-knowing *Īśvara*, he is inhibited by ignorance. Whereas, the Lord has no ignorance about Himself or about anything else. All knowledge is vested with *Īśvara*.

Any knowledge is nothing but an insight of *Īśvara*'s mind. Whatever is revealed is the knowledge of *Īśvara*. Therefore, finally it is *Īśvara* who is the revealer of everything, especially the *Veda*, which talks about things that we cannot figure out. The body of knowledge called the *Veda*, was given out by *Īśvara* to the *ṛṣis* and they in turn, gave out this knowledge. So, it is a knowledge that has been revealed by *Īśvara*.

42. अनादिनिधनः *Anādinidhanaḥ*
The one without any birth or death.[3]
आदिः - जन्म निधनं - विनाशः तद्द्वयं यस्य न विद्यते सः अनादिनिधनः।

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[1] अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि निश्वसितानि।। *Bṛ.Up. 2.4.10*

[2] शास्त्रयोनित्वात्। *BS 1.1.3*

[3] See also the meaning of this word in the introductory *sloka* 11.

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The one, who does not have an *ādi*, birth and *nidhana*, death, is *anādinidhana*. There is no real birth nor death for anything. It is only a cycle of manifestation and unmanifestation. The creation is only a manifestation of the *jagat*, and again it becomes unmanifest and therefore is *anādi*. The Lord Himself, when He takes an *avatāra*, is manifest and then becomes unmanifest. But, when there is the manifestation of a form that was not there, it is called birth and the disappearance of a form is death. Even while it is there, it keeps changing. As the Lord in His essential *svarūpa* has no form, He has neither *ādi* nor *nidhana*, no birth or death and therefore no modifications. Hence, He is *Anādinidhana*.

43. धाता *Dhātā*
The support of the universe.
(अनन्तादिरूपेण) विश्वं बिभर्तीति धाता।

He is the one who supports and sustains the universe and hence is *Dhātā*. According to the *Purāṇas*, the universe is borne by the thousand hooded serpent called *Ananta* or *Ādiśeṣa*. The snake is always considered as a symbol of power and *Ananta* stands for His *ananta-śakti*, limitless power. He alone supports the universe as *Ananta*.

44. विधाता *Vidhātā*
The giver of the fruits of action.
कर्मणां तत्फलानां च कर्ता विधाता। अनन्तादीनामपि धारकत्वात् विशेषेण दधातीति वा।

He is the *karmaṇām kartā*, one who is the inducer of action, *tatphalānāṃ ca kartā*, and also the giver of the fruits of action. According to the *karma* and *saṅkalpa*, He gives the appropriate amount of result at the appropriate time. Time and place are involved, that is, the place where the individual will enjoy the result. A person does some good *karma* in *Kāśī*. Where will he enjoy the result? He may enjoy the fruit perhaps in Russia or he may enjoy it in Heaven; we do not know. So where and when the

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fruit will be enjoyed has to be determined. All this is the law of *karma*. As the law of *karma*, He becomes *Vidhātā*.

Or *anantānām api dhārakatvāt*, He is *Vidhātā*. While *Ananta* supports this world, he himself is supported by the Lord.

He is *vicitrasya jagataḥ dhātā*, the sustainer of this world of many and varied things and beings through the various laws and hence the *Vidhātā*.

45. धातुरुत्तमः *Dhāturuttamaḥ*
The exalted sustainer
धातुः - विरिञ्चाद् उत्कृष्ट इति वा धातुरुत्तमः। सर्वधातुभ्यः - पृथिव्यादिभ्यः उत्कृष्टश्चिदेव धातुरित्यर्थः। कार्य-कारण-प्रपञ्चधारणाच्चिदेव धातुः। सर्वेषामुद्गतानाम् अतिशयेन उद्गतत्वादुत्तमः।

The words *dhātu* and *uttama* are generally taken together as one *nāma*. Again the word *dhātu* can be taken in two ways.

Dadhāti, that which sustains is *dhātu* or *dhātā*. *Viriñca*, that is, *Brahmāji*, is called *dhātā*, because He has created this world. So, *Parameśvara* is *dhātuḥ uttamaḥ*—is *utkṛṣṭa*, superior to *Brahmāji* also, being the the creator of everything and also the creator of *Brahmāji*, the creator.[1]

The constituents or the basic materials that go to make up something and thereby support and sustain it, are also known as *dhātu*. Thus, the five elements like the *pṛthivī* and so on; the bones, flesh and the other things that go to make up the body, are all *dhātus*. Everything in the *prapañca*, universe, both in the form of *kāraṇa* and *kārya*, is sustained by the *cit*, the consciousness. Therefore, as consciousness, He is *sarva-dhātubhyaḥ uttamaḥ*, superior to all the *dhātus*.

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[1] In the first meaning, the word '*dhātu*' is taken as the 5th case of the base '*dhātṛ*,' meaning 'than.' In the second meaning, both the words are taken as in the nominative case.

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He is *Dhātu*, being in the form of *cit*, that is, the *adhiṣṭhāna caitanya*, which is the reality of everything. Anything that has something special is *utkṛṣṭa*, exalted. The various *devatās* like *Brahmāji* and so on are exalted. But, He is *utkṛṣṭatama*, the most exalted. Here, though it is two different names, they are taken together as one name. *Dhātu* is consciousness, the basic reality which sustains everything and *Uttama* meaning the most exalted.

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ।। ६ ।।

aprameyo hṛṣīkeśaḥ padmanābho'maraprabhuḥ I
viśvakarmā manustvaṣṭā sthaviṣṭhaḥ sthaviro dhruvaḥ II6

46. अप्रमेयः *Aprameyaḥ*
The one who is not an object of knowledge.
शब्दादिरहितत्वात् न प्रत्यक्षगम्यः। नापि अनुमानगम्यः, तद्व्याप्तलिङ्गाभावात्। नापि उपमानसिद्धः, निर्भागत्वेन सादृश्याभावात्। नापि अर्थापत्तिग्राह्यः, तद्विना अनुपपद्यमानस्य असम्भवात्। नाप्यभावगोचरः, भावरूपत्वात्, अभाव-साक्षित्वाच्च। नापि शास्त्रप्रमाणवेद्यः, प्रमाणजन्य-अतिशय-अभावात्। प्रमाणादिसाक्षित्वेन प्रकाशस्वरूपस्य प्रमाणाविषयत्वेऽपि अध्यस्त-अतद्रूपनिवर्तकत्वेन शास्त्रप्रमाणकत्वम् इति अप्रमेयः। साक्षिरूपत्वात्।।

Aprameya is a technical word. *Pramā* is knowledge and the means of knowledge is called *pramāṇa*. The one, who handles the *pramāṇa*, is *pramātā*, the knower, the subject. What is to be known, that is, the object of knowledge is *prameya*. *Na prameyaḥ aprameyaḥ*. Therefore, *aprameya* means that which cannot be known as an object of knowledge, that is, it is not an object of any *pramāṇa*, any means of knowledge. The Lord is *Aprameya*, not available as the object of any means of knowledge. If so, how can we know *Īśvara*? Therefore, this *nāma* has to be understood well.

There are many means of knowledge. The eyes, ears, nose, the sense of taste and the sense of touch are all means of knowledge. All these constitute the direct perception called *pratyakṣa*.

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A flower is an object of knowledge, *prameya* and the eyes, with the mind behind them, is the *pramāṇa*, the means of knowing it. The thunder, you cannot see, but you can hear. Or, the object may be available for smell, taste or touch. Thus, if an object is to be known, is to be objectified by any of these *pratyakṣa-pramāṇas*, it has to have a form or sound or smell or taste or touch.

Is the Lord available for knowledge through the sense organs? The sense organs are also the Lord, the sense objects are also the Lord and the perceiver is also the Lord. Therefore, He is everything. But, from the stand-point of His *svarūpa*, He is *aśabda*, *asparśa*, *arūpa*, *arasa*, *agandha*. Thus, *śabdādi-rahitatvat*—being free from sound, touch, form smell or taste, *na pratyakṣa-gamyaḥ*—He is not available as a *prameya*, an object of direct perception.

What is not available for *pratyakṣa*, direct perception, can be inferred. When you hear a sound, you say that a car is coming, even though you do not see the car. This is one step inference. You see smoke and you say that there must be a fire, because earlier, you have seen that when there is smoke there is a fire—thus the two are associated with each other. The smoke is the *liṅga*, the indication for the inference. This is also one step inference. Inference is *anumāna-pramāṇa*; it is also a valid means of knowledge.

Is *Īśvara* an object of inference? You may say, 'I see the *jagat* and therefore, there must be a cause, a *kartā*.' But, how can you say there is only one *kartā* for the *jagat*? There may be many *kartās*. You have seen pots being made. So, when you see a pot, you know it has been created because there cannot be a natural pot. But, how are you going to prove that this world is a creation, unless you have seen an earlier creation? And, without proving the creation, how are you going to infer a creator? There is no way of proving the creator because it is *liṅga-rahita*, the special indication leading to inference is not there. *Īśvara* is not purely *anumāna-gamya*, not arrived at by inference.

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When you see smoke coming out of the chimney of a house, you first infer that there must be a fire. Then, since the fire is coming from the chimney, you presume that some cooking must be going on. This is a two step inference called *arthāpatti*, presumption. How can we arrive at *Īśvara* through *arthāpatti*? Without seeing something, you cannot say that this must have definitely come from *Īśvara*. When *pratyakṣa* is not there, then *anumāna* and *arthāpatti*, inference and presumption, cannot work, because the basic data for any inference or presumption are provided only by sense perception. If it is not available for sense perception, then it is not available for *anumāna* and *arthāpatti*.

When you say, the bison is like a buffalo, it is *upamāna* or comparison. You have seen a buffalo. When you see an animal that you have not seen before and it looks like a buffalo, you conclude by *upamāna*, that it should be a bison. Comparison is also a means of knowledge. Knowledge of the absence of an object in a given place, is also a means of knowledge called *anupalabddhi*. There is no flower in my hand. With reference to the flower that you know you say, 'I see the absence of flower in your hand.' This is a particular means of knowledge called *abhāva-pramāṇa* and by this, you arrive at the absence of an object.

What is the Lord like? First you should see the Lord; the Lord must have some parts; only then *upamāna*, comparison is possible. Because the Lord is *nirbhāga*, has no parts to compare, *upamāna* is not possible. *Anupalabdhi* is recognition of *abhāva*, whereas *Bhagavān* has a *bhāva*, existence. Further, *anupalabdhi* itself is wielded as a means of knowledge, to arrive at the non-existence of something. It is wielded by a *sākṣi*, *pramātā*, and the Lord, as consciousness, is the *abhāva-sākṣī*, the witness of the absence. Hence, *anupalabdhi* is also not useful.

Now, how do we arrive at *Īśvara*? What are the means of knowledge? *Īśvara* exists and if we cannot know Him through *pratyakṣa*, *anumāna*, *arthāpatti*, *upamāna* or *anupalabdhi*, what are the means of knowledge that we can use to know Him?

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Saguṇa-brahma, that is, *Īśvara* can be known indirectly by *śabda-pramāṇa*, the words of the *śāstra*. The *śāstra* says, that there is *Īśvara*, who is in the form of the world and He is both the maker and material cause of this world. This can be neither arrived at nor negated by any means of knowledge at our disposal like *pratyakṣa*, *anumāna*, *arthāpatti* or *upamāna*. He is to be known only through the *śāstra*; in that way, it can be said that He is *śāstra-eka-vedya*.

If *Īśvara* is *śāstra-pramāṇa-vedya*, then, there should be an *atiśaya*, a speciality, that is pointed by the *pramāṇa*. *Śāstra* is a *pramāṇa*, in the form of words. But, the *Taittirīyopaniṣad* says, '*yato vāco nivartante aprāpya manasā saha*'—from where words retreat along with the mind' (*2.9*). Why? Because, words can talk about *jāti*, species; *guṇa*, attribute; *sambandha*, relation; *kriyā*, action and *rūḍhi*. Words like cow, tree, flower and so on, refer to a species. Red, young, tall, fat and so on describe attributes. Through an action, the substantive can be arrived at. Driving is the action and through the action, the substantive, the driver is pointed out. *Sambandha* is relationships like father, son, cousin, citizen and so on. Words can reveal even cause-effect relationships. The words have access only in these areas. But *Īśvara* is beyond all these. He is not another person, who can be described by words.

When we say it is *aprameya*, it does not mean that it cannot be understood even through the *śāstra*; then, the *śāstra* would become useless. Here, *aprameya* means that it is *pramāṇa-aviṣaya*, not available for objectification by any other *pramāṇa*, as in the case of other objects. But, being *prakāśa-svarūpa*, the self-revealing consciousness that lights up everything, it need not be revealed by any *pramāṇa*. At the same time, it is very much available as the *pramāṇādi-sākṣī*, the *ātmā*, that lights up and witnesses the *pramāṇa*, *pramātā* and *prameya*—the means of knowledge, the knower and the known object.

Then, how does the *śāstra* work as a *pramāṇa*, as a means of knowledge? The *śāstra* says, that the essential nature of *Īśvara* is '*satyam*, *jñānam*, *anantam*' and that is the *Parātmā*. The reality

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of *Īśvara* is *aprameya*, not an object of any means of knowledge because it is *nirguṇa* and *nirākāra*. The *śāstra* works as a *pramāṇa* by implication, *adhyasta-atadrupa-nivartakatvena*, by negating all that it is not, but superimposed wrongly due to ignorance.

In short, *Īśvara* as the *svaprakāśa-ātmā*, the self-revealing *ātmā*, does not have to be known through any means of knowledge, nor does He have any special features to be objectified by any *pramāṇa*. Still, the *Veda* works as a *pramāṇa* with reference to *Īśvara* by negating all superimpositions.

47. हृषीकेशः *Hriṣīkeśaḥ*
The Lord of the senses.
हृषीकाणि इन्द्रियाणि तेषामीशः क्षेत्रज्ञरूपभाक्। यद्वा इन्द्रियाणि यस्य वशे वर्तन्ते स परमात्मा हृषीकेशः। यस्य वा सूर्यरूपस्य चन्द्ररूपस्य जगत्प्रीतिकरा हृष्टाः केशा रश्मयः सः हृषीकेशः।

The *svarūpa* of *Bhagavān* is presented here as the *pratyagātmā*, the inner-self. *Hṛṣīka* means the sense organs. As the self, the *kṣetrajña*, He is *Īśa*, the Lord of the senses. It is because of His blessings that each sense organ is able to function in a specific way and so too the mind. They are all under His *vaśa*, control. Therefore, as the *ātmā* of everyone, He is called *Hṛṣīkeśa*.

Or *keśa* means rays. The cool rays of the moon make you sleep and those of the sun wake you up and engage you in various activities. It is *Bhagavān*, who in the form of the *keśa*, rays of the sun and the moon, making everyone *hṛṣṭa*, happy. Therefore also, He is called *Hṛṣīkeśa*.

48. पद्मनाभः *Padmanābhaḥ* (196, 346)
The one who has a lotus in His navel.
सर्वजगत्कारणं पद्मं नाभौ यस्य सः पद्मनाभः।

Padmanābha is one who has a *padma*, a lotus in His *nābhi*, navel. The lotus symbolises the source of the entire universe, which (source) is His navel. *Brahman* which is *satyam*, *jñānam*,

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anantam, itself free from birth, is the *nābhī*, the navel, that is, the cause of this entire *jagat*. From this navel, the lotus blooms forth in the form of the world. *Brahmāji*, the creator, is depicted as being seated in the *padma* arising out of the navel of Lord *Viṣṇu*. Here, Lord *Viṣṇu* is none other than *Parameśvara* and is presented as the total. The Lord himself becomes the creator called *Brahmāji*, the sustainer called *Viṣṇu* or the withdrawer called *Rudra*.

Brahmāji is creating the whole world. The entire world which is created is an opened lotus. The world is in the navel of *Parameśvara*, the *sadātmā* of *Parameśvara*, as the blossomed lotus. *Brahmāji* has the four *Vedas* as his four heads and He is married to *Sarasvatī* who is knowledge. Being the creator there should be knowledge with him and she informs Him of what He is to create. The Lord is the creator of the creator *Brahmāji* also.

Nābhi, navel is the axle, the cause. Creation implies motion, change. It is only the wheel that moves, the axle remains constant. It does not move. It is *kūṭastha*. Therefore, this entire lotus is the created *jagat* with *Brahmāji*. *Brahmāji* is included in this lotus. The *adhiṣṭhāna*, the truth, of everything is *Brahman* and itself does not have another *adhiṣṭhāna*.

49. अमरप्रभुः *Amaraprabhuḥ*
The Lord of the *devas*.
अमराणां प्रभुः अमरप्रभुः ।

The *devas*, who are the citizens of heaven are called *amaras*, because they are *maraṇa-rahita*, do not age. *Svarga*, the heaven mentioned in the *Vedas*, is a happy place where there are no core issues. There is always music and dance. Lord Death does not enter there. This *amaratva*, immortality for the *devas* is only an *āpekṣika-amaratva*, a relative immortality. The *devas* live there for a very long time. As He is the Lord of all, He is the Lord of the *devas* also.

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50. विश्वकर्मा *Viśvakarmā*

The creator of the universe.

विश्वं कर्म क्रिया यस्य सः विश्वकर्मा। क्रियत इति जगत् कर्म, विश्वं कर्म यस्येति वा।

Viśva means *sarva*. *Viśvaṃ karma, kriya yasya*—the one, to whom all actions belong, is *Viśva-karmā*. Whatever *karma* is done by anyone, be it the *devas* or human beings, anywhere in any world, all those *karmas* are His alone, because all are included in Him.

Kriyate iti karma—whatever is done, that is, the object of an action is also *karma*. *Viśvaṃ jagat karma yasya*, this whole world is His accomplishment; hence, He is *Viśva-karmā*. *Viśva* can also be taken to mean big. The Lord's *karma* is not one thing, but the entire world and so His action is very big. *Parameśvara* is the *sarva-sṛṣṭi-kartā*, the creator of everything, *sarva-sthiti-kartā*, the sustainer of everything and *sarva-saṃhāra-kartā*, the withdrawer of everything. Therefore, He is the one of great activity.

Vicitra-nirmāṇa-śaktimattvāt vā viśvakarmā—He is *Viśva-karmā*, because He has this wonderful capacity to create this *vicitra-jagat*, the world with varieties of things. Everything is so orderly and purposeful. At the same time no two things are identical in the world.

Viśvakarmā is mentioned in the *Purāṇas*, as the *deva-silpi*, the architect of the heavens and of great fame. The Lord, being the architect of this entire *viśva*, is called *Viśvakarmā*, *viśvakarma-sādṛśyāt*, because He is like the heavenly architect *Viśvakarmā*. He is a great house-builder and the house has fourteen floors made of the fourteen worlds.

51. मनुः *Manuḥ*

The only thinker.

मननात् मनुः।' मन्त्रो वा प्रजापतिर्वा मनुः।

Mananāt manuḥ—One who thinks is *Manu*. *Bhagavān* is the only thinker. As the *antaryāmī* in all, as the *ātma-caitanya*, He

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alone is the thinker. '*Nānyo'to'sti mantā*—There is no thinker other than Him' (*Bṛ.Up.5.7.23*).

Manu is one of the *prajāpatis*. In every *kalpa*, cycle of creation, we have various *Manus* who talk about the life-style to be followed by men to gain material welfare and *mokṣa*. It is *Īśvara* alone who functions through *Manu*, the *prajāpati*. The glory of *Manu* is the glory of *Bhagavān* and therefore, He is *Manu*. The one, who has gained the knowledge of *Īśvara* can also say, '*ahaṃ manuḥ abhavam*—I was the *Manu* before' (*Bṛ.Up.1.4.10*).

Manu also means a *mantra*. So, Lord alone is the *mantra* and the very *svarūpa* of the *mantra*.

52. त्वष्टा *Tvaṣṭā*
The one who dissolves everything.
संहारसमये सर्वभूततनूकरणात् त्वष्टा। त्वक्षतेस्तनूकरणार्थात् तृच्प्रत्ययः।

This word is derived from the verbal root '*tvakṣ*' meaning to make thin, to cut down. As the one, who brings about *kṣaya* to everything, who dissipates everything at the time of dissolution, the Lord is called *Tvaṣṭā*. He disintegrates, destroys, dissolves and takes into himself everything. In creation there is a *krama* and in dissolution, there is a *vyutkrama*, that is, the *krama* is reversed. From a very gross state everything is reduced to a less gross state, then into a subtle state and then into an unmanifest state. So the one, who is able to do this is called *Tvaṣṭā*.

53. स्थविष्ठः *Sthaviṣṭhaḥ*
The stoutest.
अतिशयेन स्थूलः स्थविष्ठः।

The Lord is *Sthaviṣṭha*, the stoutest because He is the *virāt*, in the form of the entire cosmos. As all things, even the mountains and so on, are included in Him, there can be nothing stouter than Him.

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54. स्थविरो ध्रुवः *Sthaviraḥ Dhruvaḥ*
The ancient and unchanging.
पुराणः स्थविरः। वयोवचनो वा। स्थिरत्वाद् ध्रुवः। स्थविरो ध्रुव इत्येकं नाम सविशेषणम्।

Sthavira means *purāṇa*, ancient. It also means the oldest. The Lord is the most ancient and oldest because there is none more ancient than Him. Those, who have been there for a long time, we call them as ancient and old. But, they change and age with time and finally die; they are *anitya*. But, *Bhagavān*, though the most ancient, does not age or change or die. Therefore, He is *Dhruva*, unchanging and ever the same. As He was before, He is even now; He is always the same. He is *sat-cid-ānanda-pūrṇa-svarūpa*, ever full. Therefore, *Sthavira* here indicates, timelessness.

Old age is necessary, otherwise there will be no death and everyone will remain here on the earth. Then, there will not be any place for those who come in. The Lord as *tvaṣṭā*, is the clearing agent. At the same time He is *Dhruva*, Himself does not undergo any change. The words *sthavira* and *dhruva* together go as one name made up of an adjective and a noun.

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः।
प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम्।। ७।।

agrāhyaḥ śāśvataḥ kṛṣṇo lohitākṣaḥ pratardanaḥ |
prabhūtastrikakubdhāma pavitraṃ maṅgalaṃ param || 7

55 अग्राह्यः *Agrāhyaḥ*
The one beyond grasp.
कर्मेन्द्रियैः न गृह्यत इति अग्राह्यः। ग्रहण-अयोग्यः।

Karmendriyaiḥ na gṛhyate iti agrāhyaḥ—He is not grasped by the organs of action. The hands cannot grasp Him as an object nor can the legs. He is never available for *grahaṇa*, grasping by any organ of action.

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Previously, the Lord was spoken of as *aprameya*, as one who cannot be objectified by any *pramāṇa*, any means of knowledge. What cannot be objectified by the sense organs of perception, can be objectified by *anumāna*, inference. Words like *puṇya* cannot be objectified even by *anumāna*, inference and can be known only through the words of the *śāstra*. *Puṇya* is the result of good actions like prayer, reaching out actions and so on. *Puṇya* cannot be arrived at by inference or perception, but it can be known through *śabda*, the words. That which is available as the meaning of a word is also *grāhya*. *Śāstra* describes *puṇya* as the *adṛṣṭa*, the unseen *karma-phala* that translates itself into pleasant situations. It is like the tree in a seed. The tree that is in an unmanifest state in a seed is not *grāhya* in the sense it is not available for direct perceeption. But, when it manifests later as a tree, it is *grāhya*, can be grasped. So too, *puṇya* though *adṛṣṭa* is *grāhya*, can be grasped when manifest as a result.

The Lord, in His essential nature as *nirguṇa-brahma* cannot be objectified by perception, inference or presumption. It is said, that He cannot be grasped even by words. The *Taittirīyopaniṣad* says, '*yato vāco nivartante aprāpya manasā saha*—From where the words retreat along wih the mind, not having reached it' (*2.9*). Why? Because words operate only with reference to *jāti*, *guṇa*, *kriyā* and *sambandha*.[1] How then can the essential nature of *Parameśvara* be understood? There is only one limitless consciousness and limitlessness is not an attribute. That limitless consciousness is self-revealing and it is one. Only objects have attributes, and these attributes help to distinguish one object from another object. But, since a second thing is not available, how can that one limitless consciousness, which is free of attributes, be revealed by means of words?

The *śabda-vācya*, or the immediate meaning of words cannot reveal the limitless consciousness. Therefore, it is only the *śabda-lakṣya*, the implied meaning of words, which can reveal it. When

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[1] See also the explanation of the 46th *nāma* '*aprameya*.'

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the *śāstra* says that the limitless consciousness is not available for words, it only means, that it is not the immediate meaning, but the implied meaning of the words. It is very much available as the *ātmā*. The Lord was spoken of as *aprameya* and here, He is said to be *agrāhya*. As *sat-cit-ānanda-advaya-brahma*, it is the *svarūpa* of yourself also and hence, it is not available as an object of your understanding.

Or else, this *nāma* can be looked at from the standpoint of *Īśvara* as *saguṇa-brahma*, as the creator. The *sarvajñatva* of *Īśvara* is *agrāhya*, cannot be grasped. There are two types of *avidyā* that we have, *mūla-avidyā*, an ignorance with reference to the nature of one's *ātmā* and *tūla-avidyā*, ignorance of things other than ourselves such as electronics and so on. The Lord does not have both these types of *avidyā*. That *Īśvara* has no *mūla-avidyā*, self-ignorance, can be understood. But His *sarvajñatva*, the all-knowing nature, is *agrāhya*, difficult to understand. We may know about the names and presence of many things in this universe. But we do not know all the aspects of those things. And there may be many, many more things, the presence of which, we may not even be aware of. Thus, no one can say what all the word 'all' comprises of. How can we, then, understand what is the all-knowingness of *Īśvara*? Similarly, His *sarvaśaktimatva*, all-powerful nature is also *agrāhya*. We do not know what is limitless *śakti*, because the vast expanse of the *jagat*, with its expanding space, is not conceivable at all to the human mind.

Thus from the standpoint of our limited knowledge and limited power and skills, it is absolutely impossible to understand the *sarvajnatva* and the *sarva-saktimatva* of *Īśvara*. It is *agrāhya*, difficult to grasp by the mind, let alone express through words.

Therefore, when we say *karmendriyaiḥ na gṛhyate*, it cannot be grasped by the organs of action, it essentially means *vācā na gṛhyate*, it is not captured by *vāk*, by words.

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56. शाश्वतः *Śāśvataḥ*
The ever existent.
शश्वत् सर्वेषु कालेषु भवतीति शाश्वतः।

He is *Śāśvata*, because *śaśvat* means, *sarva-kāleṣu bhavati*, He exists always, in all the three periods of time. The *Mahānārāyaṇopaniṣad* talks of Him as '*śāśvataṃ śivam acyutam*' (*13.1*). *Īśvara* in His *saguṇa* aspect also is *Śāśvata*, because He is manifest in the form of the world. Then *Īśvara* with the world goes into an unmanifest state. So, *Īśvara* is when the world is resolved into an unmanifest state and He is also there when the world is manifest. So, from the standpoint of *Īśvara*, He is *Śāsvata*, eternal, and from the standpoint of His essential nature as *saccidānanda-brahma* also, He is *Śāsvata*, timeless.

57. कृष्णः *Kṛṣṇaḥ* (550)
i. The ever joyous ii. The one of blue-black colour.
सदानन्दात्मकः कृष्णः। कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः। विष्णुः तद्भावयोगात् च कृष्णो भवति शाश्वतः।। इति व्यासवचनात्। कृष्णवर्णात्मकत्वाद्वा।

Kṛṣiḥ bhū-vācakaḥ—the verbal root '*kṛṣ*' means *sattā*, existence. And '*ṇa*' means *ānanda*. Lord *Viṣṇu* is called *Kṛṣṇa* because He is always *sat-ānanda-ātmaka*, of the nature of both existence and joy. In other words He is *sat-cit-ānanda-svabhāva*.

Śrī Kṛṣṇa is an *avatāra* of *Viṣṇu*. *Śrī Kṛṣṇa* is presented as one who is always happy and always dancing to music. He is the one, who *ākarṣati*, attracts, everyone to Himself. What is it that attracts everyone? Whatever makes one acceptable to oneself, in the presence of whom one feels all right, that thing or person becomes the object of attraction. When one lives a life of *dharma*, there will be no conflict and hence there will be more *ānanda*. But the ultimate source of *ānanda* is *Kṛṣṇa*, because it is the *svarūpa* of the Lord and the *svarūpa* of oneself.

Kṛṣṇa-varṇātmakatvāt—*Kṛṣṇa* means blue-black and Lord *Viṣṇu* is called *Kṛṣṇa* because of the colour. This form is given for

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upāsana. In the *Mahābhārata*, *Śrī Kṛṣṇa* tells *Arjuna*, 'I am called so because my colour is *kṛṣṇa*, blue black' (*MB.Śān.342.14*).

58. लोहिताक्षः *Lohitākṣaḥ*
The red-eyed.
लोहिते अक्षिणी यस्येति लोहिताक्षः।

He is *Lohitākṣa* because His eyes are *lohita*, reddish in colour. The *Taittirīya-āraṇyaka* says, '*sa mā vṛṣabho lohitākṣaḥ sūryo vipascin-manasā punātu*—May the Lord as the red-eyed Sun protect me' (*4.42*).

The Lord is manifest as our solar system too and hence, the rising sun and the rising moon, which are red in colour, are His eyes. So the eyes are represented as being red in color. The idea is, be it night or day, the Lord's eyes are always seen in the form of either the sun or the moon. The sun and the moon are nothing but the manifestation of the Lord. We meditate on the Lord who has the sun and the moon as His eyes. This is for the purpose of *upāsanā*.

59. प्रतर्दनः *Pratardanaḥ*
The destroyer.
प्रलये भूतानि प्रतर्दयति हिनस्तीति प्रतर्दनः।

Pralaye bhūtāni pratardayati—At the time of dissolution, He completely destroys the entire *jagat* without leaving any trace of its existence. Hence, He is known as *Pratardana*. In fact, He does not destroy, but resolves everything into Himself. It is a state like *samādhi*. All the three, *jñātṛ*, *jñeya* and *jñāna*—knower, known and knowledge, all that is projected, is resolved into Him. *Śiva* is presented in that particular form of *samādhi*. That *Śiva* is *Viṣṇu* alone. Only functionally there is a difference in the form of *Śiva*, *Viṣṇu*, *Brahmāji* and so on. All of them are *Viṣṇu* alone.

60. प्रभूतः *Prabhūtaḥ*
The one abundantly endowed (with special qualities).
ज्ञानैश्वर्यादिगुणैः संपन्नः प्रभूतः।

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He is *Prabhūta* because He is abundantly endowed with *jñāna-aiśvaryādi-guṇas*, qualities of wisdom, lordship and so on. These qualities cannot be improved upon. *Jñāna* is all knowledge and *aiśvarya* is overlordship. By '*ādi*' qualities such as *śakti*, *bala*, *vīrya*, *yaśas*, *vairāgya*—skills, strength, valour, fame, dispassion are pointed out. These *guṇas* constitute what are called *bhagas* and the Lord is endowed with them in abundance, that is, in absolute measure.

61. त्रिककुब्धाम *Trikakubdhāma*
The abode of the three regions.
ऊर्ध्वाधोमध्यभेदेन तिसृणां ककुभामपि धामेति त्रिककुब्धामेत्येकं नाम।

Trikakubdhāma is one word. *Kakub* means a direction or region. He is the *dhāma*, the abode of the three *kakubs*, the regions that are *ūrdhva*—above, *adhaḥ*—below and *madhya*—in the middle. Thus, He is all-pervasive. *Dhāma* also means support. Thus, He is also the support of all the three regions.

The three regions are the three spheres of experiences, that is, the higher or celestial experiences, the lower or animal experiences and the middle or human experiences. All these possible experiences are within *Īśvara* alone, because there can be no experience outside *Īśvara*.

62. पवित्रम् *Pavitram*
The one who purifies.
येन पुनाति यो वा पुनाति ऋषिर्देवता वा तत् पवित्रम्।

Pavitra is that which purifies. '*Pū*' is the root and '*itra*' is the suffix.[1]

Yena punāti tat pavitram—By whom a person gets free from all *pāpa*, that is *pavitra*. By remembering whom or by worshipping and relating to whom, people are freed from *pāpa* and become

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[1] पुवः संज्ञायाम् *P.S. 3.2.185;* कर्तरि चर्षिदेवतयोः *P.S. 3.2.186*

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pavitra, He is called *Pavitra*. The *mantra* that purifies you is also *pavitra*.

Yaḥ vā punāti ṛṣiḥ devatā vā tat pavitram—One who purifies, that is, a *ṛṣi* or a *devatā* can also be *Pavitra*. Here it is the *devatā* because we are talking about *Īśvara*. So, Lord *Viṣṇu* is called *Pavitra*.

How does the Lord purify? Does the thought purify or does *Īśvara* purify? The thought comes and goes, but it is only *Īśvara* who purifies. It is the thought of *Īśvara* alone that purifies. The thought by itself does not do anything; it is only *Īśvara* who purifies. He who is the means of purification is called *Pavitra*.

63. मङ्गलं परम् *Maṅgalaṃ param*
The ultimate auspiciousness.
अशुभानि निराचष्टे तनोति शुभसन्ततिम्। स्मृतिमात्रेण यत्पुंसां ब्रह्म तन्मङ्गलं विदुः।।
इति विष्णुपुराणवचनात्। कल्याणरूपत्वाद्वा मङ्गलम्। परं सर्वभूतेभ्य उत्कृष्टं ब्रह्म।

He is in the form of the ultimate auspiciousness, which cannot be improved by anything and His *smaraṇa* makes you pure. The *Viṣṇupurāṇa* gives a *sloka* highlighting this. *Yat*—that, which, *smṛti mātreṇa*—by merely remembering (it), *puṃsām aśubhāni nirācaṣṭe*—removes all *aśubha*, obstacles of the people and *śubha-santatiṃ tanoti*—increases the flow of *śubha*, auspiciousness, *tat brahma maṅgalaṃ viduḥ*—they know that *Brahman* as the auspicious. All obstacles for the pursuit of knowledge are *aśubha*. Here, *Parameśvara*, who is *jagat-kāraṇa* is called *Brahma*. By merely remembering Him, all auspiciousness flows in and all obstacles go. Those who know the *śāstra* know Him to be so.

Brahman is known as *maṅgala* as it wards off evils and gives a series of benefits to men on being merely remembered. Again it is called *paraṃ maṅgalaṃ*, that which is the ultimate *maṅgala*, auspiciousness, and that is *mokṣa*. The knowledge of *Parameśvara* releases one from *saṃsāra*, which is a life of becoming and it gives *mokṣa*, which is the ultimate end.

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Or, He is *maṅgala* due to His *kalyāṇarūpa*, auspicious form, and He is *para*, being *sarva-bhūtebhyaḥ utkṛṣṭa*—superior to all beings. The two words together constitute one name.

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ।। ८ ।।

īśānaḥ prāṇadaḥ prāṇo jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ |
hiraṇyagarbho bhūgarbho mādhavo madhusūdanaḥ || 8

64. ईशानः *Īśānaḥ*
The ruler of all beings.
सर्वभूतनियन्तृत्वात् ईशानः ।

He is *Īśāna*, because He is the *sarva-bhūta-niyantā*, the ruler of all the beings. *Īśvara* is the one who has the lordship. Any great country should have a great leader, in order to provide leadership to the world. This leader maybe the president of a great country, but *śilatā*, the correct qualifications may not there. Any person who takes on a job should also be qualified for the job. The Lord is not appointed by anybody; but at the same time He has the *śilatā*, all the necessary qualifications to rule all the beings. They are all under His *niyati*, law. The name *Īśāna* indicates that.

65. प्राणदः *Prāṇadaḥ* (321, 408, 956)
i. The one who gives *prana*. ii. The one who cuts *prana*.[1]
प्राणान् ददाति चेष्टयतीति प्राणदः । यद्वा कालात्मना प्राणान् द्यति - खण्डयतीति वा, प्राणान् दायति - शोधयतीति वा, प्राणान् दाति - लुनातीति वा प्राणदः ।

Prāṇān dadāti iti prāṇadaḥ—The Lord is *prāṇada*, because He gives *prāṇa*; He makes life possible. The *Taittirīyopaniṣad*

[1] Here, the '*da*' of '*prāṇada*' can be derived from '*du dāñ dāne*' 3rd conj. and '*dāṇ dāne*' 1st conj. in the meaning of 'giving' or '*do avakhaṇḍane*' 4th conj. and '*dāp lavane*' 2nd conj. in the meaning of 'cutting' or '*daip śodhane*' 1st conj. in the meaning of 'purifying.'

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says, '*ko hyeva anyāt kaḥ prāṇyāt*—If this *ātmā* were not there, who would live and who would breathe?' (*2.7*). He gives *sattā* and *sphūrti* to all beings and with the *māyā-upādhi*, in the form of order, He becomes *Īśvara*. As *Īśvara*, He gives the order to breathe in and breathe out and the *prana* that goes out, comes back again. Between breathing in and breathing out, there is every possibility of the *prāṇa* not coming back. Therefore, *Īśvara* is the *Prāṇada*, by giving breath and life.

Prāṇān dyati, khaṇḍayati iti vā prāṇadaḥ—or else because He cuts away the *prāṇa*, detaches the life of a person in the form of *kāla*, when the enjoined life time of the person is over. He is thus known also because *prāṇān dāti*, He destroys the *śakti* of the *indriyas*, whose activity indicates the presence of *prāṇa*.

He has this name also because *prāṇān dāyati, śodhayati*—He purifies and brightens the activities of the *indriyas*.

Thus, the Lord is the giver and also the taker of *prāṇa*, life.

66. प्राण: *Prāṇaḥ* (320, 407)
The individual self or the limitless self.
प्राणितीति प्राणः क्षेत्रज्ञः परमात्मा वा।

As *Prāṇada*, He gives *prāṇa* to the *jīva*. Who is the *jīva*? *Jīva* is also *prāṇa*, because *prāṇiti*, he does the activity of breathing and thereby makes the body active. The *jīva*, that is, the *kṣetrajña* is *vyaṣṭi-prāṇa* manifesting in the individual body while *Hiraṇyagarbha* is the *samaṣṭi-prāṇa*, that is, the total *prāṇa*. *Paramātmā* is the material cause and hence He is the *prāṇa*, the subtle body itself. He is the *prāṇada*, the one who gives *prāṇa* and He is also the *Prāṇa*, both at the individual and total level. He is also *prāṇasya prāṇaḥ*—the one because of whom the *prāṇa* works (*Ke.Up.1.2*).

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67. ज्येष्ठः *Jyeṣṭhaḥ*
The eldest.
वृद्धतमो ज्येष्ठः। सर्वकारणत्वाद्वा ज्येष्ठः।

Here the superlative is used. He is *jyeṣṭha*, *vṛddhatama*, that is, the oldest. How? *Sarvasya kāraṇatvāt*—because He is the cause of everything. As *Prāṇa*, that is, *Hiraṇyagarbha*, He is the eldest and there cannot be anything older than Him, because He is the cause of all. Hence, He is older than everything else.

68.श्रेष्ठः *Śreṣṭhaḥ*
The most praise-worthy.
प्रशस्यतमः श्रेष्ठः। सर्वातिशयत्वाद्वा श्रेष्ठः।

He is *śreṣṭha*, the most praise-worthy and the most exalted, the best. He excels everyone in everything. All glories belongs to him.

The *Chāndogyopaniṣad* praises Him as *prāṇa*, *śreṣṭha* and *jyeṣṭha* (*5.1.1*). The *Ṛg saṃhitā* says, '*ānīd avātaṃ*—He breathed even without air,' because air is yet to be created (*8.7.17*). Thus, again, He is the eldest.

69. प्रजापतिः *Prajāpatiḥ* (197)
The Lord of all the beings.
ईश्वरत्वेन सर्वासां प्रजानां पतिः प्रजापतिः।

He is the *pati*, the Lord of all the *prajās*, beings from *Brahmāji* to a blade of grass. He is the Lord of all beings because He is the one who gives the fruits of action to the people.

70. हिरण्यगर्भः *Hiraṇyagarbhaḥ* (411)
The *ātmā* of *Brahmājī*.
हिरण्मयाण्डान्तर्वर्तित्वात् हिरण्यगर्भो ब्रह्मा विरिञ्चिः तदात्मा हिरण्यगर्भः।

Hiraṇyagarbha means *Brahmājī* and he is not other than *Viṣṇu*, not separate from Him. So *Brahmājī*, *Hiraṇyagarbha* is *Viṣṇu* alone. Again He is the *ātmā* of *Hiraṇyagarbha*.

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Or else *hiraṇya* means gold. Knowledge is likened to gold which is ever shining. Knowledge, when once gained, is gained and always shines. Since gold is ever shining, *hiraṇya* is used to indicate knowledge. This whole universe is in the form of knowledge. So, the one in whom this *hiraṇya*, the world in the form of knowledge is placed like in a *garbha*, is called *Hiraṇyagarbha*.

Īśvara is the one who has all knowledge and hence is the *ātmā*, truth of even *Hiraṇyagarbha*.

71. भूगर्भः *Bhūgarbhaḥ*
The one with the earth in His womb.
भूः गर्भे यस्य सः भूगर्भः।

He has the '*bhū*,' the earth in His *garbha*, womb and hence He is called *Bhūgarbha*. The earth is the *upalakṣaṇa* for the cosmos; it indicates that the whole cosmos is in Him.

The word '*bhū*,' can also mean existence, that is, reality. Therefore, He is *Bhūgarbha*, because He has the reality within Himself. All the realities, whether it is the subjective reality or the empirical reality, are within Him, because they are nothing but the reality of *Īśvara*.

72. माधवः *Mādhavaḥ* (167, 735)
The Lord of *Śrī*.
मायाः श्रियः धवः पतिः माधवः। मधुविद्या-अवबोध्यत्वाद्वा। 'मौनाद् ध्यानाच्च योगाच्च विद्धि भारत माधवम्' इति व्यासवचनाद्वा माधवः।

Mā is *Śrī*, that is, *Lakṣmī*. *Dhava* means *pati*, husband. So, *Mādhava* means *Lakṣmīpati*, the Lord of *Lakṣmī* or *Śrī*.

As He is the one to be known through the *madhu-vidyā* talked about in the *Chandogyopaniṣad* (*3.1*), He is called *Mādhava*.

The *Mahābhārata* says that He is the one known through *mauna*, silence; *dhyāna*, meditation and *yoga* (*MB.Ud.Pa.69.4*).

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73. मधुसूदनः *Madhusūdanaḥ*
The destroyer of *Madhu.*
मधुनामानम् असुरं सूदितवानिति मधुसूदनः। मधुवत् इष्टत्वात् अहंकारः मधु।

Lord *Viṣṇu* killed the *asura*, the demon, called *Madhu* and so He is called *Madhusūdana*. This *asura* is supposed to be born from the ear of Lord *Viṣṇu* along with another *asura* called *Kaiṭabha*. Both of them stole the *Vedas* and caused a lot of problems and were finally killed by the Lord.

The *ahaṅkāra* is given the name *madhu* because it is *madhuvat iṣṭa*, very much liked like honey by an ignorant person. *Ātmanastu kāmāya sarvaṃ priyaṃ bhavati*—anything is loved by a person only because it is pleasing to oneself. That is why the *ahaṅkāra*, that is, oneself is the most loved object in the world. The enjoyer is the *ahaṅkāra* and therefore all the desires are only for the enjoyer. *Tam ahaṅkāraṃ sūdayati*—He destroys the *ahaṅkāra* by revealing Himself or paves the way for the destruction of *ahaṅkāra* by providing the grace and hence is known as *Madhusūdana*. The ego is nothing but *Parameśvara* and with His grace, the *ahaṅkārā*, the ego bubble, bursts and one gets enlightened. This is an allegorical meaning.

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान्।। ९ ।।
īśvaro vikramī dhanvī medhāvī vikramaḥ kramaḥ |
anuttamo durādharṣaḥ kṛtajñaḥ kṛtirātmavān | | 9

74. ईश्वरः *Iśvaraḥ* (36)
The omnipotent.
सर्वशक्तिमत्त्वात् ईश्वरः।

Lord *Viṣṇu* is called *Īśvara, sarva-śaktimattvāt*, because He possesses infinite power. He is the one who is qualified to be called 'the Lord' because of His omnipotence, limitless power, because He has the overlordship. For how long is this lordship? The suffix

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'*varac*' is in the meaning of '*santata-bhāva,*' which indicates that His lordship is forever. The Lord is always *Īśvara* by nature, possessing all power.

75. विक्रमी *Vikramī* (909)
The valiant.
विक्रमः - शौर्यम् तद्योगात् विक्रमी।

The one, who has *vikrama*, that is, valour, courage, and bravery is called *Vikramī*. All these qualities are required only by ordinary people. The Lord does not have any enemies to fight against. So why should He have *vikrama*? Why should He be called *Vikramī*? This is only to show that wherever there is any valour, whoever has any courage, all these belong only to the Lord. Wherever there is any glory, that glory belongs to *Īśvara* alone. If *Indra*, the lord of the *devas*, has some glory, he should not think 'I have this valour,' because, even that glory belongs to the Lord.

The *Kenopaniṣad* mentions this story. There was a fight between the *devas* and the *asuras* and due to the grace of *Īśvara*, the *devas* won. They got all the praise and they became very proud since they had won the war. *Īśvara* then thought that the *devas* had to be taught a lesson. The Lord assumed a celestial form and appeared before the *devas*. *Indra* and the other *devas* did not know who this effulgent being was. So *Agni* went to find out about this effulgent form and he failed. Similarly all the other *devas* also tried to find out and failed. Finally *Indra* prayed and then in the place of the celestial being, *Brahma-vidyā* appeared as *Umā*. She taught *Indra* and the others that, 'He is the eye of the eye, the ear of the ear, the mind of the mind, the speech of speech and the life of life. Intelligent men, by knowing Him and the reality of this world, become immortal.'

Thus, *Indra* and the other *devas*, who are great *vikramīs*, learnt that wherever there is *vikrama*, it belongs only to *Īśvara*. So He is the God of all gods and all the glories belong only to Him. He is the real *Vikramī*.

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Further, in His *avatāras* as *Śrī Rāma*, *Śrī Kṛṣṇa*, *Paraśurāma*, *Balarāma* and others, He manifests great *vikrama*.

76. धन्वी *Dhanvī*
The wielder of the bow.
धनुः अस्यास्तीति धन्वी। 'रामः शस्त्रभृतामहम्' इति भगवद्वचनात्।

Dhanvī is one who has a *dhanus*, a bow. It is not just possessing a bow but having the skill to wield the bow. In His *avatāra* as *Śrī Rāma*, He is famed as a great archer. That is why *Bhagavān* says in the *Gītā*, 'I am (to be meditated upon as) *Śrī Rāma* among all those who wield weapons' (*10.31*).

Lord *Viṣṇu* is picturised as having the bow called *śārṅga* and *Śrī Rāma* is shown with the bow called *kodaṇḍa*.

Again, the glory of any *dhanvī*, any archer, anywhere is the glory of the Lord. Therefore, the archer's attitude should be, 'that I could do this, is the glory of *Īśvara* given to me.' So, as any glory in any archer is the Lord's, the Lord alone is the *Dhanvī*.

77. मेधावी *Medhāvī*
The one with the power of retention and recollection.
मेधा - बहुग्रन्थ-धारण-सामर्थ्यम्, सा यस्यास्ति स मेधावी।

Medhāvī is one who has *medhā*. *Medhā* is more than memory; it is *bahu-grantha-dhāraṇa-sāmarthyam*—the capacity to analyze and grasp, retain and recollect not just a few things but many texts, many disciplines of knowledge. If any one has this capacity, that is also the glory of *Parameśvara*. In the *Gītā*, *Bhagavān* says, 'I am the intelligence of the intelligent' (*7.10*).

78. विक्रमः *Vikramaḥ*
The one who measured the entire universe.
विचक्रमे जगद्विश्वं तेन विक्रमः। विना-गरुडेन पक्षिणा क्रमाद्वा विक्रमः।

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In His *avatāra* as *Vāmana*, He enlarged His form and strode the three worlds, that is, measured the three worlds with His feet and hence He is known as *Vikrama*.

Being *Viśva*, He is all. Being *Viṣṇu*, He is all-pervasive, pervades all the three worlds. Being *Īśvara*, He is all-powerful and hence the overlord. In accordance with this the Lord as *Vāmana* measured the entire world with His three steps. As the one who traversed the entire *jagat*, He is called *Vikrama*.

'*Vi*' means *Garuda*. *Vinā kramati*—Also as one who moves around on *Garuda*, the king of the birds as His vehicle, He is known as *Vikrama*.

79. क्रम: *Kramaḥ*
The cause of movement.
क्रमणात् क्रमहेतुत्वाद्वा क्रमः।

Lord *Viṣṇu* is the *adhiṣṭhāna-devatā* for the feet and hence movement. Thus He is *krama-hetu*—cause of movement and He is also *krama*—the motion. Hence He is known as *Krama*. Again, being *caitanya*, consciousness which makes movement possible, He is the cause of movement. We walk with our legs and that capacity for the legs to walk is given by *Viṣṇu*.

Krama means order. He alone is in the form of *krama*, order that makes the movement of this world possible. In everything in the creation, there is a basic order and there is a sequence also. Every sequence is *krama*. There is a sequence of cause and effect, action and reaction and so on. There is a sequence in the subtlety of the five elements—*ākāśa*, *vāyu*, *agni*, *āpaḥ* and *pṛthivī*. That each of them is subtler than the next is a *krama*. Even in cooking there is *krama*, order. In a ritual, there is *krama*, as to what has to be done first and what has to be done next and so on. Thus, there is an order. So the Lord is *Krama*, in the form of order.

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80. अनुत्तमः *Anuttamaḥ*
The one who has none superior to Him.
अविद्यमानः उत्तमो यस्मात् सः अनुत्तमः।

He has none *uttama*, superior to Him and hence He is *Anuttama*. He is the most exalted. He is unparalled. The *Mahānārayaṇopaniṣad* says, '*yasmāt param na aparam asti kiñcit*—there is nothing superior or inferior to Him' (*4.12*). In the *Gītā*, *Arjuna* tells *Bhagavān*, 'there is none *sama*, equal to you. Where is the question of having somebody being *abhyadhika*, superior to you?' (*11.43*).

81. दुराधर्षः *Durādharṣaḥ*
The unassailable.
दैत्यादिभिः धर्षयितुं न शक्यत इति दुराधर्षः।

Dharṣayitum na śakyate iti durādharṣaḥ—The one who is unassailable, who cannot be defeated by the *asuras* or *rākṣasas*. This is the traditional meaning.

Having said that the Lord is almighty, why is it said that He cannot be over-powered? You cannot say He is almighty and then say that no one can defeat Him!

Īśvara is very much with you. But, His grace cannot be tapped without *śraddhā* and *bhakti*. He cannot be won over by those who have *asura* like tendencies. The grace of *Īśvara* is like water which is very much available in the sub-soil, but still not available to the thirsty person. One has to tap that water by a special effort. Similarly the *anugraha*, grace of the Lord has to be tapped with *śraddhā* and *bhakti*.

If you have *śraddhā* and devotion you can tie *Īśvara* down; otherwise, He is invincible. A *gopi* tells *Śrī Kṛṣṇa*, '*hastaṃ nikṣipya yāto'si balāt kṛṣṇa kim adbhutam* —What is the wonder if you wriggled out of my hold by sheer physical strength?

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Hṛdayād yadi niryāsi gaṇayāmi te pauruṣam—I can reckon with your physical strength, if you can get out of my heart.'

82. कृतज्ञः *Kṛtajñaḥ* (532)
The knower of all actions.
प्राणिनां पुण्यापुण्यात्मकं कर्म कृतं जानातीति कृतज्ञः।

Prāṇinām kṛtam jānāti iti kṛtajñaḥ—The Lord knows whatever is *kṛta*, done by all *prāṇis*, living beings, be it *puṇya* or *pāpa*, good or otherwise.

Anything done is always remembered with gratitude. Keeping in mind all the small and big things done, we try to return them, whenever there is an opportunity Even if we are not in a position to return it, we try never to forget the good deed and always think good of and wish good for the person. *Kṛtam jānāti iti kṛtajñah*. One who remembers the good deed done is a *kṛtajña*. *Tasya bhāvaḥ* is *kṛtajñatā*. *Kṛtajñatā* is more than gratitude. The coconut tree may get only dirty water. Still it gives us clean, sweet, nutritious water in its fruits. Thus, the coconut tree is cited as an example for *kṛtajñatā*.

But here, we are talking of *Īśvara*. What is it that He remembers and is grateful about? He is the giver of the results of action. Even if a leaf, a flower, a fruit or even water is offered, it is all remembered along with the attitude with which it is done and the result, which is *puṇya*, is given. The wrong actions that are done are also remembered and results are given accordingly. The results of the action are given at the right time and place. He is in the form of the law of *karma*. The Lord's *sarvajñatva*, omniscience includes the *kṛtajñatā*, knowing and remembering the actions done by all living beings.

83. कृतिः *Kṛtiḥ*
The one in the form of effort.
पुरुषप्रयत्नः कृतिः क्रिया वा। सर्वात्मत्वात् तदाधारतया वा लक्ष्यते कृत्येति वा कृतिः।

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Īśvara in the form of action, is called *Kṛti*. Not only is He the knower of the *karma-phala*; He is also in the form of *kṛti*, action, because He is in the form of *sādhya-sādhana-sambandha*, the law that determines the connection between the result and the action. Who determines that this is the means to achieve this end? If both the hands are brought together to clap, a sound is produced. Who determines that there should be a sound? Who determines which action is right and which is wrong? This means there is a giver of the result and He gives it according to the law or mandate. So the Lord is the very mandate itself and that is the nature of *Īśvara*. *Dharma* is the very nature of *Īśvara* and hence one cannot go against *dharma*.

By common sense, everyone knows *dharma*, everyone has a value structure. Thus, there is a universal value structure. *Śrī Kṛṣṇa* says 'I am manifest in the form of *dharma*. I am the giver of the results of action. I am the *karma-phala* and I am in the form of *kṛti*, that is, in the form of *sādhya-sādhana-sambandha*.' A particular cause is necessary to produce a certain result and between the cause and the result there is a *sambandha*, that exists already. All this is possible only when we understand that the Lord is not only the maker, but also the material cause. The Lord is everything. Every *sambandha*, every relationship, is the structure. The whole thing is *Īśvara* and He is untouched by anything. Therefore, the Lord is *Kṛti*.

Due to the grace of *Īśvara*, the individual has an *icchā-śakti*, a power to desire. With his *jñāna-śakti*, he plans to attain what he desires and with his *kriyā-śakti*, he acts accordingly. And due to his effort, he gains the desired results. Therefore, this gain is preceded by effort and right action which is in keeping with *dharma*. This *puruṣa-prayatna*, effort and the *kriyā*, the action is called *Kṛti*.

Everything is *Īśvara*. *Sarvātmatvāt*, as He is the reality of everything, everything is nothing but the Lord alone. He is the

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ādhāra, basis of everything beginning with desire till the desired end is got. That is pointed out by the name *Kṛti*.

84. आत्मवान् *Ātmavān*
The one who rests in His own glory.
स्वमहिमप्रतिष्ठितत्वात् आत्मवान्।

Generally, *ātmavān* means one, who has *ātmā*. The *kārya-karaṇa-saṅghāta*—the body-mind-sense-complex is referred to as *ātmā*. One who has this very much with oneself, under one's control, in other words, one who is not taken for a ride by one's own fancies, is called *ātmavān*. One should go by one's wisdom, by making the right choices and there should be no helplessness in making choices. That there can be mistakes due to lack of knowledge, is understandable, because a human being is of limited knowledge. But inspite of knowledge, one may not be an *ātmavān*; one may not be in control of oneself and is often driven by impulse and habit and there is regret later. This kind of helplessness does not make one an *ātmavān*. This is the situation of an individual.

But, we cannot say that *Bhagavān* has *ātmā* and that He is together! If He is *Īśvara* there is no need to point out that He is together! Therefore, the meaning should be something else. Here it means that He is with Himself and not dependant on anything else. The *jagat* has its *ātmā*, its being, in the *sat-cit-ānanda-ātmā*. *Jīva*, the individual is *ātmavān*, because He has got *sat-cit-ānanda-ātmā*. Every sense organ is a sense organ because of *ātmā*. The truth of everything is *sat-cit-ānanda-ātmā*. This entire *jagat* has got *ātmā*, has its being in the *sat-cit-ānanda-ātmā*; therefore, *jagat* is *ātmavat*. '*Aitadātmyam idaṃ sarvam*—everything is *ātmavat*, has an existence and reality because of this *ātmā*.' On what does *Īśvara* depend to be *ātmavān*? He is *ātmavān*, *svamahima-pratiṣṭhitatvāt*, being established in His own *svarūpa*, own *mahimā*, glory. He exists in His own glory.

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सुरेशः शरणं शर्म विश्वरेता: प्रजाभवः।
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः।। १० ।।

sureśaḥ śaraṇaṃ śarma viśvaretāḥ prajābhavaḥ |
ahaḥ saṃvatsaro vyālaḥ pratyayaḥ sarvadarśanaḥ || *10*

85. सुरेशः *Sureśaḥ*
The Lord of all the *devas*.
सुराणां - देवानामीशः सुरेशः। सूपपदो वा राधातुः। शोभनदातॄणां वा ईशः सुरेशः।

He is the *Īśa*, the Lord of all the *suras*, *devas*. *Sura* need not always mean *deva*, in the sense of a denizen of the *svargaloka*. *Asuṣu ramate iti asuraḥ*—the one who revels in the sense pursuits or pleasures is an *asura*. Such a person is bound to go against *dharma*. So, an *asura* need not necessarily be a demon. When power and position are the priorities for a person, then *Īśvara* is only at the end of his list of pursuits and not a priority. As opposed to that, a *sura* or a *deva* is an effulgent person. He would be a *vivekī*, a discriminative person, who lives a life in keeping with *dharma*. Thus, He is *Sureśa*, the Lord of the people who live a life of *dharma* backed by *viveka*.

The word '*sura*' can be taken as a word derived from the verbal root '*rā*' in the meaning of giving, with the prefix '*su*.' So He is *surāṇām, śobhanadātṝṇām īśaḥ*, the Lord of all those who bestow good on others. The *devas* are there to do good to all the living beings. The Lord of all the *devas* is *Indra*. *Īśvara* is the Lord of *Indra* also. All of them function because of the laws of *Īśvara*.

86. शरणम् *Śaraṇam*
The ultimate refuge.
आर्तानाम् आर्तिहरणात् शरणम्।

The Lord is *Śaraṇa*, the final refuge. We take refuge in people, but those people are mortal, finite and limited. So, who is the ultimate refuge? *Parameśvara* alone is the ultimate refuge.

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Ārthānām ārtiharaṇāt śaraṇam—because the Lord removes the troubles of all those who are in distress, He is the refuge.

We see the examples of *Draupadī*, *Gajendra*, *Vibhīṣaṇa* and others, taking refuge in the Lord. He is the altar of surrender both for those who seek freedom from distress within *saṃsāra* and for those who seek freedom from the distress of *saṃsāra* itself.

The Lord is the giver of the fruits of action. As a rule, He removes the distress of the people who are in distress and who have sought refuge in Him. The *devatās* may seem to have the power of removing our distress. But, even the *devatās* are empowered only by *Īśvara* and they too have to surrender to Him when they are in distress. Thus, the Lord is the ultimate altar of surrender, because every altar of surrender is empowered by *Īśvara*.

Therefore, *Īśvara* being the ultimate refuge, it is His grace that one has to tap. Even the doctor to whom we surrender, in turn, has to turn to *Īśvara* alone, because the final doctor is the Lord. Lord *Śiva* is called *bhiṣak*, which means a doctor.

The capacity of the individual to tap the grace of the Lord is limited. Sometimes it looks as if the grace of *Īśvara* is not available and that He ceases to be our refuge. At such times perhaps our *prārabdha-karma* is more powerful than our capacity to tap. But still, the ultimate and only refuge is the Lord.

87. शर्म *Śarma*
The one in the form of *ānanda*.
परमानन्दरूपत्वात् शर्म।

Paramānanda-rūpatvāt śarma—He is *Śarma* because His very *svarūpa* is *paramānanda*, limitless happiness. Whenever you pick up a moment of happiness, the degree of happiness that is experienced is only a *leśa*, a fraction of the *ānanda* of *Īśvara*.

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88. विश्वरेताः *Viśvaretāḥ*
The seed of the universe.
विश्वस्य कारणत्वात् विश्वरेताः।

Viśvasya kāraṇatvāt viśvaretāḥ—Being the seed for the entire *jagat*, He is *viśvaretas*. *Parameśvara* is the *nimitta-kāraṇa*, the efficient cause for this world. When we say that *Īśvara* is the efficient cause, it includes the material cause also. He is both the maker and the material. But here only the maker, the *nimitta-kāraṇa*, is pointed out. The seed for all living beings is called *retas* and for the seed to germinate, a womb is required. The Lord himself is the seed as well as the womb and this is indicated by the name *Viśvaretas*.

89. प्रजाभवः *Prajābhavaḥ*
The source of all beings.
सर्वाः प्रजाः यत्सकाशादुद्भवन्ति स प्रजाभवः।

Yatsakaśāt sarvāḥ prajāḥ udbhavanti—He is *Prajābhava* because all the *prajās* are born from Him. He is the source of all beings. All the *jīvas* are born with different bodies. What is the basis for this difference? According to their own *karmas*, they have different bodies, parentage, and also different place and time of birth. Thus, as the law of *karma* alone, *Īśvara* helps all the *jīvas* assume different bodies, in different worlds. The Lord is the womb for the entire *viśva* and He himself is the *retas*, the seed. Starting from *Brahmāji* to a blade of grass, the Lord has created this variegated universe of beings.

90. अहः *Ahaḥ*
The one who is in the form of the day.
प्रकाशरूपत्वात् अहः।

He is called *Ahaḥ*—day, *prakāśamānatvāt*—because He is luminous like the day. He is the day of days, He lends existence to the day.

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Or, He is in the form of the Sun, the *devatā* of the day and He alone is in the form of the day. Time is that which has been created at the beginning. The world is limited by time and it is also that which is constantly changing. All living beings are limited by time. When one is limited by time, then there is birth, growth and death. This is a cycle which repeats itself. When birth is there, death must also be there. Death is the beginning of something else and that is birth. Thus it is a cycle. All this is due to time. Day is also a part of time and the rays of the sun are an indication of day. *Bhagavān* is in the form of the sun's rays, that is, He is in the form of time. Just as how the daylight removes darkness, similarly He helps to remove the darkness of *avidyā* and thus the Lord helps those who surrender unto Him.

91. संवत्सरः *Saṃvatsaraḥ* (422)
The one in the form of the year (time).
कालात्मना स्थितो विष्णुः संवत्सर इत्युक्तः।

It is Lord *Viṣṇu* who is *kālātmā*, in the form of time and hence He is called *saṃvatsara*, year. He alone marks time in the form of the year.

92. व्यालः *Vyālaḥ*
The one who cannot be caught hold of.
व्यालवत् - दुराधर्ष-गजवद् ग्रहीतुमशक्यत्वात् व्यालः।

Vyālavat grahītum aśakyatvāt—Because He is difficult to catch like a *vyāla*, He is known as *vyāla*. A tiger, a rogue elephant, venomous snakes and also wicked people are indicated by the word *vyāla*. These cannot be easily caught and tamed. What may strike unexpectedly and cannot be easily caught and tamed is time. *Bhagavān,* who is in the form of time cannot be easily held or grasped or stopped by anybody. But, He brings people into His fold. That this *nāma* occurs after *ahaḥ* and *saṃvatsara*, which also imply time, is significant.

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93. प्रत्ययः *Pratyayaḥ*
The one who is in the form of Consciousness.
प्रतीतिः प्रज्ञा प्रत्ययः। 'प्रज्ञानं ब्रह्म' इति श्रुतेः।

He is *pratyaya* because He is in the form of every *pratīti*, knowledge. *Pratibhodha-viditaṃ matam*—In every *pratyaya*, cognition He is understood (*Ke.Up.2.4*). He can be known through every thought. He is the very *pratyaya*. A flower is understood by flower-cognition and so on. But, God is not understood by God-cognition. If God were to be understood by God-cognition, then God will become an object like pot. But every thought or cognition is *Bhagavān*. He is in the form of *pratyaya*, cognition and therefore, He is *Pratyaya*. Or the word *pratyaya* may refer to *prajñā*, consciousness. And as He is the consciousness, He is *Pratyaya*. The *Aitareyopaniṣad* says, '*prajñānaṃ brahma*—Consciousness is *Brahman*' (*3.3*).

94. सर्वदर्शनः *Sarvadarśanaḥ*
The one with all eyes.
सर्वाणि दर्शनात्मकानि अक्षीणि यस्य सः सर्वदर्शनः। सर्वात्मकत्वात्।

Darśana here refers to the *darśanātmakāni akṣīṇi*, the eyes that are meant for seeing. All eyes belong to Him. Therefore, He has eyes everywhere and He is all-seeing. The *Puruṣasūkta* says, '*sahasrākṣaḥ sahasrapāt*—one who has countless eyes and feet.' The eyes are the *upalakṣaṇa* to say that all *indriyas* are His alone. *Sarvātmakatvāt*, because He is the *ātmā*, the truth of everything, He is all-knowing. The *Gītā* says, '*sarvataḥ pāṇipādaṃ tat sarvato'kṣiśiromukham*—that has hands and feet everywhere and heads, eyes and mouths everywhere' (*13.13*). The *Taittirīya-āraṇyaka* says, '*viśvataścakṣuḥ*' and '*viśvākṣam*' (*10.1,13*), meaning, that He has eyes everywhere.

Or else, He is the one whom the various *darśanas* of the *śāstras* try to reveal. Because He is *Sarvadarśanaiḥ vedyaḥ*, to be known by all the *darśanas*, He is *Sarvadarśana*. He is in the form

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of *sarva-darśanas* and also their subject matter. But at the same time, He can be properly understood only through *Vedānta-śāstra*.

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः।
वृषाकपिरमेयात्मा सर्वयोगविनिस्सृतः ।। ११ ।।

ajaḥ sarveśvaraḥ siddhaḥ siddhiḥ sarvādiracyutaḥ ।
vṛṣākapirameyātmā sarvayogavinisṛtaḥ ।। *11*

95. अजः *Ajaḥ* (204, 421)
The unborn.
न जायते इति अजः।

Na jāyate iti ajaḥ —The one who is not born is *aja*. One may think that what is not born cannot exist. It should be non-existent like the the *vandhyā-putra*, the son of a barren woman. *Bhagavān* makes it clear in the *Mahābhārata* by saying, 'I was not born, nor am I born, nor will be born' and negates the idea that it may be a non-existent thing by further saying, 'I am the *kṣetrajña* in all beings and hence I am known as *aja*' (*MB.Śān.330.9*).

Aja means unborn and hence, He does not have death nor changes like growth, modifications and decay. In short, the Lord is not bound by time. The *Gītā* (*2.20*) and the *Kaṭhopaniṣad* (*1.2.18*) also make this clear by saying, He is *aja*, unborn; *nitya*, not subject to death, *śāśvata*, not subject to change or decay, *purāṇa*, not subject to growth. *Aja* refers to the *svarūpalakṣaṇa* of *Īśvara*.

96. सर्वेश्वरः *Sarveśvaraḥ*
The Lord of all.
सर्वेषामीश्वराणामीश्वरः सर्वेश्वरः।

He is the *Īśvara*, the Lord of the entire *jagat*. *Brahmājī*, *Indra*, *Varuṇa* and such others, attained the *īśvaratvam*, the lordship of the various worlds, due to their severe *tapas* and due to their *karma-phala* from Him alone. He is *sarveṣām īśvarāṇām*

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īśvaraḥ—the overlord of all the *devas* also and so has absolute overlordship.

As the material cause, He is *sarva*, all and as the maker, He is *Īśvara*, the Lord, the intelligent cause. The *Bṛhadāraṇyakopaniṣad* says, *eṣa sarveśvaraḥ* (4.4.22).

97. सिद्धः *Siddhaḥ* (819)
Ever accomplished.
नित्यनिष्पन्नरूपत्वात् सिद्धः।

Sādhaka is one who seeks to accomplish something; he is the seeker. *Sādhana* is the means of accomplishing. What is to be accomplished is *sādhya*. When the *sādhaka* has accomplished the *sādhya*, employing the *sādhana*, he is called a *siddha*. Now in all this, which is *Īśvara*?

Everyone is *Brahman*. The seeker is told 'you are *Brahman*' because he does not know that he is *Brahman*. 'You are *Brahman*' means you are the whole. The whole, the limitless, cannot be separate from you. When you say that you are a *sādhaka*, seeker, there must be a *sādhya*, something to be accomplished. The whole is the *sādhya* to be accomplished. But, you are that whole, which is *Brahman*. That is what is said in the *Gītā* as, '*brahma arpaṇam. . . brahmaiva tena gantavyam brahma-karma-samādhinā*' (4.24).

What is to be accomplished is '*satyaṃ jñānam anantaṃ brahma*.' The means of accomplishing is also not separate from *Brahman*. The *siddha-puruṣa*, the one who has accomplished, is also not separate from *Brahman*. Nothing is separate from *Brahman*. So, *Brahman* is never *sādhya* but always *siddha*. We think that we have to reach *Brahman*; but it is already reached. It is like saying 'I have to reach space in two hours.' But space being all-pervasive, is already *siddha*. Therefore, you don't have to reach space. If space is *siddha*, then the very truth of space, the consciousness because of which you are conscious of space, that space concept, is not separate from consciousness. That

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consciousness which is *paraṃ brahma* is also *siddha*. *Īśvara* being that *paraṃ brahma* is always is *siddha*.

Again, as a *jīva*, until we know 'I am *Brahman*, we are still *sādhakas*. The Lord having no ignorance about Himself, is *nitya-niṣpanna-rūpa*, is always *siddha*, one who has accomplished.

A pot that was not there before, is now born. Then it is said to be *siddha*, having now got its existence from clay. The pot may go. But, from the standpoint of the pot, the clay is always there. *Īśvara* is the cause of everything and He is manifest in the form of the *jagat*. The *jagat* gains its existence from *Īśvara*. But essentially, there is neither manifestation nor unmanifestation. In His essential nature, He is always *satyaṃ jñānam anantaṃ brahma*, whether the world is manifest or not. This being His nature, He is *nitya-niṣpanna-rūpa*, always existent. Therefore, He is *siddha*, ever accomplished.

98. सिद्धिः *Siddhiḥ*

The accomplishment, success.

सर्ववस्तुषु संविद्रूपत्वात् निरतिशयरूपत्वाद्वा सिद्धिः। स्वर्गादीनां विनाशित्वादफलत्वम्।

Not only is He *siddha*, accomplished, but also the *siddhi*, the accomplishment or success. In every *siddhi* or success there is *Īśvara*, because in every success there is joy. That joy is *Īśvara*. Again, every *siddhi*, success is a concept, a judgement, which involves consciousness. Even *svarga*, heaven, which can be accomplished is perishable. But the consiousness, in the heaven concept and heaven-accomplishment concept, is the only imperishable thing. Therefore, *sarva-vastuṣu saṃvid-rūpatvāt*—as He is the one who obtains as consciousness in all, He is *Siddhi*. He is the consciousness in all the forms and yet free of forms.

You wanted something and on that basis you make a judgement. *Siddhi* is *Īśvara*. You set up a goal and so you have a basis. When you set up goals without setting yourself up, that is *karma-yoga*. If you achieve success or *siddhi*, you do not say that

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you have achieved it, but you say that it has been given to you. This is a good attitude. Success and failure is a judgement and you try to learn from the experience. There is really no failure. You may know that there is going to be a cyclone or earth-quake, but you cannot stop it. But, more often, you do not know. That your expectations may go wrong is expected, because you are not all-knowing. There are many hidden variables that you cannot control. Further, you do not have the power to control every factor. When this is so, how can you expect anything? Of course, without expectation, you cannot perform any action and so, you have to expect. But at the same time, you have to be aware of the fact that your expectations are based only on what you know and therefore may not always come true. Therefore, you do what you can and when the result comes, whatever be the result you get, you take it as the *prasāda* of *Īśvara*.

The laws of *karma* are *Īśvara*. *Siddhi* is *Parameśvara*. And *asiddhi*, that is, when the expectation goes wrong, is also *Parameśvara*, because you can learn from it. If you conclude that you are a failure, you cannot learn from the situation and in failure there is pain. Constant failure gives a pesonality. To say, 'I am a failure' is a judgement. There is really no failure, because there is something to learn from every experience. Even if you fail, the failure is accepted as *prasāda* and instead of calling yourself a failure, you learn from the experience. Therefore, that you can learn from an experience is also a *siddhi*, an accomplishment and that is also within the order of *Īśvara*. Hence, *Bhagavān* is called *Siddhi*.

Niratiśayarūpatvāt—He is *paramānanda-svarūpa*, that is, *mokṣa*, an accomplishment that is *nitya* and cannot be surpassed. *Svargādīnāṃ vināśitvāt aphalatvam*—Anything that is caused, even if it is *svarga*, heaven, is limited. It was not there before and then it came into being. Hence it is *anitya*. So, gain of these cannot be really called a *phala-siddhi*, accomplishment. But, *Bhagavān* is not created by anyone. He is self-existent and hence He is *nitya*. Hence, *Bhagavān* is called *Siddhi*.

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99. सर्वादिः *Sarvādiḥ*
The beginning of all.
सर्वभूतानामादिकारणत्वात् सर्वादिः।

The cause precedes the effect. He is *sarva-bhūtānāṃ kāraṇa*, the cause of all beings. Naturally He is *Sarvādi*, the beginning of all.

100. अच्युतः *Acyutaḥ* (318)
The one who never moves away.
स्वरूपसामर्थ्यात् न च्युतो न च्यवते न च्यविष्यत इति अच्युतः।

Already, the Lord has been said as *Aja* and now He is said to be *Acyuta*. Heat and brilliance are the *svarūpa*, the nature of fire. There is no way that fire can move away from heat and brilliance, because it is its nature. If it can move away, that cannot be called *svarūpa*, nature.

The Lord is of the nature of *sat-cit-ānanda*. He is the creator, sustainer and also the one who resolves the entire *jagat* unto Himself and that is His *sāmarthya*. From these the Lord *na cyutaḥ*—has never deviated, *na cyavate*—does not deviate, *na cyaviṣyate*—will never deviate. Because He has no *cyuti*, fall or decline at any time He is known as *Acyuta*.

101. वृषाकपिः *Vṛṣākapiḥ*
The one in the form of *dharma* and *Varāha*.
वर्षणात् सर्वकामानां धर्मो वृषः। कात् - तोयात् भूमिम् अपात् इति कपिर्वराहः। वृषरूपत्वात् कपिरूपत्वाच्च वृषाकपिः।

Dharma is called *vṛṣa*, *varṣaṇāt sarva-kāmānām*—since it rains all the desires of the good people. The Lord is in the form of *dharma* and fulfills the desires of those who follow *dharma*.

That which pours is *varṣa*, rain. It is the rainwater which protects, nourishes and makes life possible. The pouring rain is a blessing of *Īśvara*. *Yajñāt bhavati parjanyaḥ*. When people do their duty and live a life of *dharma*, *Īśvara* blesses in the form of

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the *devatā* of the natural phenomenon. Thus, *Īśvara* can be seen from any given phenomena like rain. The *devatā* does his job. When everyone does his duty with an awareness of *Īśvara*, then all the *devatās*, as the phenomena, will also do their duties.

'*Ka*' stands for water. *Kāt bhūmim apāt*—*Bhagavān* in the form of *Varāha* rescued the earth by bringing it out of the water and hence, he is called *Kapi*. Being *vṛṣa* and *kapi* He is called *Vṛṣākapi*. Here the name is based on the *avatāra-līlā* of the Lord.

102. अमेयात्मा *Ameyātmā* (179)

The one whose nature cannot be measured.

इयान् इति मातुं - परिच्छेत्तुं न शक्यते आत्मा अस्येति अमेयात्मा।

Mā means to measure. That which is used for measuring, is called *māna*. A balance, bushel and so on, is *māna*. What is measured is called *meya*. We are able to measure the distance between the earth and the stars. This distance is *meya* but the number of stars in a galaxy is *ameya*, countless. All the varieties of beings are also *ameya*, all of them are *Bhagavān*. *Bhagavān*'s manifestations are *ameya*, countless and the phenomena are also *ameya*. The means and ends are also *ameya*. The *devatās* are also *ameya*. Every phenomenon is a *devatā* and therefore, *ameya*. Thus, as His manifestations are *ameya*, countless, in His manifest form He is *ameya*, immeasurable.

Essentially also the Lord is *ameya*. *Iyān iti mātuṃ na śakyate asya ātmā iti ameyātmā*—the nature of the Lord cannot be measured and pinpointed that this is how it is because, He is free from qualities and attributes that can be measured. Further, He cannot be objectified through the sense organs or by any means of knowledge.

Bhagavān is not an object of knowledge, because He cannot be objectified nor is He the subject of knowledge. As the *ātmā* of all, He is *Ameya*—neither the subject nor the object. We find that the subject can be objectified and the subject also undergoes

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change. When you say 'I do not know' this is with reference to the subject. Then there is an opinion about the subject. 'I am ignorant' is a judgement about the subject. That means that the subject is available for your objectification. But the *ātmā* can never be objectified. It is neither the subject nor the object and at the same time there is no subject or object without the *ātmā*. Therefore, it is *Ameyātmā*. It is that which cannot be objectified, and therefore cannot be measured. At the same time, it is the content of every subject, of every piece of knowledge and also of the object.

103. सर्वयोगविनिःसृतः *Sarvayogavinihsrtah*
i. The one devoid of all connections. ii. The one revealed through all the *yogas*.
सर्वसम्बन्धविनिर्गतः सर्वयोगविनिःसृतः। नानाशास्त्रोक्तयोगाद् अवगतत्वाद्वा।

Yoga means *sambandha*, connection. Even though the Lord is everything, He remains unconnected. He is everything and sustains everything and at the same time absolutely unconnected to anything, like space. Space is very much with everything. It is in and through everything, but at the same time, remains unconnected to them. It transcends everything. There are different types of *sambandha*, connections, like the connection of cause and effect, the connection of means and ends, the connection by relationship, the connection by time and place and so on. In spite of His being everything and all-pervasive, *Parameśvara* is free from all *sambandha*, connections. This is the *nirguṇa* aspect and shows His transcendental nature.

Nana-śāstra-ukta-yogāt avagatatvāt—also because He is known through the *yogas*, disciplines told in the various *śāstras*, He is known as *Sarva-yoga-vinisṛta*.

वसुर्वसुमनाः सत्यः समात्माऽसंमितः समः।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः।। १२।।

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vasuṛvasumanāḥ satyaḥ samātmā'sammitaḥ samaḥ |
amoghaḥ puṇḍarīkākṣo vṛṣakarmā vṛṣākṛtiḥ | | *12*

104. वसुः *Vasuḥ* (270, 696)
i. The indweller. ii. The one in the form of the eight *vasus*.
वसन्ति सर्वभूतानि अत्र, तेषु अयमपि वसतीति वा वसुः। 'वसूनां पावकश्चास्मि' इत्युक्तो वा वसुः।

There are eight *vasus* mentioned in the *śāstras*. They are a category of celestials who are exalted *jīvas*. *Śrī Kṛṣṇa* says in the *Gītā*, 'Among the *vasus* I am *pāvaka*, fire' (*10.23*). So He the one, who is in the form of these eight *vasus* and among them in the form of *agni*. *Agni* is the great purifier and also the presiding deity of speech. So it is said that *agni* has special glory. *Śrī Kṛṣṇa* says that wherever there is any special glory 'may you recognize me there.' Therefore, one of the *vasus* alone cannot be *Parameśvara*. All the *vasus* are not separate from *Parameśvara* and their glory is His. Therefore, He is *Vasu*.

As soon as you hear a word, the meaning that you understand is said to be the *rūḍhi*, customary, meaning. Sometimes that may not be meaningful; then the etymological meaning should be taken. Here the *rūḍhi* meaning is the exalted *jīva* known as *vasu*.

The etymological meaning is taken in this way. The Lord is called *Vasu*, because *vasanti sarva-bhūtāni asmin*—everything, all beings, elements and elementals, exists in Him; and also because *ayam api teṣu vasati*—He too exists in everything as the truth of everything. This is more meaningful.

105. वसुमनाः *Vasumanāḥ* (697)
The one with a excellent mind.
वसुशब्देन धनवाचिना प्राशस्त्यं लक्ष्यते। प्रशस्तं मनो यस्य सः वसुमनाः। रागद्वेषादिभिः क्लेशैः मदादिभिः उपक्लेशैश्च यतो न कलुषितं चित्तं ततस्तन्मनः प्रशस्तम्।

Here *vasu* means wealth and by this is indicated *prāśastya*, excellence. Something famous and praiseworthy is also called *vasu*.

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The Lord being the one with an excellent mind is called *Vasumanāḥ*. What is this excellence of mind? A mind that is not subject to any frailties, *rāga-dveṣādibhiḥ kleśaiḥ madādibhiḥ upakleśaiḥ na kaluṣitam*—a mind that is not polluted by likes and dislikes, *mada*, *kāma* and *krodha*—pride, desire, anger and other emotions. Such a mind is excellent and the one with such a mind is called *Vasumanāḥ*.

If God were subject to emotions like anger, then He becomes fallible. *Īśvara* is dispassionate and is in the form of laws and He goes by laws. He is *ānandasvarūpa*, *pūrṇa-svarūpa*, ever full. From our own human emotions, we say God is compassionate. Being in the form of law and order, God is infallible. Infallibility is not an attribute of *Īśvara* nor is it a judgement, because there is no question of His failing. What is infallible is *Īśvara*. Therefore, not being subject to these emotions, He has a praiseworthy mind and therefore, is *Vasumanāḥ*.

106. सत्यः *Satyaḥ* (212, 869)
i. The Truth. ii. The one who is both the formed and formless.
अवितथरूपत्वात् परमात्मा सत्यः। मूर्तामूर्तात्मकत्वाद्वा। सदिति प्राणः, तीत्यन्नम्, यमिति दिवाकरः, तेन प्राणान्नादित्यरूपत्वाद्वा सत्यः। सत्सु साधुत्वाद्वा सत्यः।

Satya is that which cannot be negated. That which is the truth of everything and that which cannot be negated by anything, in all the three periods of time, that alone is *satya*.

What is the truth of water? It appears *satya*, true in its own period of time. But, we cannot say whether water is real or unreal. It is *sat-asadbhyām anirvacanīya*. Then what is its reality? We should look into its constituents. We would then find that the consciousness that sustains the atoms, the molecules etc., is real and that alone is real. So *sad eva satyam*. That which is the basis of everything, the truth of everything and that which cannot be negated at any time is *satya*.

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A lump of gold is made into a chain, a coin, a rod and so on. Even though there are many ornaments, what is there is only gold. Here gold is *satya*. With reference to the chain, the gold *buddhi* never goes away. When I buy a golden chain, the shopkeeper sells mainly based on the weight of gold, (plus the making charges). When I sell a chain, the shopkeeper sees only the gold. The gold *buddhi* or cognition does not go away. The gold is the truth of the ornaments. But the truth of gold itself is consciousness. So, that which is always there is *satya*. Space 'is,' air 'is,' fire 'is,' water 'is,' earth 'is,' anything born of earth 'is.' Thus, the 'IS' never goes away and the 'IS' is the consciousness which never goes away in all the three periods of time. So, that which never goes away in all situations is *satya*. Time changes and it can be further divided. So, time *vyabhicarati*, goes away, but consciousness never goes away. Consciousness is *satya*. *Sat eva satyam*—existence alone is *satya*. That which is existence and consciousness is *satya*. The word *Satya* refers here to *Īśvara* (in masculine gender), and so *Īśvara* is *Satya*.

What is *mūrta*, manifest with forms as fire, water, earth and other elementals is *sat*. What is *amūrta*, does not have a tangible form as air and space, are *tyat*. Both these are nothing but *Īśvara*. The Lord who is in the form of *sat* and *tyat*, that is, the formed and formless, is *Satya*.

The *Aitareya-āranyaka* says, *sat* is *prāṇa*, breath; *ti* is *annam*, food; *yam* is *āditya*, sun. So, He who is in the form of the breath, food and sun is *Satya* (*2.1.5.6*).

Again, He is known as *Satya* because *satsu sādhutvāt*, He is compassionate towards His *bhaktas*, who live a life of *dharma*.

107. समात्मा *Samātmā*

i.The Self which is the same in all. ii.the one with unchanging mind.

सर्वभूतेषु समः - एक आत्मा वा। समः आत्मा - मनो यस्य रागद्वेषादिभिरदूषितः सः समात्मा।

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The Lord as the *ātmā*, does not undergo any change. It is always *sama*, always the same. Every change is a superimposition, a seeming attribute to the *ātmā*, while the *ātmā* itself does not undergo any change. It is *nirvikāra*. Therefore, the Lord is *Samātmā*.

Sarva-bhūteṣu samaḥ ekaḥ ātmā—Since the *ātmā* is one and the same in all beings, there is no real difference between all the beings. Only attributes, forms and so on, bring about differences in the beings. As the *pratyagātmā*, He is one and therefore, the same in all beings. Hence, He is *Samātmā*.

The word *ātmā* can also mean the mind. The Lord's *ātmā*, mind is not affected by *rāga-dveṣas*, likes and dislikes. Hence, He has the sameness towards all beings. So, He is known as *Samātmā*.

108. असम्मितः *Asammitaḥ* Or सम्मितः *Sammitaḥ*
The immeasurable/ indeterminable Or the determined.
सर्वैरपरिच्छिन्नः अमित इति असम्मितः। सर्वैरपि अर्थजातैः परिच्छिन्नः मितः सम्मितः।

After the previous name *samātmā*, the *sandhi* lends itself to split as *samātmā* and *asammita* or *samātmā* and *sammita*. The former reading is more in vogue.

Mita means that which is measured, limited. Those that have a form can be measured in terms of shape, length, height, weight and so on. Again things can be measured with reference to time and place. What is *mita*, measured is *paricchinna*, limited. Lord, being all pervasive with no form, cannot be measured in any way. He is *Asammita*, one who cannot be measured, whose limit cannot be shown in terms of time and space, or in any other way.

The Lord is time and space. Where is the Lord? Which is His house? As the Lord is not in a particular time and place, there is no location for Him. While time, place and object, all of them are *Parameśvara*, He is *Asammita*, not being any one of them. Further, He cannot even be compared to anything, measured against anything. The various means of knowledge can objectify only what

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is limited. But the Lord being all pervasive and limitless, cannot be objectified by any of the known means of knowledge and hence He is *Asammita*, immeasurable, indeterminable.

The other reading is *sammita*. *Sarvaih arthajātaiḥ mitaḥ*—the entire *artha-jāta*, world of objects which has been created by *Īśvara*, reveals all the time the existence of *Īśvara*. As one whose presence is well revealed, well determined, through all things in the entire creation, He is *Sammita*.

109. समः *Samaḥ*

i. The same ii. The one ever associated with *mā*.

सर्वकालेषु सर्वविकाररहितत्वात् समः। मया - लक्ष्म्या सह वर्तत इति वा समः।

Sarva-kāleṣu samaḥ—He is the same at all times, *sarva-vikāra-rahitatvāt*, because He is free from all changes. All changes are brought about by *prakṛti*. Since He is not limited by *prakṛti*, He is not subject to change. The *Gītā* points out that *Brahman* is *nirdoṣa* and *sama*, free from any change or defect and ever the same (*5.19*).

Mayā saha vartate iti samaḥ—being always associated with *Mā*, *Lakṣmī*, He is known as *Sama*.

110. अमोघः *Amoghaḥ* (154)

The one whose worship is never in vain.

पूजितः स्तुतः संस्मृतो वा सर्वफलं ददाति, न वृथा करोतीति अमोघः। अवितथसङ्कल्पाद्वा।

Mogha means in vain, useless. *Amogha* means not in vain or useless. *Pūjitaḥ, stutaḥ, saṃsmṛtaḥ vā*—the Lord when worshipped, praised or remembered, *sarva-phalaṃ dadāti*—gives all the results desired by us. He never lets our prayers go *mogha*, *vṛthā*, vain.

Every *saṅkalpa* of *Īśvara*, is a *satya-saṅkalpa*; it is converted into a reality. This entire *jagat* is the *saṅkalpa* of *Īśvara*. We may make many *saṅkalpas*. But, when they do not work, it is a failure.

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But, for *Īśvara* there is no *saṅkalpa*, which becomes a failure. Whatever is *Īśvara's saṅkalpa*, that becomes *avitathā*, a reality.

Any kind of *karma* done to invoke the grace of *Īśvara*, will definitely produce a *karma-phala*. If you remember *Īśvara* and recognize his glories, for that recognition, there is a *dṛṣṭa-phala* and also an *adṛṣṭa-phala*. When you see a flower, there is a flower thought. At the same time there is another thought that recognizes that the flower is nothing but the glory of *Īśvara*. This is *Īśvara-smaraṇa*. You are immediately connected to *Īśvara*, and this is the *dṛṣṭa-phala*. When you are appreciative of *Īśvara*, that thought of *Īśvara*, connects you to Him and not to *saṃsāra*. This connection is permanant, because it is the devotee who is the basic person. It is the devotee who plays the different roles. So, it is a connection between the Lord and the devotee. If it is the devotee who plays the various roles as father, son, brother, businessman, and so on, then there will be no problems.

In a forest, the individual tree is a part of the forest. It is connected to the forest and is interrelated with other trees in the forest. Basically, you are a devotee, who is connected to *Īśvara*. Your father, mother, uncle and so on, are also related to *Īśvara* in the same way. If the awareness of the basic person is retained, then role-playing becomes very easy, because, there is space between the person and the role that he assumes. And, where there is space, there is also leisure. This space is not a physical space, but it is a space born of awareness. In a play, when a person plays the role of a suffering hero, there is space between the suffering hero and the actor. This is not physical space.

So, the basic person is a devotee and until the awareness of the basic person is there, one will have to think of *Īśvara* every now and then. You see a flower and then, with another thought, you voluntarily invoke the thought of *Īśvara*. Even for the thought of *Īśvara*, there is a *dṛṣṭa-phala*. You are basically connected with *Īśvara*, never unconnected. If that connection goes, because of your

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non-recognition, then you are alienated from the total. Thereby you become an isolated individual.

Thus, for every thought of *Īśvara*, there will always be a *dṛṣṭa-phala*, a feeling of connectedness and security. There is also an *adṛṣṭa-phala*. Therefore, *na vṛthā karoti*, *na mogham karoti* —He never makes our prayer or remembering Him ever go waste. That is why the *Chāndogyopaniṣad* speaks of Him as '*satyakāma*' and '*satya-saṅkalpa*' (*8.1.5*).

111. पुण्डरीकाक्षः *Puṇḍarīkākṣaḥ*
i. The one who pervades the lotus of the heart. ii. The one with lotus-like eyes.
हृदयाख्यं पुण्डरीकम् अश्नुते - व्याप्नोति तत्र उपलक्षित इति पुण्डरीकाक्षः। पुण्डरीकाकारे उभे अक्षिणी अस्येति वा।

Puṇḍarīka is the lotus of the heart. *Puṇḍarīkam aśnute*, *vyāpnoti*—He pervades, fills up the lotus of your heart, *buddhi*. This Lord is recognized in one's own heart, that is, in one's own *buddhi*. There He exists as the *ātmā*, 'I,' giving *sattā* and *sphūrti*, existence and consciousness, to the *ahaṅkāra*, and also to every thought that you have. Thus, the *hṛdaya-puṇḍarīka*, the *buddhi*, is pervaded by *Parameśvara* as is everything else. But this is where He is recognized as both *sat* and *cit*, existence and consciousness. Hence, He is known as *Puṇḍarīkākṣa*.

Also because His *akṣiṇī*, eyes are like the *puṇḍarīka*, lotus, He is known as *Puṇḍarīkākṣa*. This form is given for *upāsana*.

112. वृषकर्मा *Vṛṣakarmā*
The one whose action is of the nature of *dharma*.
धर्मलक्षणं कर्म अस्येति वृषकर्मा।

Earlier the meaning of *vṛṣa* was pointed out as *dharma*. Therefore, *Vṛṣakarmā* is one whose *karma* is *puṇya-karma* or *dharma-karma*. He is recognized through the result of *puṇya-karma*. As the result of *puṇya-karma*, there is *sukha*, *ānanda*;

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there is *pūrṇatva*. In that *ānanda*, it is the *pūrṇa-ātmā* that is experienced, and by the wise, recognized.

As if to set the example, in His *avatarās*, all His *karma* is *dharma-lakṣaṇa*, based on *dharma*. Hence He is *Vṛṣakarmā*.

113. वृषाकृतिः *Vṛṣākṛtiḥ*
The one who takes a form for *dharma*, or whose form is *dharma*.
धर्मार्थम् आकृतिः शरीरं यस्य सः वृषाकृतिः।

His *ākṛti*, form, is for *vṛṣa*, for the sake of *dharma*. Hence He is known as *Vṛṣākṛti*. The Lord says in the *Gītā*, '*dharma-saṃsthāpanārthāya sambhavāmi yuge yuge*—For the sake of protection of *dharma*, I am born in every *yuga*' (*4.8*). The *śarīra* that He takes, is in keeping with the way in which *dharma* has to be protected.

Or, He is *Vṛṣākṛtiḥ* because *vṛṣa* that is, *dharma* itself is His *ākṛti*, form. He alone is in the form of *karma*, *karma-phala*, which is *puṇya* and *pāpa*, and also the connection between the *karma* and its *phala*. He alone is in the form of the *sādhana* and *sādhya*. *Puṇya* and *pāpa* translate themselves into all situations. If the result of good *karma* is *ānanda*, then in that *ānanda*, *Parameśvara* is there. Therefore, you can experience Him at all levels. By chanting the thousand names of the Lord, you are not allowed to go away from *Parameśvara* at any time. So you can never be alienated from Him.

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः।
अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः।। १३।।

rudro bahuśirā babhrurviśvayōniḥ śuciśravāḥ |
amṛtaḥ śāśvatasthāṇurvarāroho mahātapāḥ || *13*

114. रुद्रः *Rudraḥ*
i. The one who causes tears. ii. The one who removes the tears.
संहारकाले प्रजाः संहरन् रोदयतीति रुद्रः। रुदं राति ददातीति वा। रुः दुःखं दुःखकारणं वा द्रावयतीति वा रुद्रः। रोदनात् रावणाद्वापि रुद्र इत्युच्यते।

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Saṃhārakāle prajāḥ rodayati—He is *Rudra* because He makes people cry when He withdraws them at the time of *pralaya*.

Rud is sorrow. *Rudam rāti, dadāti*—Because He gives grief, He is *Rudra*. As the giver of the fruits of actions, He gives unpleasant situations for *pāpa-karma*. Through these, He gives grief and makes people cry. This is what people think.

Ruḥ duḥkhaṃ, duḥkhakāraṇaṃ vā—*Ru* is sorrow or its cause. *Taṃ drāvayati iti rudraḥ*—He removes our sorrow, our tears and their cause and so, He is *Rudra*.

Rudra-abhiṣeka and chanting of the *Śrīrudram* as a prayer to the Lord, is the greatest *prāyaścitta* that anyone can do. Even great *pāpas* can be removed by chanting the *Śrīrudram* with *śraddhā*. The name *Rudra* generally refers to Lord *Śiva*, but is used here for Lord *Viṣṇu*. The Lord is one and here He is invoked as *Rudra*.

115. बहुशिराः *Bahuśirāḥ*
The one who has many heads.
बहूनि शिरांसि यस्येति बहुशिराः। 'सहस्रशीर्षा पुरुषः' इति मन्त्रवर्णात्।

Lord *Viṣṇu* has *bahūni śirāṃsi*, many heads and is called *Bahuśirāḥ*. The *Puruṣa-sūkta* talks of Him as *Sahasra-śīrṣā puruṣaḥ*—that *puruṣa* is thousand-headed. The word thousand stands for countless. He alone is manifest as the various bodies and every body has a head. The head is the most important part of the body and hence the head is nothing but *Parameśvara*. Every limb or part is *Parameśvara*, but here the head is specially mentioned as the *uttama-aṅga*, the important part of the body.

With thousand heads and thousand feet, how can He be lodged in your heart? Because *puruṣa eva idaṃ sarvam*—all that is here is *puruṣa* alone. What was before, what will be in the future and what is now, everything is *puruṣa*, who is here, and who obtains in the heart.

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116. बभ्रुः *Babhruḥ*
The supporter.
बिभर्ति लोकानिति बभ्रुः।

He supports and sustains everything, all the *lokas* and hence, He is *Babhru*. The *Śrīrudram* also refers to the Lord as *Babhru*. He alone supports this world in the form of the *Ādi-varāha*, as *Kūrma*, as *Ananta* and others.

117. विश्वयोनिः *Viśvayoniḥ* (149)
The cause of the entire *jagat*.
विश्वस्य कारणत्वात् विश्वयोनिः।

Īśvara is both the intelligent and material cause of the entire *jagat*. *Yoni* means womb. The world is born of *Īśvara* and hence, He is called *Viśvayoni*.

118. शुचिश्रवाः *Śuciśravāḥ*
The one with pleasant and purifying names.
शुचीनि श्रवांसि - नामानि श्रवणीयानि अस्येति शुचिश्रवाः।

The Lord has *śravāṃsi*, names that are pleasing and worthy of hearing. When we hear the various names, words revealing the Lord, we find that all the words are very pleasant to hear and we want to keep hearing them. Not only are His names pleasant but also *sucīni*, pure, and capable of purifying us when we hear or chant them.

119. अमृतः *Amṛtaḥ*
The Immortal.
न विद्यते मृतं मरणम् अस्येति अमृतः। 'अजरोऽमरः' इति श्रुतेः।

Na vidyate mṛtam asya—He is one who has no death. He has no decay or death or old age; nor does He have any modifications. The *śrutis* talk of Him as '*ajaraḥ-amaraḥ* –He is not subject to old age and is immortal' (*Bṛ.Up.4.4.25*, *Kau.Up.3.8*). This shows the essential nature of *Īśvara*.

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120. शाश्वतस्थाणुः *Śāśvatasthāṇuḥ*
The Imperishable and firm.
शाश्वतश्च असौ स्थाणुश्चेति शाश्वतस्थाणुः।

He is *Śāśvata*, one who is always existent. That there is no beginning or end for Him is shown by this. He is also *Sthāṇu*, firm with no change at any time. There is no growth or decay. These two together constitute one *nāma*. He is imperishable and firm, *kūṭastha*, one who does not undergo change.

121. वरारोहः *Varārōhaḥ*
The best ascent,
वरमारोहणं यस्मिन्निति वरारोहः। वरः आरोहः - अङ्कः अस्येति वा। आरूढानां पुनरावृत्ति-असंभवात्।

Ārohaṇa means mounting. Mounting a horse implies that you will have to dismount from the horse. Whenever you get into a car, then you will have to get out of the car. Thus, every *ārohaṇa* will have an *avarohaṇa*, every ascent will have a descent, as in music. But *Bhagavān* is called *Varāroha* because *ārohaṇa* unto Him is *vara*, the best and ultimate. Having reached Him, one does not want to return and one does not return. He is the ultimate end, the ultimate goal, *ārūḍhānaṃ punarāvṛtti-asambhavāt*—because there is no possibility whatsoever for return, for rebirth for those who have gained this end.

The *Chāndogyopaniṣad* says, '*na ca punaravartate*—having reached it, one does not come back' (*8.15.1*). In the *Gītā*, *Bhagavān* says, '*yaṃ prāpya na nivartante, tat dhāma paramaṃ mama*—by achieving whom there is no return, that end is My abode' (*8.21*). This achieving is by understanding His essential nature through knowledge. This is called *ārohana*, because one who thought himself as limited, now finds that he is the limitless Lord. When you understand that you are *Īśvara*, there is nothing more to accomplish. You become the altar of worship. Therefore, He is *Varāroha*.

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The *āroha*, the *aṅka*, climbing on to which there is no getting down, is the lap of *Bhagavān*. Hence, He is *Varāroha*. Or else, He has the best *āroha*, the reclining place in the form of *Ādiśeṣa*.

122. महातपाः *Mahātapāḥ*
The one with great knowledge.
महत् सृज्यविषयं तपः ज्ञानमस्येति महातपाः। 'यस्य ज्ञानमयं तपः' इति श्रुतेः। ऐश्वर्यं प्रतापो वा तपो महदस्येति वा महातपाः।

Generally, *tapas* means religious disciplines which involve a lot of will and effort and a lot of self-denial. One does *tapas* for fulfilling some desire and achieving some result. *Bhagavān* is the very end, the ultimate goal and He is *pūrṇa* and so, there is no need for Him to do this sort of *tapas*. Hence, *tapas* must have a different meaning here.

Here *tapas* means knowledge derived from the verbal root '*tapa ālocane*.' It is said, '*sa tapo'tapyata. sa tapastaptvā, idaṃ sarvam asṛjata*' (*Tai.Up.2.6*). Before the creation of the *jagat*, *Bhagavān* did *tapas* and then created all this. Elsewhere it is said, '*tad aikṣata*—before creation He saw' (*Chā.Up.6.2.3*). The word *tapas* is used again in the *Taittirīyopaniṣad*. *Bhṛgu*, the son of *Varuṇa* wanted to know what is *Brahman*. He went to his father and said 'please teach me what is *Brahman*.' The father gave him a definition and asked him to work on it with the help of *tapas*. Having heard that, it is said that *Bhṛgu* contemplated on it and came to a conclusion. But, he found his conclusion to be wrong and was taught again. Thus, he went again and again to his father and finally understood *Brahman*. Thus the word *tapas* is repeatedly used here in the meaning of contemplation. Hence *tapas* is nothing but knowledge (*3.1*).

Therefore, *tapas* is knowledge and the means, that is, the enquiry is also *tapas*, because it is finally in the form of knowledge alone. The *Mundakopaniṣad* says, '*yasya jñānamayaṃ tapaḥ*—His *tapas* is in the form of knowledge' (*1.1.9*).

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Again, at the level of *Īśvara*, what is this *tapas*, that is in the form of knowledge? It is *sṛjya-viṣaya-jñāna*—the knowledge with reference to what is to be created. *Īśvara* visualizes what was there before creation. The knowledge about what is going to be created is the *tapas* here and it is *mahat jñānam*. Whatever is to be created, should have been there before. Whatever was dissolved at the time of *pralaya* of the previous *kalpa*, that alone has to be brought out now in the form of the present creation, in keeping with the *karma-phala* of all the *jīvas* to be created.

So creation presupposes knowledge and unless knowledge is there, there cannot be a creation. *Īśvara*, who is *sarvajña*, has the knowledge of the entire creation and this is the *tapas* that is talked about here. Therefore, this *tapas*, contemplation, as though, on the previous creation by *Īśvara* is *mahat*, great, because what is to be created is *mahat*. Because of His *mahat tapas*, He is *Mahātapāḥ*.

The word *tapas* is also derived from the verbal root '*tapa aiśvarye*,' and '*tapa santape*.' Then, the Lord is *Mahātapāḥ*, because His *tapas* is *mahat*—His *aiśvarya*, lordship is great and uninhibited and His *pratapa*, strength and power, are so great that the *adharmīs* cannot stand against Him.

सर्वगः सर्वविद्भानुः विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित्कविः ।। १४ ।।

sarvagaḥ sarvavidbhānuḥ viṣvakseno janārdanaḥ |
vedo vedavidavyaṅgo vedāṅgo vedavit kaviḥ | | 14

123. सर्वगः *Sarvagaḥ*
The one who is all-pervasive.
सर्वत्र गच्छतीति सर्वगः। कारणत्वेन व्याप्तत्वात् सर्वत्र।

Kāraṇatvena sarvatra vyāptatvāt—*Īśvara* is the material cause of the entire *jagat* and in that way He is all pervasive. Therefore, *sarvatra gacchati*—He goes everywhere and hence is

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Sarvaga. Being all-pervasive, He is not limited by space. He is not only in the heart of everyone as the *pratyagātmā* but also outside.

124. सर्वविद्भानुः *Sarvavid-bhānuḥ*

The one who knows all and lights up everything.

सर्वं वेत्ति विन्दत इति वा सर्ववित्। भातीति भानुः। 'तमेव भान्तमनुभाति सर्वम्' इति श्रुतेः। सर्वविच्च असौ भानुश्चेति सर्वविद्भानुः।

There are two words used in the *Śāstra*, *sarvajña* and *sarvavit*. Even though grammatically, both these words have the same meaning, they are technically used in different senses. *Sarvam brahma*—everything is *Brahman* and if you know *Brahman*, then the 'I' is *Brahman*; there is no other *Brahman*. *Brahman* cannot be known indirectly because *Brahman* is yourself. Therefore, the one who knows himself as *Brahman* is called a *sarvajña*, because *Brahman* is *sarva*.

The Lord is *sarvajña* because He knows 'I am *Brahman*.' The *jīva* who knows 'I am *Brahman*' is also a *sarvajña*. Then, what is the difference between *Īśvara* and the *jīva*? *Īśvara* knows everything in detail; He knows every name and form with all the minutest details. This makes Him a *sarvavit*. Thus, *Īśvara* is not only *sarvajña*, but also *sarvavit*. But the *jīva* only knows that everything is *Brahman*, but does not know all names and forms. Even of the things he knows, he does not know all the details. Therefore, the *jīva* can only be *sarvajña* but not a *sarvavit*; he only knows the '*sarva*' in general, but not in detail.

Thus, *sarvam vetti iti sarvavit*—the Lord is *sarvavit*, because He know 'all' in general and in detail.

Sarvaṃ vindate iti sarvavit—Being a *satya-sankalpa*, He gains whatever He thinks of. For this reason also, He is a *Sarvavit*.

Bhāti iti bhānuḥ—That which shines is *Bhānu*. *Svayaṃ bhāsate, prakāśate*—Lord as *Brahman*, is self-shining like the sun. Generally, *bhānu* refers to the sun. In a relative sense, the sun does not require anything else to make it shine. So, it is self-shining

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and because of its shine, everything else like the moon shines. The moon is not luminous by itself, but shines after the sun. The sun not ony shines but *sarvān bhāsayati*—makes the moon etc. shine after it. If we can appreciate this much about the sun, what to talk of the very cause of the sun?

Sarvān bhāsayati—Brahman lights up everything. The *śrutis* highlight this by saying, '*na tatra sūryo bhāti na candratārakaṃ nemā vidyuto bhānti kuto'yamagniḥ*—There, the sun, moon, stars, lightening and the various other sources of light do not shine, that is, do not light up that *vastu*. How will this *agni*, fire, light it up? *Tameva bhāntam anubhāti sarvaṃ tasya bhāsā sarvam idaṃ vibhāti*—while all these sources of light do not light up the *parātmā*, *ātmā* lights up everything because it is self-effulgent and self-shining.[1]

The mind and the senses shine after the light of consciousness. Light is an illustration because only in the presence of light, the eyes can see. Eyes can see the objects only when they reflect light. But, light itself is lighted up by the eyes. Everything is picked up by the eyes. If the eyes are closed, the sun cannot reveal itself. The eyes perceive all forms and colours. Therefore, the light in the eyes light up everything. So too, the ears light up sounds, the nose lights up smells, the tongue lights up taste and the skin lights up touch. Perception, that is lighting up, is possible for these sense organs because the light of the mind is behind them. The mind shines after the *ātmā*. What does the *ātmā* shine after? *Ātmā* is in the form of consciousness, which is self-shining, self-revealing. It lights up the mind and the senses and the entire world. This is the light of all lights which is self-effulgent.

This *mantra* is chanted while doing *dīpārādhanā*. While waving the camphor light, we say, 'How am I going to light up *Bhagavān* with this camphor light, when even the sun and so on cannot illumine Him? This is really not to light up *Bhagavān*, but it

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[1] *Mu.Up. 2.2.10, Ka.Up. 2.2.15, Śve.Up. 6.14*

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is to light up our own *buddhi*. Our *buddhi* is steeped in ignorance and therefore, it needs the light of knowledge.

In the *Gītā* also *Bhagavān* says, *yat ādityagatam tejaḥ jagat bhasayate'khilam .. tat tejaḥ māmakam viddhi*—know that light that is there in the sun, illumining the whole world as Mine' (*15.12*). As the one who lights up even the sun, He is the real *Bhānu*.

So, He is *Sarvavit*, the one who knows all that is there in detail and He is *Bhānu*, self-shining and illumining everything like the sun. Both the words together (as a *karmadhāraya-samāsa*) constitute one *nāma*.

125. विष्वक्सेनः *Viṣvaksenaḥ*
The one surounded on all sides by armies.
विष्वगञ्चति (पलायते दैत्य) सेना यस्येति विष्वक्सेनः ।

Viṣvak means everywhere, on all sides. So, *viṣvak sarvatra senāḥ yasya saḥ viśvaksenaḥ*—The armies of *Bhagavān* are everywhere, on all sides. Looking at it from the *Purāṇa* standpoint, the *senas*, the armies of the *asuras* flee in all directions being frightened of *Bhagavān* and hence, He is *Viśvaksena*. But we can look at this *nāma* with a deeper meaning.

All that is here is *Īśvara*. We look at *Īśvara* from three standpoints. What is centred on the *ātmā*, the individual, is *adhyātma*. When looked at from this standpoint it is *ādhyātmika* aspect. Here the word *ātmā* means the *kārya-karaṇa-saṅgāta*—the body- mind-sense-complex with the hands, legs, feet, eyes, ears, mind, heart, lungs, stomach and so on. What is centred on the extenal world of people and things is *adhibhūta* and when looked at from this standpoint it the *ādhibhautika* aspect.

My eyes see and all other eyes see too. There is a basic order behind this. It is the same with the ears hearing, with the tongues tasting, the skin feeling and so on. These are governed by a total order. The *ādhyātmika* function of the eyes is meant to see the

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external forms and colours which are *ādhibhautika*. Thus the *ādhyātmika* and *ādhibhautika* are connected.

With *Īśvara* being the *upādāna-kāraṇa*, everything is His manifestation. And everything is governed by the laws of *Īśvara*, who is the *nimitta-kāraṇa*. If we look at *Īśvara* as the *nimitta-kāraṇa*, then *Īśvara* becomes the *adhiṣṭhāna-devatā* of all the laws. This is the *ādhidaivika* aspect. Thus we look at *Īśvara* as *ādhyātmika*, *ādhibhautika* and also *ādhidaivika*. The laws are many and hence, the *adhiṣṭhāna-devatās* of the laws are also many. These *devatās* constitute *adhidaiva*. For a particular problem, a specific *devāta* can be invoked; this is invoking the *ādhidaivika* aspect of *Īśvara*. These deities are countless and all of them function by the mandate of the commander, *Īśvara*. Put in a different way these *devatās* are like the armies of *Īśvara* spread in all directions and hence *Īśvara* is called *Viṣvaksena*.

126. जनार्दनः *Janārdanaḥ*

i. The tormenter of people ii. The one sought after by people.

जनान् - दुर्जनान् अर्दयति - हिनस्तीस्ति वा जनार्दनः। जनैः पुरुषार्थं अभ्युदय-निश्श्रेयस-लक्षणम् अर्द्यते - याच्यत इति जनार्दनः।

He is called *Janārdana*, because *janān ardayati*—He chastises, inflicts suffering on the people. He does not do this to all but only to those who follow *adharma*, by giving them the result of their *pāpa-karma*. *Janārdana* does not mean that He goes about punishing and destroying everyone. Those who do *pāpa-karma* ask for it and they get it. A person put his finger into the fire and got burnt. It is the fire that burnt because nothing other than fire can burn and it is its *dharma*. But the fire did not burn, in the sense that the fire did not go after him. He asked for it and he got it. So too, as the *karma-phala-dātā*, *Bhagavān* inflicts sorrow when necessary, according to the laws of *karma*. In that way, He is the *kartā* of that action. But, because it is not His desire to do so, He is *akartā* too.

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The verbal root '*ard*' has also the meaning of *yācana*, imploring. *Janaiḥ ardyate, yācyate*—because He is prayed to, sought after by devotees, He is *Janārdana*. They may seek Him as their *puruṣārtha*, which is seeking *niśśreyas*, *mokṣa*. Or they may seek from Him the *abhyudaya-puruṣārthas*, such as *artha*, *kāma* and *dharma*—security, pleasure and the results of *puṇya*.

127. वेदः *Vedaḥ*

i. The one in the form of the *Veda*. ii. The one who makes us know.

वेदरूपत्वात् वेदः। वेदयतीति वा वेदः।

Vedarūpatvāt vedaḥ—Bhagavān is in the form of the *Veda* and hence, He is *Veda*. As the *Vedas* are said to be His breath, they are not different from Him.

The *Mahābhārata* says, 'all *Vedas*, all disciplines of knowledge, all *yajñas* are nothing but *Śrī Kṛṣṇa* alone. Those *brāhmaṇas* who know Him thus, have (as though) completed all *yajñas*.'[1]

Vedayati iti vā vedaḥ—because He is the one who makes us know, He is *Veda. Bhagavān* says in the *Gītā*, 'I am the *Veda* itself. I am the author of the *Vedas* and I am the one to be known through the *Vedas*' (*15.15*). There is no way of knowing *Īśvara*, other than His introducing Himself through the *Vedas*, because any other means of knowledge is incapable of revealing Him. The means of knowledge like perception, inference and so on. can only reveal the objects in the world. But, to arrive at the cause of the world, there is no way. The pot is a created object and being a creation, it requires a creator. The clay itself cannot create the pot. It has to place itself in the hands of an intelligent, skillful and knowledgeable being to shape it into a pot. *Yat yat kāryaṃ tat tat sakartṛkaṃ*—whatever is created, whatever is a product, should

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[1] सर्वे वेदाः सर्वविद्याः सशास्त्राः सर्वे यज्ञाः सर्व इज्याश्च कृष्णः।
विदुः कृष्णं ब्राह्मणास्तत्त्वतो ये तेषां राजन् सर्वयज्ञाः समाप्ताः।। *MB*.

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have a creator. The pot, a created object, implies a creator. Why? *kāryatvāt paṭavat*—because it is a product like the cloth.

Now we want to arrive at the cause of the entire world, which includes our body-mind-sense-complex and it implies a creation. Why? *Kāryatvāt*—it is put together and hence, it is created. Therefore, this *jagat* should have a creator. Now in this reasoning, there is a defect. When you say it is *sakartṛka*, is it *eka-kartṛka* or *aneka-kartṛka*? Do you say it should have one creator or many?

Even though a single pot may have many creators, let us take the pot as *eka-kartṛka,* made by one creator. But, we see that *kāryas*, products, like a palace, a mansion and so on, are *aneka-kartṛka*, having many creators working. So too, we may say this *jagat* implies many *kartās*, because it has many, many parts. Even to make a car we require many people. Each part is made by someone and then they are all assembled together. So the only resort is what the *Vedas* say and what is said in the *Vedas* cannot be dismissed. So *Īśvara* has to introduce Himself and that is what He does through the *Vedas*. *Bhagavān* says in the *Gītā*, '*vedaiḥ sarvaiḥ ahameva vedyaḥ*—I am the one to be known through all the *Vedas*.' All the *Vedas* reveal the Lord alone. All the means and ends are the Lord alone.

The *jagat* implies a creator since it is created, and that creator is *Īśvara*, as revealed by the *śāstra*. What the *śāstra* says, that alone is valid because it happens to be the self-evident me, *Īśvara* being self-evident. The nature of *Īśvara* is self-evident, self-revealing. Existence and consciousness is the truth of *Īśvara*. Everything else draws its being from that *parātmā* but at the same time, *parātmā* is transcendental. The connecting factor between *parātmā* and *jagat* is a power called *māyā*. These cannot be arrived at by ourselves. Therefore, *Īśvara*, who is *sarvajña*, has to introduce Himself through the *Veda*. The words that introduce *Īśvara* in the *Veda* are the words of *Īśvara*.

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Īśvara being manifest in the form of *jagat*, every discipline of knowledge is *Īśvara*, including the *Veda*. Therefore, the *Veda* is an *upalakṣaṇa*, that is, it stands as the representative for all disciplines of knowledge. *Veda* means knowledge. Every knowledge is nothing but *Īśvara*. The entire knowledge, whether it is the knowledge of psychology or geology or about the heaven and so on, is *Īśvara*. *Īśvara* is the entire body of knowledge, being *sarvajña*.

128. वेदवित् *Vedavit* (131)
The knower of the *Vedas*.
यथावत् वेदं वेदार्थं वेत्तीत्ति वेदवित्।

If the Lord is the *Veda*, then who is the *vedavit*, the knower of the *Vedas*? He alone is the *Vedavit*, because *yathāvat vedam, vedārthaṃ vetti*—He knows the *Veda* and its meaning in the proper way; He has no doubt or misunderstanding.

Bhagavān says in the *Gītā*, '*vedāntakṛt vedavideva cāham*—I am the *vedavit*. I am the *vedakṛt*. I am also the *vedāntakṛt*' (*15.15*). Here, *vedāntakṛt* means the *guru*, who is the *vedānta-mahāvākya-upadeśakṛt*—the one who teaches the *mahāvākya*. So the *guru* is *Bhagavān* and the student is also *Bhagavān* and the one, who is to be understood by all the *Vedas*, is also *Bhagavān*. The *Veda* says '*tattvamasi*, you are that' and the one who knows this, is *vedavit*. So *Bhagavān* is both the *guru* and also the enlightened *śiṣya*. Every *guru* was a *śiṣya* before.

Thus, the Lord is the very *Veda*; He is the *vedavit* and also the *guru*. He is the *śiṣya* because '*ahaṃ brahma*' is the subject matter of the *Veda*. *Bhagavān* says, '*jñāni tu ātmaiva me matam*' (*7.18*). 'Not only am I all Knowledge but I am also the *vedya*, the one knowing which, everything is known. The knower of the *Veda* is also myself.'

129. अव्यङ्गः *Avyaṅgaḥ*
The one without any deficiencies.
अव्यङ्गः ज्ञानादिभिः परिपूर्णः अविकल उच्यते। व्यङ्गः, व्यक्तिः न विद्यते यस्येति वा।

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That which is devoid of an *aṅga*, a part, is *vyaṅga*. What is not *vyaṅga*, not devoid, deficient, of anything is *avyaṅga*. *Bhagavān* is *avyaṅga* because He is *jñānādibhiḥ paripūrṇaḥ*, full with *jñāna*, *aiśvarya*, *śakti*, *bala*, *vīrya* and *tejas*—knowledge, overlordship, abilities, strength, valour, and splendour. One may have these qualities, but still they may not be total; there may be defiencies. But all these are there in absolute measure in Him with no lack or deficiency.

Vyaṅga also means *vyakti*, manifestation. He is *avyaṅga*, not manifest, not available to the sense organs for objectification. The *Gītā* talks of Him as '*avyakto'yam*, He is not manifest' (*2.25*). He is of the nature of the self-evident consciousness, the very nature of oneself. This is a word that reveals the essential nature of *Īśvara*.

130. वेदाङ्गः *Vedāṅgaḥ*
The one for whom the *Veda* is the *aṅga*.
वेदा अङ्गभूताः यस्य सः वेदाङ्गः।

Bhagavān is also the *Vedāṅga*. To understand *Bhagavān*, the *Vedas* are required. Through an *aṅga*—a part, the *aṅgī*—the whole can be understood. Therefore, the Lord is one for whom the *Veda* is *aṅga* and through this *aṅga*, the Lord who is the *aṅgī*, the subject-matter, is reached.

The *purāṇas* give an imagery of Lord *Viṣṇu* as the *yajña-varāha-mūrti* who has the *śabda*, that is, the *Vedas* as His feet.[1]

131. वेदवित् *Vedavit* (128)
The one who enquires into the *Veda*.
वेदान् विन्ते - विचारयतीति वेदवित्।

In the *Gītā*, *Śrī Kṛṣṇa* as the *jagatguru*, presents the entire essence of the *Upaniṣads* and hence, He is the *Vedavit*. If all the *Upaniṣads* are the cows, then the milkman is *Śrī Kṛṣṇa*. The cows

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[1] ऋचो यजूंषि सामानि तथैवाथर्वणानि च।
शब्दधरस्यैतत् वपुर्विष्णोर्महात्मनः।। *Vi Pu.1.22.83,85*

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will not yield their milk to any passing person. *Śrī Kṛṣṇa* alone as *Gopāla*, the protector of the cows, can make them yield milk to the fullest extent. So, *vedān vicārayati—Śrī Kṛṣṇa* enquires into and analyses the entire *Veda* and presents the *amṛta*, the essence of the *Veda*, in the entire *Gītā* and therefore, He is called *Vedavit*.

If the Lord is *Vedakṛt*, the maker of the *Vedas*, He must also be the *Vedavit*, the knower of the *Vedas*. At the beginning of each *kalpa*, before creation, *vedān vicārayati*—He enquires into, thinks over how the *Vedas* were in the previous *kalpa* and makes them, Therefore, He is *Vedavit*.

Because He is the one who enquires into the *Vedas*, in the form of *Vedavyāsa* and others, with the help of *śikṣā*, *prātiśākhya*, *mīmāṃsā* and so on, that is, through the disciplines of phonetics, grammar and hermeneutics and so on, and arrives at the meaning of the *Vedas*. Hence also, He is *Vedavit*.

132. कविः *Kaviḥ*
The one who sees beyond everything.
कविः क्रान्तदर्शी सर्वदृक्।

A *kavi* is one who is able to see something more than what an ordinary person can see. So a poet is also called *kavi*.

Here when the Lord is called *Kavi*, He is a *krānta-darśī*, sees far, sees what our eyes cannot see and our ears cannot hear. He is a *trikālajña*, having knowledge of all the three periods of time; He knows not only what is, but also what was and what will be. *Īśvara*, who is *sarvajña*, all-knowing, is the real *kavi*, because He is *sarvadṛk*, sees everything in all detail and depth. '*Na anyaḥ ataḥ asti draṣṭā*—there is no seer other than Him' (*Bṛ.Up.3.7.23*). The *Īśāvāsyopaniṣad* talks of Him as, '*kavir-manīṣī*' (*Up.8*) and the *Gītā* as '*kaviṃ purāṇaṃ anuśāsitāram*' (*8.9*).

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः।। १५।।

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lokādhyakṣaḥ surādhyakṣo dharmādhyakṣaḥ kṛtākṛtaḥ |
caturātmā caturvyūhaścaturdaṃṣṭraścaturbhujaḥ | | *15*

133. लोकाध्यक्ष: *Lokādhyakṣaḥ*
The Lord of all the worlds.
लोकानध्यक्षयतीति लोकाध्यक्षः। सर्वेषां लोकानां प्राधान्येनोपद्रष्टा।

Adhyakṣa is someone who presides, supervises. The president is called the *adhyakṣa* of the meeting. The Lord is the *Lokādhyakṣa* because *lokān adhyakṣati*—He presides over all the *lokas*, the worlds. The word *loka* has sightly different meanings depending on how it is derived.

Lokyate anubhūyate iti lokaḥ—what is experienced by everyone is called *loka*. This is the *karma-vyutpatti*, a derivation in which the object is being pointed out. So, the one who presides over all the worlds and is also the witness of all the experiences is called *Lokādhyakṣa*, that is the *Parātmā*.

Īśvara is also presented here as the *pratyagātmā*, the inner *ātmā*, and the *antaryāmi*, the one who resides within the individual and controls. *Īśvara*, in His essential nature, is *kṣetrajña* and therefore, He becomes *lokādhyakṣa*, presiding over our *lokas*, our own experiences. Our own experiences, which include the individual subjective experiences, constitute the *ādhyātmika-loka*. The fourteen worlds are the *ādhibhautika-lokas*. These are the different spheres wherein we can have desirable and undesirable experiences in different degrees. *Īśvara* is the presiding deity of both the *ādhibhautika-lokas* and *ādhyātmika-lokas*—the spheres of objective and subjective experiences. Even though each *loka* will have its own *devatā* as the *adhyakṣa*, He is the *adhyakṣa* for all the *lokas*. Hence, *Parameśvara* is *Lokādhyakṣa*.

Or else *lokyate anena iti lokaḥ*—that by which one experiences is *loka*. It is *karaṇa-vyutpatti*, the derivation in which the means, the instrument, is pointed out. The senses and mind through which we perceive, experience, are *lokas*. For all of them,

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He is *pradhānyena upadraṣṭā*—the one who primarily presides. The *Gītā* talks of Him as '*upadraṣṭā anumantā ca*' (*13.22*). The *Kenopaniṣad* talks of Him as '*śrotrasya śrotraṃ cakṣuṣaḥ cakṣuḥ manaso manaḥ*—He is the ear of the ear, the eye of the eye, mind of the mind' (*1.2*). Without Him there is no eye; without Him there is no ear; without Him there is no mind. At the same time, He is neither the ear, nor eye, nor the mind. He is the one who lends *sat* and *cit*, existence and consciousness, to all of them and makes them function. Thus, He is the *Lokādhyakṣa*, presiding over the *lokas* of the mind and sense organs.

134. सुराध्यक्षः *Surādhyakṣaḥ*
The Lord of all the *devatās*.
लोकपालादिसुराणामध्यक्षः सुराध्यक्षः।

The *suras*, that is, the *devas* are the protectors of the world. They are the *lokapālas*, both as heads of the various worlds and also as *adhiṣṭhāna-devatās* of the various organs and functions of our body. And He is the Lord of these *devas* also. He is *pālakānām api pālakaḥ*, the protector of protectors. These *lokapālakas* are also nothing but, not separate from, *Īśvara*.

135. धर्माध्यक्षः *Dharmādhyakṣaḥ*
The Lord of *dharma*.
धर्माधर्मौ साक्षाद् ईक्षते तदनुरूपं फलं दातुम् तस्मात् धर्माध्यक्षः।

He is the ultimate giver of the result of action through the law of *karma*. *Tadanurupam phalam dātum*—in order to give the results in accordance with the actions, *dharma-adharmau sākṣāt īkṣate*—He directly sees what the actions are, whether they are in keeping with *dharma* or *adharma*, how much *puṇya* and *pāpa* have been accumulated. He gives the results according to the actions that are done and does not ever give wrong results. Hence, He is *dharmādhyakṣaḥ*.

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136. कृताकृतः *Kṛtākṛtaḥ*

The one who is both the cause and effect.

कृतश्च कार्यरूपेण अकृतश्च कारणरूपेणेति कृताकृतः।

What is done is *kṛta*, that is, the *kārya*, the product. *Akṛta* is the *kāraṇa,* the cause. That which is the ultimate cause is not created and hence *akṛta*. *Sarva-kāraṇa* is *Parameśvara*. The Lord, as the ultimate cause, is not created and He is *akṛta*. Then what about the world that is *kṛta*? What is *kṛta*, done, created, is also *Paramēśvara*. Therefore, *Parameśvara* alone is in the form of *kārya* and *kāraṇa*.

Hence it is said, when the *para-avara-brahma*, *Brahman* which is *para* as the cause and *avara* as the effect is *dṛṣṭa*, known, then there is no more any ignorance or confusion. This is called *darśana*, knowledge. In this knowledge, all doubts disappear. By this knowledge, the knot or bondage of *saṃsāra* dissolves (*Mu.Up. 2.2.9*). So, *Parameśvara* is *Kṛtākṛta*—both the effect and cause.

137. चतुरात्मा *Caturātmā* (769)

The one who is fourfold in His nature.

चतस्रः आत्मानः यस्य सः चतुरात्मा।

In the *Māṇḍūkyopaniṣad*, it is said that the *ātmā* is made of four quarters. The *Upaniṣad* points out firstly that *sarvaṃ oṅkāra eva*—everything that is here is *Om*. *Om* is the name for *Brahman* and it is a sound symbol.

Words reveal a meaning and so the word has to be understood. The approach to the word is purely linguistic. *Om* is derived from the *dhātu*, verbal root '*ava rakṣaṇe*' which has the meaning of protecting. The one who is a source of blessing is *Om*. The one who is the sustainer, protector of everything is *Om*.

Om is a sound symbol and it has three *mātrās*. The *Upaniṣad* further says, '*bhūtaṃ bhavad-bhaviṣyad iti sarvam oṅkāra eva*—whatever was in the past, is in the present and will be in the

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future, that is *om* alone; *yacca anyat trikāla-atītaṃ tadapi oṅkāra eva*—and whatever is beyond the three periods of time, that is also *om*' (*Mā.Up.1.1*). So, at first it is said that *om* is everything, and then, that *Brahman* is everything. In fact, *om* is the *abhidhāna*, the name and *Brahman* is the *abhidheya*, the one pointed by the name. *Brahman* is everything.

Now, what is this *Brahman*? The self-evident *ātmā* is *Brahman*. Again, who is the *ātmā*? The *ātmā* has four quarters. There is no quarter without one. So the 'one' alone is the quarter. From one standpoint it is the quarter. Then, from another standpoint, experientially, you have another quarter. But if you take any one of the quarters, it is incomplete. When this entire physical world is experienced by you as the waker, you are called *viśva,* the waker *ātmā*. This whole world that obtains in the waking is *adhibhūta* and it also includes the *adhyātma*, that is, the body-mind-sense-complex. With reference to the individual, the *ātmā* is called *viśva*, the waker. The same *ātmā* with reference to the total is called *virāṭ*, the cosmic person.

In dream, you distinctly experience a physical world which is only a world of thought and this is called the dream world or the *sūkṣma-prapañca*. (Even when you are awake you are aware of the *sūkṣma-prapañca* as when you are lost in day dream). With reference to the subtle body—*prāṇa*, *indriyas* and mind—the *ātmā* is called *taijasa*. At the total level, the same *ātmā* is called *Hiraṇyagarbha*. In sleep, the waking and dream worlds become unmanifest. This is a third sphere. With reference to this at the individual level the *ātmā* is called *prājña* and at the total level is called *Īśvara*.

Now who are you? You are not the sleeper or the waker or the dreamer. The sleeper is not the waker or the dreamer. The waker is neither the sleeper nor the dreamer. The dreamer is neither the waker nor the sleeper. Therefore, in all this, there is a common entity, because in a quarter the 'ONE' is present. *Ātmā* is present in all the three states of experiences but *ātmā* is none of them. With

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reference to these three it is called the *turīya*, the fourth. But, it is THE ONE, because there is only one *ātmā* that is there.

At the total level it is called *Virāṭ*, *Hiraṇyagarbha* and *Īśvara*. What is the *svarūpa* of these three? It is *ātmā* alone. And *ātmā* as the limitless consciousness is the fourth.

So, *ātmā*, at the *kāraṇa-upādhi* level, at the causal body level is *prājña* and *īśvara*; at the *sūkṣma-upādhi* level, at the subtle body level, it is *taijasa* and *hiraṇyagarbha*; at the *sthūla-upādhi* level, at the gross body level, it is *viśva* and *virāt*. *Ātmā* is not any of these, whereas all these are *ātmā*. From its own standpoint, *ātmā* is *satyaṃ jñānam anantam brahma*. Therefore, these are the four quarters mentioned in the *Śāstra*. And from this standpoint, He is called *caturātma*.

138. चतुर्व्यूहः *Caturvyūhaḥ* (767)
The one who has four manifestations.
'व्यूह्यात्मानं चतुर्धा वै वासुदेवादि-मूर्तिभिः। सृष्ट्यादीन् प्रकरोत्येष विश्रुतात्मा जनार्दनः।।' इति व्यासवचनात् चतुर्व्यूहः।

According to *Vyāsa* '*Viṣṇu* who is of great fame, manifests in four forms, *Vāsudeva*, *Saṅkarṣaṇa*, *Pradyumna* and *Aniruddha*, and carries on creation, sustenance and destruction.'

The four-fold *vyūhas* can be seen as the four-fold *upādhis* or the four fold-layers, which are *sthūla-prapañca*, *sūkṣma-prapañca*, *kāraṇa-prapañca* and the fourth which is not a layer. But, since three have been counted, we say that this is the fourth. It is like an actor who appears on the stage as a beggar, as a king and as a soldier. Who is the actor who played all these three roles? The actor is not anyone of the roles that he played. He can be all the three, because he is none of the three and all the three are him alone. He is the fourth. Because there are three others, he is called the fourth. A state is that which you enter into and come out. So if it is said that the fourth is also a state, then you will come out of that state just as you come out of sleep. So *ātmā* is not a state. The

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states of experiences are variable and *ātmā* is invariable and *ātmā* is *Caturvyūha*.

139. चतुर्दंष्ट्रः *Caturdaṃṣṭraḥ*
One who has four projecting teeth.
दंष्ट्राः चतस्रो यस्येति चतुर्दंष्ट्रः नृसिंहविग्रहः।

This is the form of the Lord in His *avatāra* as *Nṛsiṃha*. He had the face of a lion, with four *daṃṣṭras*, projecting canine teeth, and hence, He is *Caturdaṃṣṭra*.

140. चतुर्भुजः *Caturbhujaḥ*
The one with four arms.
चत्वारः भुजा अस्येति चतुर्भुजः।

This form is given as the *devatā* for *upāsana*, as an altar of worship. We invoke the Lord as *Caturbhuja*, as one with four hands. One hand has a *śaṅkha*, a conch, which is the call of the *śāstra*. The *cakra* in another hand is used for destroying the *asuras*. *Asuras* need not be outside. They can be *kāma*, *krodha*, *lobha*, *moha*, *mada* and *mātsarya*—desire, anger, greed, confusion and jealousy—which are born of one's *ahaṅkāra*. Another hand is the *abhaya-hasta*—which says 'there is nothing for you to be afraid of.' Another hand points to the feet, as if to say 'come to my feet, you will have no fear.' All this is symbolic. Wherever there is a weapon it is to say 'do not be afraid. I will take care of all your problems.' This is the form of *Viṣṇu* as *Caturbhuja*.

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः।। १६।।

bhrājiṣṇurbhojanaṃ bhoktā sahiṣṇurjagadādijaḥ |
anagho vijayo jetā viśvayoniḥ punarvasuḥ || *16*

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141. भ्राजिष्णुः *Bhrājiṣṇuḥ*
The one who is radiant.
प्रकाशैकरसत्वात् भ्राजिष्णुः।

Bhrājiṣṇu is derived from the verbal root '*bhrāj*' in the meaning of shining and so means one who is self-shining, in the form of light, that is, shining pure consciousness. That is the consciousness which is the nature of *ātmā*. It is that which makes everything known, and that which makes the mind and the senses conscious. Being in the form of consciousness it reveals everything. This is the essential nature of *Parameśvara*.

142. भोजनम् *Bhojanam*
The food, that is, what is enjoyed.
भोज्यरूपतया प्रकृतिर्माया भोजनं इत्युच्यते।

143. भोक्ता *Bhoktā* (500, 888)
The enjoyer.
पुरुषरूपेण तां प्रकृतिं भुङ्क्त इति भोक्ता।

What is eaten is *bhojana*, food and this is the Lord. If what is eaten is the Lord, then who is the eater? What is eaten is *Īśvara* and the one who eats is also *Īśvara*.

Śrī Kṛṣṇa says in the *Gītā*, 'I am the sun and the *tejas*, the shine and energy in the sun and also the *tejas*, that is, the reflected light in the moon. All these enter into the earth with *ojas*, all the nourishing factors.' All the energy and nourishing factors from the sun and the moon are received by the earth. Plants and trees absorb them from the earth and convert them into food. Thus the Lord is in the form of *anna*, food and that is *bhojana*.

Based on the mode of eating, food can be divided into four kinds, *bhakṣya*–solids which are chewed and eaten; *bhojya*—liquids; *lehya*—semi-solids like honey which is licked; and *cośya*—which is sucked like the mango. Thus, it is *Bhagavān* who is in the

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form of the four-fold food. If *Bhagavān* is food, who eats this food?

Bhagavān is the *bhoktā*, eater too. *Bhagavān* says, 'I am *Vaiśvānara*, the digestive fire. Along with the *prāṇa* and *apāna*, I digest the food being the *samāna*, the digestive fire' (*BG.15.14*). So, food is *Bhagavān* and the eater is also *Bhagavān*.

Bhojana can also mean food for all the sense organs. It is *māyā* or *prakṛti* that has modified into this world and is eaten, enjoyed by the sense organs. As *prakṛti* is non-separate from *Bhagavān*, it is *Bhagavān* alone who is *bhojana*, the enjoyed sense objects.

Again it is *Bhagavān* alone who is the *bhoktā*, enjoying the sense objects as the *puruṣa*, the individual *jīva*. And again as *prakṛti* resolves into *Brahman*, the Lord is the *bhoktā*, and *prakṛti* is the *bhojana*.

144. सहिष्णु: *Sahiṣṇuḥ*
The one who has absolute tolerance.
हिरण्याक्षादीन् सहते अभिभवतीति सहिष्णु: ।

Sahiṣṇu is one who has the capacity to endure, tolerate something. When we go out in the sun, we put up with the heat and endure it. Again, when others harm us physically or verbally we tolerate it. Everybody has this capacity of forbearance and we can put up with certain discomfort. When one is in the process of accomplishing an end, the process implies certain pain, effort discomfort and so on. These have to be put up with and it increases when the commitment increases. This is *titikṣā*.

Thus, all human-beings are *sahiṣṇus* to a certain extent, in a relative measure. But the *sahiṣṇutvam* of *Bhagavān* is absolute. *Bhagavān* being *nirvikārī*, nothing disturbs Him.

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This is shown in the *Purānas*, as to how the Lord is tolerant towards the atrocities done by *asuras* like *Hiraṇyākṣa*, *Hiraṇyakaśipu* and others.

145. जगदादिजः *Jagadādijaḥ*
The one who manifests at the beginning of the *jagat*.
हिरण्यगर्भरूपेण जगदादौ उत्पद्यते स्वयमिति जगदादिजः।

Hiraṇyagarbha is *Brahmāji* and is often said to be the first born. The *Purāṇas* even picturise Him as the son of *Viṣṇu*. Is it that *Īśvara* also has sons and a family similar to us? No. *Brahman* looked at from the standpoint of the *kāraṇa-upādhi*, the unmanifest world is called *Īśvara*. The same *Brahman* looked at from the standpoint of the *sūkṣma-upādhi*, the subtle world is called *Hiraṇyagarbha* and from the standpoint of the *sthūla-upādhi*, the gross world is called *Virāṭ*.

Creation is the manifestation of what was in an unmanifest condition. When the unmanifest starts manifesting, what manifests first is the subtle universe and then from that comes the gross universe. Because the subtle universe is born before the gross and at every level *Brahman* inheres in the creation, it is said that the Lord is (as if) born at the beginning of the *jagat* as *Hiraṇyagarbha* and hence is *Jagadādija*.

146. अनघः *Anaghaḥ* (831)
The one free from *pāpa*.
अघं न विद्यते अस्येति अनघः।

Agha is *pāpa*. *Bhagavān* is *Anagha*, the one who is free from *pāpa*. By understanding *Bhagavān* as yourself, you too become *anagha*, free from *pāpa*. Does that mean that *Bhagavān* is subject to *puṇya* because all His *karmas* are *puṇya-karmas*? No. The extended meaning of *agha* would be anything that causes birth and so includes *puṇya* also. The Lord is neither a doer nor an enjoyer and therefore, ever free from not only *pāpa* but also from *puṇya*. The understanding that 'I am free from doership and enjoyership,'

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and that 'I am *satyam jñānam anantam Brahma*,' will make one *anagha*. So by gaining the knowledge of *Bhagavān*, one is free not only from *pāpa* but from *puṇya* also. Till then, one is under the spell of *puṇya* and *pāpa*.

Śrī Kṛṣṇa addresses *Arjuna* as *anagha*, sinless one and says in the *Gītā*, 'Even if you are *pāpakṛttama*, the most exalted among those who commit *pāpakarma*, wrong actions, you will cross everything by the boat of knowledge (*4.36*). The *śrutis* talk of Him as *apahatapāpma*, free from *pāpa* (*Chā.Up.8.1.5*).

147. विजयः *Vijayaḥ*
The one who is ever victorious.
विजयते ज्ञानवैराग्य-ऐश्वार्यादिभिः गुणैः विश्वमिति विजयः।

Being free from *pāpa*, and also through the excellence of His *guṇas* of *jñāna*, *vairagya*, *aiśvarya* and so on—knowledge, dispassion, overlordship, and so on, in absolute measure, He is ever victorious. There is nothing called failure for the Lord. Any success or victory gained by anybody is the victory of *Bhagavān* alone. The *Kenopaniṣad* says, '*brahma ha devebhyo vijijñye—Brahman* alone gained victory for the *devas*' (*3.1*).

148. जेता *Jetā*
The one who excels all beings naturally.
यतोऽतिशेते सर्वभूतानि स्वभावतः अतो जेता।

By His natural glories, *sarvāṇi bhūtani atiśete*—He always excels, stands above everyone. Thus, He is ever victorious.

He is *vijaya*, victory and *jetā*, the victorious. If victory is *Bhagavān*, then the victorious is also *Bhagavān*. What we are aspiring for, is the end to be gained. If we aspire for *Bhagavān*, He becomes the end. By knowing Him, you gain victory, because He is the ultimate success, ultimate victory. The knowledge of *Īśvara* makes you gain Him and then there is no more success or victory to be gained. You recognize the fact, the reality and this knowledge

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makes you *Jetā*. The seeker and sought are one and the same. *Brahmavit brahmaiva bhavati*—the knower of *Brahman* becomes *Brahman*. Therefore, the victorious is also *Bhagavān* alone.

149. विश्वयोनिः *Viśvayoniḥ* (117)
The one whose womb is the universe.
विश्वं योनिरस्येति, विश्वश्च असौ योनिश्चेति वा विश्वयोनिः।[1]

The *viśva*, universe, is His *yoni*, womb. The womb is the place where something manifests and the Lord manifests Himself through this universe. Therefore, He is *Viṣvayoni*.

Or, He is known as *Viśvayoni*, because the Lord Himself is the *viśva* and its *yoni*, the universe and its cause.

150. पुनर्वसुः *Punarvasuḥ*
The one who repeatedly dwells in the bodies.
पुनः पुनः शरीरेषु वसति क्षेत्रज्ञरूपेणेति पुनर्वसुः।

Since He resides in the bodies again and again as the *kṣetrajña*, He is called *Punarvasu*.

When it is said that the Lord is the cause of this universe, it does not mean that the creation begins at a particular time. It is a cycle. This world comes into being again and again along with time and space and then goes back into unmanifestation. As the various *śarīras* come into being, He alone resides in them as the *kṣetrajña*.

Again and again, in this *Brahman* alone, this entire world exists. Therefore also, He is *Punarvasu*.

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः।
अतीन्द्रः संग्रहः सर्गो धृतात्मा नियमो यमः।। १७।।

upendro vāmanaḥ prāṃśuramoghaḥ śucirūrjitaḥ |
atīndraḥ saṃgrahaḥ sargo dhṛtātmā niyamo yamaḥ || *17*

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[1] The 117th *nāma* was interpreted as a *ṣaṣṭhi-tatpuruṣa-samāsa*. Here it is interpreted as a *bahuvrīhi* and *karmadhāraya samāsa*.

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151. उपेन्द्रः *Upendraḥ*

The younger brother of *Indra* or the one who is above *Indra*.

इन्द्रमुपगतो अनुजत्वेनेति उपेन्द्रः। यद्वा उपरि इन्द्रः उपेन्द्रः।

Indra is the Lord of the heaven. To help him, the Lord was born to *Aditi* and *Kaśyapa*. In His *vāmana-avatāra*, He is the *anuja*, younger brother, of *Indra*. *Indram upagataḥ*—as one who followed *Indra*, the Lord is known as *Upendra*.

In the *Kṛṣṇāvatāra*, the Lord taught *Indra* a lesson and showed that He is *upari indraḥ*, above, superior to *Indra* and hence, He is *Upendra*.

We can see a deeper meaning also for this. Each of the sense organs is presided over by a *deva*. Again, because each of the sense organs throws light on its own particular sphere, it is a *deva*. But the senses cannot function without the mind behind them. Mind is also a means of perception and cannot perceive without a seer, a *pramāta* behind. The eyes cannot see, the ears cannot hear, the mind cannot think without the knower, who makes the perception possible. Therefore, the *pramātā*, the knower is the *indriyāṇām rājā*, the king of the sense organs. As the *indriyas* are like *devas*, the *pramātā* is *Indra*, the king of the *indriyas*. The *pramātā* is the *ahaṅkāra*; but, its *svarūpa* is the *ātmā*, which lends *sat* and *cit*, existence and consciousness, to the knower. As the *ātmā* of all, *pramātuḥ indrasya api upari vartate*—the Lord is above *Indra*, the *pramāta* and hence, is *Upendra*. This is an *ādhyātmika* meaning, that is, centred on oneself.

152. वामनः *Vāmanaḥ*

i.The one in the form of a dwarf. ii. The adorable.

बलिं वामनरूपेण याचितवानिति वामनः। सम्भजनीय इति वा।

In the *vāmana-avatāra*, the Lord was born as *upendra* and assumed the form of a *Vāmana*, a dwarf, and begged of *Mahābali*. When the Lord wanted to beg of *Mahābali*, He became small, like

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a dwarf. Once the promise was given, He became big and measured the three worlds in two strides.

Sambhajanīyaḥ iti vāmanaḥ –The Lord as *Vāmana* is seated in the middle of the heart, that is, He is the one who obtains in the *buddhi*. *Vāmana* also means the one who is the most sought after, the one who is to be recognized, understood and in whose gain everything is gained. The *Kaṭhopaniṣad* says '*madhye vāmanam āsīnaṃ viśve devā upāsate*—Even the *devas* worship whom and because of whose grace they are *devas*, that *vāmana* is there in the heart, that is, the *buddhi*' (*5.3*).

The one who recieves all forms of worship is *sambhajanīya*, *pūjya*. *Ātmā* is that *pūjya-vastu*. If *ātmā* is the altar obtaining in the *buddhi*, then, what are the offerings of flowers and so on, that are used in the worship? Any sound that you hear, any form or colour that you see, any smell, taste or touch that you get, all of them go to the mind and then go to the *pramātā*, the knower. Finally they fall like flowers at the feet of the *ātmā* alone, because *ātmā* is the eye of the eye, ear of the ear and so on. All the *indriyas* do *upāsanā*, worship to the *ātmā* by presenting all these objects. Thus, the *ātmā* is *sambhajanīya*, therefore known as *vāmana*.

The *Śiva-mānasa-pūja* says, 'O! *Śambho*, *ātmā* is you, the altar of worship; my mind is *Girijā*; my *prāṇas* are your attendants; my body is your abode; the experience of the various sense objects is *pūjā* to you; my sleep is the state of *samādhi* of *dhyāna*; wherever I walk is *pradakṣiṇa* done to you; all the words I utter are your praises. In short, whatever I do, that is *arādhana*, worship done to you.'[1]

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[1] आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत् कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्।। *Śivamānasapūjā*

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Or, *Vāmana* is the one who is worshipped by all the Gods. The meaning here is in the *ādhyātmika* and *ādhibhautika* aspect. *Vāmana*, as the *avatāra*, is the *ādhidaivika* aspect.

153. प्रांशुः *Prāṃśuḥ*

The one who is tall.

स एव जगत्त्रयं क्रममाणः प्रांशुः अभूदिति प्रांशुः।

The three names *Upendra*, *Vāmana* and *Prāṃśu* are related. The Lord, who took *avatāra* as *Vāmana* and *Upendra*, Himself became tall to measure the three worlds and became *Prāṃśu*. The earth was His feet, the sky was His head, and the moon and the sun were His eyes. Then as He grew still taller, the moon and the sun rested on His chest. When He rose further to the world of the gods, the sun and the moon came only up to His knees. Thus His tallness is explained in *Harivaṃśa* (*262*, *263*). Hence He is *Prāṃśu*.

The Lord is big, you cannot find out where His head is. This is *ādhidaivika*. You cannot see the head and feet because all that is here is only the Lord. The Lord inside the heart is *vāmana* and everything outside is *Prāṃśu*.

154. अमोघः *Amoghaḥ* (110)

The one whose actions are always fruitful.

न मोघं चेष्टितं यस्य सः अमोघः।

All the activities of *Bhagavān* are never in vain; they are fulfilled. He is *satya-saṅkalpavān*, His thoughts are fulfilled and at the execution level also, He is *satya-kriyāvān*, hence, *Amogha*. The *Upaniṣad* says, '*Yadvai tat sukṛtam*—Whatever that is created by Him, done by Him is well done (*Tai.Up.2.7*).

Even in His *avatāras*, none of His actions are *amogha*, purposeless. Everything has a meaning even if we do not see it.

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155. शुचिः *Śuciḥ* (251)
The pure and the purifier.
स्मरतां स्तुवतामर्चयतां च पावनत्वात् शुचिः।

He is *Suci*, *pāvanatvāt*—because He purifies those who remember, praise and worship Him. This purification one gets as the *karma-phala* from *Bhagavān*. At the same time, He is the one who does not require to be purified, because He is ever pure.

Generally, when we clean something, it means that it was dirty before. Anything that is cleaned will again become dirty and has to be cleaned again. Though it is all-pervasive, the *ātmā* is always pure, that is, you are eternally pure. You think that you are impure. But, when you understand the *ātmā*, it purifies you. How? Usually, the impure becomes pure and therefore, *śuci*. But, the *ātma-svarūpa* is ever pure and the one who understands the *svarūpa*, is also ever pure. This is bathing in *jñāna-gaṅgā*. *Gaṅgā* is a *devatā*, a symbol of knowledge, a great purifier. You are not dipping in the water, but you are invoking the grace of the Lord as *Gaṅgā*, the purifier. It is an attitude because everything is *Īśvara*.

156. ऊर्जितः *Ūrjitaḥ*
The one who is endowed with strength.
बलप्रकर्षशालित्वात् ऊर्जितः।

Bala, strength, is one of six *bhagas*, the absolute virtues of of *Bhagavān*. The strength or the *vibhūti* in every *devatā* belongs to *Īśvara* alone. The Lord says in the *Gītā*, '*balaṃ balavatām asmi*—I am the strength of the strong' (*7.11*). *Vāyu* is the *adhiṣṭhāna-devatā* of strength and he provides us with energy and strength. This is the *ādhidaivika* aspect.

157. अतीन्द्रः *Atīndraḥ*
The one who is greater than *Indra*.
अतीत्य इन्द्रं स्थितो ज्ञानैश्वर्यादिभिः स्वभावसिद्धैरिति अतीन्द्रः।

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He is the strength in *Vāyu* and even the strength in *Indra*. *Indra* is the Lord of all the *devatās* and he surpasses all of them by his strength, valour and lordship. But *Indraṃ atītya vartate*—*Parameśvara* stands surpassing even *Indra* who borrows his strength from the Lord. He is the very benefactor of *Indra* and because of Him alone, *Indra* is appointed as the Lord of heavens. *Indra* is also the *adhiṣṭhāna-devatā* of strength and energy and he derives his strength from the Lord.

158. संग्रहः *Saṅgrahaḥ*
The withdrawer of everything.
सर्वेषां संहृतौ प्रतिसंहारात् संग्रहः ।

At the time of *pralaya*, *saṅgṛhṇāti*, He draws into Himself everything. The whole world becomes unmanifest in Him. He is one and the many are also sustained by the one. '*Sadeva saumya idamagra āsīt, ekameva advitīyam*—before creation what was there was only one' (*Chā.Up.6.2.1*). Then it became manifest into many. The entire *jagat* along with time and space was one non-dual *Brahman*. Now also it is one non-dual *Brahman*. And after resolution also it will be one.

159. सर्गः *Sargaḥ*
The creation and the cause of creation.
सृज्यरूपत्वात् सर्गहेतुत्वाद् वा सर्गः ।

Creation is the manifestation of what was in an unmanifest condition. What is created is *Sarga*. So after creation, the Lord is in the *sarga-rūpa*, in the form of the creation and hence He is *Sarga*. Also because He is the *sarga-hetu*, the cause of creation, He is known as *Sarga*.

160. धृतात्मा *Dhṛtātmā*
The one whose *svarūpa* is ever the same.
एकरूपेण जन्मादिरहिततया धृत आत्मा येन सः धृतात्मा ।

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Has *Bhagavān* become the manifold creation? Has He changed in the bargain? No. While becoming the world, He still retains His *svarūpa*; He does not undergo any change. *Svasvarūpa-aparityāgena rūpāntara-āpattiḥ*—without giving up His *svarūpa*, He has become this world.

Ātmā is of the nature of *sat*, *cit* and *ānanda*. *Ekarūpeṇa dhṛtaḥ ātmā yena saḥ*—The *ātmā*, the *svarūpa*, is sustained by Him as ever the same, without any change. It continues to be '*satyaṃ jñānam anantam brahma.*' All changes take place only for the name and form, the *jagat*, and not for the *ātmā*. Therefore, He is known as *Dhṛtātmā*.

161. नियमः *Niyamaḥ* (865)
The one who is in the form of order.
स्वेषु स्वेषु अधिकारेषु प्रजा नियमयतीति नियमः।

Īśvara is in the form of order. There is a physical order, a biological order, a physiological order, a psychological order, an order of right and wrong in knowing, an order of values and so on. *Dharma* is also an order. It is an order by which you understand what is right and what is wrong in thinking, in conclusions so that one can do what is right and avoid what is wrong. *Niyama* has the meaning of order, control, and the Lord, being in the form of order, is *Niyama*.

It has also the meaning of one who makes people follow the order. By the very order of *dharma*, *prajāḥ niyamayati*—He makes people do whatever is to be done by them.

162. यमः *Yamaḥ* (866)

The controller.

अन्तर्यमयतीति यमः।

The Lord is the controller, punisher, in the sense that He is in the form of the giver of results that one does not like. When one

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goes against *dharma*, then there is a result and the giver of that result is *Yama*. Lord Death is also called *Yama*.

Antaḥ tiṣṭhan yamayati iti yamaḥ—He is the one who obtains in everyone as the *antaryāmī* and makes the mind, *buddhi*, senses organs of perception and action do their respective functions. He is also in the form of the sense of *dharma*, the universal order, in every human being. *Niyama* is order and it is from the total standpoint; from the individual standpoint He is *Yama*.

वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः।
अतीन्द्रियो महामायो महोत्साहो महाबलः।। १८।।
vedyo vaidyaḥ sadāyogī vīrahā mādhavo madhuḥ |
atīndriyo mahāmāyo mahotsāho mahābalaḥ | | *18*

163. वेद्यः *Vedyaḥ*
The one who is to be known.
निश्श्रेयसार्थिभिः वेदनार्हत्वात् वेद्यः।

He is *Vedya*, the one to be known by all the seekers of *niśśreyas*, the ultimate end. The *Bṛhadāraṇyakopaniṣad* says, '*ātmā vā are draṣṭavyaḥ—ātmā*, *Parameśvara*, is the one who has to be known' (*2.4.5*, *4.5.6*).

What is to be known is only *Parameśvara* and He is of the nature of *sat-cit-ānanda*. *Arjuna* wants to know what is *jñeya* and *jñāna*. *Jñāna* is the list of qualifications like *amānitva*, *adambhitva* and so on, which are required to gain this *jñāna*. Having gained all these, one can gain what is to be known and that is *Parameśvara*. *Ātmā* which is *Parameśvara* is not known as such and so this is *jñeya*, that which has to be known. The Lord says in the *Gītā*, '*jñeyaṃ yat tat pravakṣyāmi yajjñātvāmṛtam aśunute*—I will tell you that which is to be known, and knowing which, one gains *amṛtatva*, freedom from death' (*13.12*). Knowing Him, one becomes a *kṛtakṛtya*, gains fulfiment and achieves the ultimate goal. '*Yaṃ labdhvā cāparaṃ lābhaṃ manyate*

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nādhikaṃ tataḥ—gaining which one does not look for any better gain to be gained, because there is none, that is the real *Vedya* and *jñeya*, that which is to be known' (*6.22*). And the Lord says again, '*vedaisca sarvaiḥ ahameva vedyaḥ*— I am the one to be known through all the *Vedas*' (*15.15*). Here, the *Vedas* do not merely mean the *Vedas* but also all the *Purāṇās* and the *Itihāsas* and other disciplines of knowledge.

164. वैद्यः *Vaidyaḥ*

The one who knows all the *vidyās*.

सर्वविद्यानां वेदितृत्वात् वैद्यः।

He is the one who knows all the *vidyās*, all disciplines of knowledge, since He is *sarvajña*. *Vaidya* also means one skilled in knowledge of medicine and healing. The real *vaidya* is *Parameśvara*. Even when the doctor gives you medicine, the medicine will work only when prayers are offered to the real *vaidya*, the Lord.

165. सदायोगी *Sadāyōgī*

The one for whom everything is accomplished.

सदा आविर्भूतस्वरूपत्वात् सदायोगी।

Yoga is *aprāptasya prāptiḥ*, gaining, accomplishing, that which is not already gained. The means of accomplishing is also called *yoga*. Even if you want to achieve health or alertness, it is *yoga*. If you want to achieve money, the means of achieving it is also called *yoga*. One who is given to *yoga* is a *yogī*, that is, one who undertakes the means to accomplish something as well as the one who accomplishes it is called a *yogī*. The one who undertakes the measures to prepare the mind for self-knowledge and also the measures for gaining that knowledge is a *yogī*.

Bhagavān is *Sadāyogī*, because everything that is to be accomplished is already accomplished by Him and there is nothing more to be accomplished for Him. He has no ignorance of Himself, because His *svarūpa* is *sadā āvirbhūta*—always evident to Him.

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When the doctor treats a person with a contagious disease, the doctor should not fall ill. He has to be protect himself against the disease. *Bhagavān* is the *vaidya* and being *sadāyogī*, He is ever protected from *bhavaroga*, the diseases within *saṃsāra* and also of *saṃsāra*.

166. वीरहा *Vīrahā* (741, 927)
The destroyer of enemies.
धर्मत्राणाय असुरवीरान् हन्तीति वीरहा।

In answer to the prayers of devotees, the Lord takes *avatāras* like *Nṛsiṃha*, *Śrī Rāma*, *Śrī Kṛṣṇa* and so on, wherein He destroys the *asuras* who take to *adharma* thereby establishes, *dharma*. Thus, He is called *Vīrahā*, because He destroys the enemies of His devotees.

The grace of the Lord helps you take care of all your enemies. Who is an enemy? He is one, who throws obstacles in your pursuit, who does not let you live in peace, for example, one who is competing unfairly in the market using unfair methods. So, the one who does not let you have what you want is an enemy.

What you want is freedom from inadequacy, freedom from low self-esteem, freedom from fear, sorrow and so on. Whatever contributes to a low self-esteem is an enemy. Who contributes to your low self-esteem? Is it your in-laws? Is it your neighbours? The enemies need not be outside, but can be inside your mind. *Bhagavān* says in the *Gītā*, '*ātmā eva ātmanaḥ bandhuḥ*, *ātmā eva ātmanaḥ ripuḥ*, one can be one's own friend or one can be one's own enemy' (*6.5*). Your own opinions about yourself, your own frustrations, your own guilt, anger and jealousies—these are the real enemies. You are not able to get rid of these enemies because you are overwhelmed by them and your power is not enough to beat them down. You are helpless and hence you require support. You require support from someone and that support should be total and benign. That kind of total support can be had only by surrendering to *Īśvara*.

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Īśvara as *sadāyogī* has accomplished everything. You need the support of *Īśvara* to banish all your inner enemies because He is *Vīrahā*, the destroyer of *asuras*. The enemies like passion, anger, frustration and so on, are poweful and they are all acting against you. So you draw inspiration from *Parameśvara*. You surrender to *Parameśvara*. His grace will help you get rid of the *āntara-śatrus*, the inner enemies, which are more difficult to overcome than the external enemies.

Hence one has to pay attention to these inimical tendencies. It is said, '*dānena ādānaṃ tara*—by giving, overcome the tendency to recieve and hoard; *akrodhena krodhaṃ tara*—by being calm and cheerful, overcome anger; *satyena anṛtaṃ tara*—by speaking the truth, overcome the tendency to lie; *dharmeṇa adharmaṃ tara* —by practice of *dharma*, give up *adharma*. Learn with the help of *Parameśvara*. Learn to accept situations, both internal and external cheerfully. And He will destroy your inner enemies.'

167. माधवः *Mādhavaḥ* (72, 735)
The Lord of knowledge.
मायाः - विद्यायाः पतिः माधवः।

Mā is any knowledge, but particularly that of *Hari*, that is *brahma-vidyā*. He is the *dhava*, the Lord of *mā* and therefore called *Mādhava*. Being *sarvajña*, naturally He is the lord of all *vidyās*. It is by His grace alone that one gains *vidyā* or knowledge.

168. मधुः *Madhuḥ*
The one who is desirable like honey.
यथा मधु परां प्रीतिम् उत्पादयति अयमपि तथा इति मधुः।

He gives great joy and satisfaction like *madhu*, honey and hence, He is called *Madhu*. Honey is always liked by everyone. Only the *ātmā* is the most loved. The *Bṛhadāraṇyakopaniṣad* says, '*ātmanastu kāmāya sarvaṃ priyaṃ bhavati*—Whatever is desirable is for the sake of the *ātmā*' (*4.5.6*). Anything that you love will lead you ultimately to *Īśvara* and hence, we say God is

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love. What is it that makes you love something? It is *ānanda* alone and that is the nature of *Īśvara*.

You love somebody because that person accepts you as you are and therefore, in the presence of that person you feel accepted and acceptable. You accept each other and only in this there is growth. An object of love is that, which invokes *ānanda*, the pleased Self and in the pleased person, you discover the joy which is the nature of *ātmā*. You discover fullness, that is, acceptability. In the eyes of the Lord, the *parātmā*, you feel accepted as you are. All this is implied here.

169. अतीन्द्रियः *Atīndriyaḥ*
The one who is beyond the reach of the senses.
शब्दादिरहितत्वात् इन्द्रियाणाम् अविषय इति अतीन्द्रियः।

Since *Bhagavān* as the *ātmā* is *śabdādi-rahita*, devoid of the qualities like sound, touch, form and colour, taste and smell, He is *atīndriya*, beyond the reach of the sense organs. The senses cannot objectify Him. This is the *svarūpa* of *ātmā*. The *ātmā* cannot be objectified and it need not be objectified because it is self-evident and self-revealing. It is because of the *ātmā* that everything is objectified.

170. महामायः *Mahāmāyaḥ*
The one who is the greatest magician.
मायाविनामपि मायाकारित्वात् महामायः।

The next few names show the greatness of *Bhagavān*. The *Upaniṣad* describes Him as '*mahato mahīyān aṇoraṇīyān*—as bigger than the biggest and smaller than the smallest' (*Ka.Up.1.2.20*). It reveals His essential nature. *Bhagavān* is one who is bigger than whatever you think is big. It is like the number 'infinite.' Take any big number that you can think of, that number plus one is infinity. Similarly here also, 'big' is a concept. However big it is, it is still a concept in your *buddhi*. The reality, which sustains the concept, is definitely bigger than the biggest—being

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bigger than the biggest that you can think of. Then, immediately the mind concludes that it is big and that it may not be small. That conclusion is negated by saying, it is also smaller than the smallest.

How can there be something big and also small? It would be non-existent, would be the conclusion. It is not non-existent but the reality, the truth of non-existence also. When you think of something that is non-existent, like a square circle, you say that the square circle does not exist. When you say this, it is a concept, it is a piece of knowledge. Non-existence exists as a concept. What exists is only that knowledge. When we say that it is knowledge, we mean that consciousness exists.

We are looking at *Īśvara* from the standpoint of an attribute that we have. Whatever may be the greatness of the attribute that anyone of us may have, *Īśvara* has that in a much greater, unimaginable amount. This and the next few *nāmas* point out that alone.

Magicians perform magic by creating some delusions. *Bhagavān* is a great *mayāvī*, magician, because in the creation everything is magic. Time is magic because it seems to be there but when you enquire into it, it is not there. Space is magic, for it seems to be there and yet when you enquire into it, it is not there.

Objects are also magic. You see a pot. It is nothing but clay; there is really no pot apart from clay. You cannot say that pot is on clay or in clay or under clay or above clay, because what is there is only clay. Clay is not pot. So what is pot? Even as you are seeing the pot, the pot is gone and this is the great magic. Every object, every concept is like this. The entire world, when you enquire into it, dissolves into its reality. And when you understand this, you enjoy it. *Bhagavān* is the greatest magician. *Bhagavān* says, '*mama māyā duratyayā*—It is very difficult to overcome my *māyā*' (*BG.7.14*).

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171. महोत्साहः *Mahotsāhaḥ*
The one who has great enthusiasm.
जगदुत्पत्ति-स्थिति-लयार्थम् उद्युक्तत्वात् महोत्साहः।

The *utsāha*, enthusiasm of *Bhagavān* is *mahān*, great because it is consistent and continous. Creation of the universe, sustenance and dissolution of the universe are carried out enthusiastically. He is never tired of creating and His enthusiasm never varies. Generally enthusiasm and alertness wax and wane and people get intellectually tired. But *Bhagavān* never tires and His enthusiasm is continous and consistent with no variation.

172. महाबलः *Mahābalaḥ*
The one who has great strength.
बलिनामपि बलवत्त्वात् महाबलः।

The Lord is *Mahābala*, because He has great strength, being stronger than the strongest. He is almighty, all strength.

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः।
अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृक्(त्) ।। १९ ।।

mahābuddhirmahāvīryo mahāśaktirmahādyutiḥ |
anirdheśyavapuḥ śrīmānameyātmā mahādridhṛk(t) || *19*

173. महाबुद्धिः *Mahābuddhiḥ*
The one who is highly intelligent.
बुद्धिमतामपि बुद्धिमत्त्वात् महाबुद्धिः।

When we look at the Lord from the standpoint of our own *buddhi*, the *buddhi* is His glory. Even *buddhimatāṃ buddhiḥ*, the intellect and the intelligence of the most brilliant people, is the *buddhi* of *Bhagavān*. So the *buddhi* of *Bhagavān* is *mahatī*, great. It does not have any limitation. *Buddhi* is meant for knowledge and the knowledge is complete in *Parameśvara*. You are endowed with a *buddhi* and from that standpoint you try to imagine the *buddhi* of *Īśvara*. This is your thinking. Any *buddhi*

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that is there in the *jagat* is the *vibhūti*, glory, of *Īśvara*. If one has an intellect that is capable of understanding, it is the glory of *Īśvara*. If one has a *durbuddhi*, an intellect with negative qualities, then that is the *vibhūti* of *Īśvara* plus the ego of the individual. Thus, there are a lot of possibilities in the world, which are all the glories of *Īśvara* and that you have actualized the possibility of a *durbuddhi* or wrong thinking is your glory. This wrong thinking is a possibility and you have accomplished it. This is your contribution. So let your presence in the scheme of things be reduced and let the presence of *Bhagavān* increase!

This is the purpose of reading the *Viṣṇu-sahasranāma*. Let all your glories be seen as the glories of *Īśvara*. In the beginning, you should do it deliberately; later it will become spontaneous. That can be accomplished only by understanding the glories of *Īśvara* intimately and that makes you recognize the fact that this is also the glory of *Bhagavān*. When you go on recognizing the fact, finally you will find that what is there, is only the glory of *Bhagavān* and your presence would be minimal. Your presence is in anger, insecurity, frustration, fear and so on, while the presence of *Īśvara* is seen in love, compassion, caring, consistency and so on. This is the outcome of studying the *Viṣṇu-sahasranāma*.

174. महावीर्यः *Mahāvīryaḥ*

The one who has great *vīrya*, power.

महत् उत्पत्तिकारणम् मायालक्षणं वीर्यम् अस्येति महावीर्यः।

The *jagat* is a creation. *Brahman*, the limitless consciousness, is *advaya* and of the nature of *sat-cit-ānanda*. Such a *Brahman* cannot create anything. But, we see a created world and it cannot be dismissed as non-existent. We say that a square circle does not exist, it is non-existent. But our thinking is that a circle exists. Now, what is a circle? A circle is a closed line and does not have a beginning or end. What is a line? A line is that which is made up of a series of points. What is a point? A point is that which occupies no space. We say that a series of points make a length, but at the

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same time that a point occupies no space. If a circle is made up of a series of points which occupy no space, the circle cannot really exist. Still, it appears to exist. This is *māyā*. The circle is not completely non-existent, like the circular square. But, it exists as long as we do not enquire into it. A line is a myth and therefore a circle is a myth and thus the whole creation if analyzed is a myth. This is called *māyā*. This is the creation of *Īśvara* and so cannot be dismissed as non-existent. At the same time it cannot pass as existent also. To create this *māyā* creation, *mahā-vīrya*, great power is required—a power as good as the creation. That *māyā* itself is the *mahā-vīrya*, great power and skill of *Parameśvara*. Because of possessing this, He is called *Mahā-vīrya*.

175. महाशक्तिः *Mahāśaktiḥ*
The one who has immense skill and power.
महती शक्तिः सामर्थ्यमस्येति महाशक्तिः।

Bhagavān is one who has immense power. *Mahāvīrya* has been told with reference to creation and for destruction *Mahāśakti* is required. Some people can create but cannot withdraw. One can create problems but cannot solve them. Once there is a problem, then there is no *śakti*, skill, to solve the problem that is created. So, by not taking the right step at the right time, one creates bigger problems. It is like creating a fire which becomes a huge conflagration, and then it cannot be put out. This is our lot.

The Lord has created the world. And to take it back into Himself, He requires immense power. He takes it back at His own will. Thus, He has *mahatī-śakti*, great power to create and also withdraw this world. Hence, He is called *Mahāśakti*. But, it does not mean that takes a great length of time. All that He has to do, is stop dancing.

176. महाद्युतिः *Mahādyutiḥ*
The one who has great brilliance.
महती द्युतिः बाह्याभ्यन्तरा चास्येति महाद्युतिः।

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He is the creator of the universe and He is the one who sustains it. The brilliance required to run the whole universe must be very great. All the three *śaktis*—the capacity to create, sustain and destroy—are there with Him in limitless measure.

Bhagavān is self-effulgent, being of the nature of consciousness. This consciosuness is all-pervasive and limitless. Because He is limitless *dyuti*, consciousness, and because He has the *mahatī dyuti*, the great brilliance needed for this creation, He is *Mahādyuti*.

177. अनिर्देश्यवपुः *Anirdeśyavapuḥ* (656)

The one who cannot be defined categorically.

'इदं तत्' इति निर्देष्टुं यन्न शक्यते परस्मै स्वसंवेद्यत्वात् तत् अनिर्देश्यं वपुरस्येति अनिर्देश्यवपुः।

Who is this *Bhagavān*, who has all the above qualities? He is *Anirdeśya-vapu*, one whose form cannot be pointed out as this or that. *Virāṭ*, is the form of *Bhagavān*. He has the whole world as His *śarīra*. What is the truth of this *śarīra*? The truth of this form is non-form, that is, the formless. The formless cannot have a form and hence it is magic again. This particular form cannot be an attribute of a form that is already there.

To say that it is already a form and that form belongs to something which has a form, which belongs to something else that has a form.... will be a defect of infinite regression. Hence, we have to say that the form is an attribute of the formless. To say that the formless has a form, is also a contradiction All that we can say is that the formless having a form is *māyā*—magic. This is the truth.

Again pointing out any one form to the Lord is limiting Him.

Or the word *vapus* means *svarūpa*, nature. So the one whose *svarūpa* cannot be pointed out categorically as 'this or that,' is *Anirdeśya-vapuḥ*. His *svarūpa* cannot be captured by words, objectified as the direct meaning of the words. But does not the *Upaniṣad* point out His *svarūpa* through word as *satyam*,

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jnanam, *anantam*? Here the words are revealing His *svarūpa* only as the indirect meaning of these words. His *svarūpa* is limitless and infinite in everyway. Therefore, as the limitless cannot be captured by words, He is *Anirdeśya-vapuḥ*. With the world as His *śarīra*, *Bhagavān* is *Anirdeśya-vapuḥ* and without the world also, He is *Anirdeśya-vapuḥ*.

178. श्रीमान् *Śrīmān* (22, 220, 613)
The Lord of all wealth and prosperity.
ऐश्वर्यलक्षणा समग्रा श्रीः यस्य सः श्रीमान्।

This *nāma* occurs four times and each time, the meaning is taken differently. He is *Śrīmān*, because He has *śrī*, *aiśvarya-lakṣaṇā samagrā śrīḥ*—absolute overlordship, lording over all the worlds and their lords.

179. अमेयात्मा *Ameyātmā* (102)
The one whose knowledge cannot be measured.
सर्वैः प्राणिभिरमेयः आत्मा - बुद्धिर्यस्य सः अमेयात्मा।

This *nāma* was seen with a different meaning previously. Here the word *ātmā* means *buddhi*, knowledge, intelligence. So, *Bhagavān* is one whose *buddhi* is *ameya*, whose knowledge and intelligence cannot be measured by anyone at any time

With regard to those around us, we may be able to say that this person knows this much at this time. Still it is not possible to know fully all that the person knows. If that is so with reference to human beings, what can we say about the *buddhi* of the Lord? We can say He has all knowledge; but we do not even know what all that 'all' includes. Therefore, the extent of His knowledge is immeasurable. At the most we can say, He has no ignorance of anything—its detail or depth—at any time.

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180. महाद्रिधृत् *Mahādridhṛt*[1]
The one who held the great mountains.
महान्तमद्रिं गिरिं मन्दरं गोवर्धनं वा अमृतमथने गोरक्षणे च धृतवानिति महाद्रिधृत्।

During His *avatāra* as *Śrī Kṛṣṇa*, He lifted the *Govardhana* mountain to protect *Gokula* from the torrential rains. *Indra*, angry that the *Indra-pūja* that was annually done to him was denied that year, caused incessant, torrential rains as though to destroy *Gokula*. The Lord could have stopped it by a mere *saṅkalpa*. But, He chose to reveal Himself as an *avatāra*, by lifting the *Govardhana-giri* by His little finger and holding it so continuously for a week, protected all the people and cattle of *Gokula*. Hence He is *Mahādri-dhṛt*.

When both the *devas* and *asuras* were churning the Milky ocean with the *Mandara* mountain as the churning rod, the mountain began sinking by its own weight. He took an *avatāra* as a *Kurma*, tortoise, and once again lifted up the *Mandara* mountain from the bottom of the ocean. Therefore also, He is *Mahādri-dhṛt*.

This entire *brahmāṇḍa*, cosmos is like a *mahādri*, a great mountain, whose peak cannot be seen. *Brahmāṇḍaṃ dharati dhṛṣati iti mahādridhṛt*. He sustains and upholds the truth of this *brahmāṇḍa*, the cosmos.

महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः।। २०।।

maheṣvāso mahībhartā śrīnivāsaḥ satāṃ gatiḥ |
aniruddhaḥ surānando govindo govidām patiḥ || 20

181. महेष्वासः *Maheṣvāsaḥ*
The one who has the capacity to strike the arrows.
महानिष्वासः इषुक्षेपो यस्य सः महेष्वासः।

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[1] An alternate reading '*mahādridhrk*' is also there. It has the same meaning.

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Iṣvāsa can means the capacity to shoot arrows or the bow from which the arrow is shot. The one who has *mahān iṣvāsa*, a great bow or one who has a distinguished capacity in archery is *Maheṣvāsa*. This is the Lord as *Śrī Rāma*. *Śrī Rāma* was a great archer and with just one arrow, He could put a hole through seven trees. In fact, *Śrī Rāma* is praised as one who never needs more than one arrow to hit the target. This *nāma* is with reference to the *līlā* of the Lord.

182. महीभर्ता *Mahībhartā*
The supporter of the earth.
एकार्णवाप्लुतां देवीं महीं बभारेति महीभर्ता।

At the time of *pralaya*, cosmic dissolution, there will be water everywhere. When everything goes into the unmanifest condition during *pralaya*, how can there be water? So, this is only a relative *pralaya*. Then, *Śrī Kṛṣṇa* is depicted as a baby, sucking His toe and lying on a banyan leaf floating on the vast expanse of water.

As *varāha-avatāra*, He plunges into the water and brings up the *mahī*, the earth, for the creation to start again. Or, He is the one who always supports the earth.

183. श्रीनिवासः *Śrīnivāsaḥ* (607)
The dwelling place of *Śrī*.
यस्य वक्षसि अनपायिनी श्रीर्वसति सः श्रीनिवासः।

The goddess of wealth, *Śrī* always dwells on His chest without ever leaving Him. *Śrī* is *māyā-ṣakti*. He is the *nivāsa*, the abode of the blessing *śakti* of *māyā*, that is *śrī*, and hence He is *Śrīnivāsa*. *Lakṣmī* is always with the Lord.

184. सतां गतिः *Satāṃ gatiḥ* (450)
The destination of all the good people.
सतां वैदिकानां साधूनां पुरुषार्थ-साधनहेतुः सतां गतिः।

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Gamyate anayā iti gatiḥ—the means by which one reaches the destination, that is, the road is called *gati*. *Gamyate iti gatiḥ*—the destination that is reached, achieved is also called *gati*. The means and the end are both called *gati*. *Bhagavān* is presented here as both the means and the end. 'I am the way and I am the goal.' This is a biblical statement which can be understood only through *Vedānta*. The means and the end are one and the same.

The end, the destination, is always for somebody who is seeking. Those who are *sat-puruṣas*, who follow the *dharmas* prescribed by the *Vedas*, see the Lord as the *gati*, the means for attaining the *puruṣārtha* they want to attain, be it *artha* or *kāma* or *dharma*. And He becomes their *gati*, by blessing them.

But, in course of time, they come to understand that any end that is sought after is *Īśvara* and therefore, the real *gati*, the end is *Īśvara*. But, as the seeker is not separate from *Īśvara*, there is really no end and hence no means is necessary. There is no end, because, all that is here is only *Īśvara*.

This verse of the *Gītā*[1] brings out this fact with the analogy of a fire-ritual. *Arpaṇa* is the means, the instrument by which something is offered and that is *Brahman*. What is being offered, the *havis*, is also *Brahman*. The fire unto which it is offered is also *Brahman*. Who is offering? That person also is *Brahman*. What is to be achieved through the fire-ritual is *Brahman* and the one who will achieve the result, is also *Brahman*. The one who has this vision is referred to as *brahma-karma-samādhi* and he achieves the result of this vision, that everything is nothing but *Brahman*.

In fact everything is *Brahman*. To gain *Parameśvara*, the Lord Himself is the means. *Parameśvara* is not understood by any other means. You are *Parameśvara* and hence *Parameśvara*, *Brahman,* is understood only in this way. *Brahman* cannot be known as an object. Only by being *Brahman*, can *Brahman* be

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[1] ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना।। *BG 4.24*

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understood. It is like the tenth man understanding the tenth man by being the tenth man, because he is the tenth man. The knowledge that 'I am *Brahman*' is the means and 'I am *Brahman*' is also the end.

185. अनिरुद्धः *Aniruddhaḥ* (638)
The one who is unobstructed.
न केनापि (प्रादुर्भावेषु) निरुद्ध इति अनिरुद्धः।

Niruddha means to be stopped or obstructed. The Lord is never stopped or obstructed in His functions of creation, sustenance or dissolution by anyone or anything, since He is *satyasaṅkalpa*. Even in His *prādurbhāvas*, manifestations as various *avatāras*, He never faces any obstruction to what He sets out to do. Therefore, He is *Aniruddha*.

186. सुरानन्दः *Surānandaḥ*
The one who gives *ānanda* to the *devas*.
सुरान् आनन्दयतीति सुरानन्दः।

We pray to various deities like *Indra*, *Agni*, *Prajāpati* and other *devas* for our happiness and welfare. But these *devas* themselves get their happiness from *Parameśvara*. As He is the one who causes *ānanda* to the *suras*, He is *Surānanda*.

187. गोविन्दः *Govindaḥ* (539)
The rescuer of the earth and the *Vedas*.
'नष्टां वै धरणीं पूर्वमविन्दं वै गुहागताम्। गोविन्द इति तेनाहं देवैर्वाग्भिरभिष्टुतः।।'
इति मोक्षधर्मवचनात् गोविन्दः।

In the *Mahābhārata*, *Bhagavān* introduces His various names and their meanings. There He says, 'Because I found the the earth that was hidden in the lower regions at the beginning of the creation, I am praised by the *devas* and the scriptures as *Govinda*' (*Sān.342.70GP*).

The pride of *Indra* was crushed by the Lord, when He lifted the *Govardhana-giri* and protected the cows during the

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Kṛṣṇāvatāra. Hence, *Indra* praised Him saying, 'I am the *Indra*, the lord of the *devas* and you are the *Indra* of the cows. As *gavām indraḥ*, the lord of the cows, people will praise you forever as *Govinda*.'[1]

Again, in the form of *Hayagrīva*, as He found and rescued the *Vedas*, stolen by the *asuras Madhu* and *Kaitabha*, He is known as *Govinda*.[2]

188. गोविदां पतिः *Govidām patiḥ*
The Lord of those who know the *Veda*.
गां विन्दन्तीति गोविदः। तेषां पतिर्विशेषेणेति गोविदां पतिः।

One who knows and understands '*go*,' the words of the *Veda*, is a *govid*. *Bhagavān* is *Govidām pati*, the Lord of all those who know the *Veda*; He is their protector.

He is the subject-matter of the *Vedas* and once He is known and understood, then the Lord becomes the ruler of the heart. Previously, it was the *ahaṅkāra*, the ego, which was ruling the heart. Now, *Bhagavān* gets back to the heart. There is no more place for the *ahaṅkāra* because it is the Lord who rules. The *ahaṅkāra* can only exist as the shadow of *Bhagavān*. The ego is falsified and then it is a *mithyā* ego or an enlightened ego.

मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः।। २१।।

marīcir-damano haṃsaḥ suparṇo bhujagottamaḥ |
hiraṇyanābhaḥ sutapāḥ padmanābhaḥ prajāpatiḥ || *21*

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[1] अहं किलेन्द्रो देवानां त्वं गवामिन्द्रतां गतः।
गोविन्द इति लोकास्त्वां स्तोष्यन्ति भुवि शाश्वतम्।। *Harivaṃśa.2.19.45*
[2] गौरेषा भूस्तथा वाणी तां च विन्दयते भवान्।
गोविन्दस्तु ततो देव मुनिभिः कथ्यते भवान्।। *Harivaṃśa. 3.88.50*

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189. मरीचि: *Marīciḥ*
The one who outshines even the most effulgent.
तेजस्विनामपि तेजस्त्वात् मरीचि: ।

The Lord is called *Marīci* because He is of the nature of light or effulgence. It looks as though the light we see, is constant. But it keeps travelling and dying. So, the light keeps dying and coming back, but it looks as though it is constantly present. The Lord is *jyotir-jyotiḥ*—the light of all lights. In the *Gītā* He says, '*tejas tejasvinām aham*—I am the brilliance of the brilliant people' (*10.36*). This is a glory.

The aim of the *Viṣṇu-sahasranāma* is to take away the ego—the thinking that this glory belongs to me, I have this brilliance and so on. It is good to have an insight into one's capacities but at the same time there should be the awareness that all these capacities are given by the Lord. This humility should be there. When this appreciation is there, then there is the presence of *Īśvara*. Even sight, hearing and other faculties are given by *Īśvara*. The presence of *Īśvara* is brought in by this awareness.

190. दमन: *Damanaḥ*
The one who subdues.
स्वाधिकारात् प्रमाद्यती: प्रजा दमयितुं शीलं यस्य वैवस्वतादिरूपेण इति दमन: ।

The Lord has the power to make every *devatā* do his job. *Bhagavān* makes all these three spheres—*ādhidaivika*, *ādhibhautika* and *ādhyātmika*—function all the time. All beings have to do their jobs, duties, delegated to them. *Svādhikārat prāmadyatīḥ prajaḥ damayati*—He subdues or punishes those who swerve from their ordained duties, in the form of Lord *Yama* and so on. Hence He is *Damana*. It does not mean that the Lord is all out to punish people. He is also present in the form of grace.

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191. हंसः *Haṃsaḥ*

The one who destroys the fear of *saṃsāra*.

अहं स इति तादात्म्यभावितः संसारभयं हन्तीति हंसः। हन्ति गच्छति सर्वशरीरेषु इति वा। हंसः शुचिषत् इति मन्त्रवर्णात्।

Here, *haṃsa* is not the mythological bird. '*Han*' is the verbal root. *Hanti iti haṃsaḥ*—One who destroys. *Paramātmā* is *Haṃsa*, who destroys the fear of *saṃsāra*, when He is understood as '*aham saḥ*—I and He are one.' The knowledge and grace of the limitless *Paramātmā* will destroy the bondage of *saṃsāra*.

Sarva-śarīreṣu hanti—He moves in all bodies and hence He is called *Haṃsa*. The *Kaṭhopaniṣad* says, '*haṃsaḥ sucisad*—as the moving sun He dwells in the clean place of heaven' (*2.2.2*).

192. सुपर्णः *Suparṇaḥ* (855)

The one who has beautiful wings.

शोभनपर्णत्वात् सुपर्णः।

Here *Vyāsa* is giving the names of a few animal forms also. The one who has *śobhana-parṇas*, beautiful, shining feathers and wings is *Suparṇa*. All birds are also *Bhagavān*.

The *Upaniṣad* is poetic and it gives a poetic imagery of a bird for the *parātmā*. '*Tasya priyameva śiraḥ, modo dakṣiṇaḥ pakṣaḥ, pramoda uttaraḥ pakṣaḥ, ānanda ātmā, brahma puccham pratiṣṭhā*'—this is the *parātmā* bird. The head of this bird is *priya*, love. The *ātmā*, the body of the bird, is *ānanda-svarūpa*. If the body is *ānanda*, then the two wings will be *moda* and *pramoda*—joy and ecstasy. *Priya*, *moda* and *pramoda* are the different degrees of *ānanda*, happiness, enjoyed in the *upādhi* of the *jīvas*. These are only *vṛtti-viśeṣas*, thought modifications. They are all the *laharīs*, waves of *ānanda*. By whom is all this sustained? It is sustained by the 'as though' tail which is *param brahma*, and that is constant (*Tai.Up.2.4.1*). This is *Suparṇa*. The *Mundakopaniṣad* also describes *paramātmā* as *Suparṇa* (*3.1.1*).

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193. भुजगोत्तमः *Bhujagottamaḥ*
The best among the snakes.
भुजेन गच्छतामुत्तमो भुजगोत्तमः ।

Bhuja means curved. A snake is called *bhujaga*, because it moves in a curved path. *Bhujagottama* refers to *Ananta*, *Adiśeṣa*, who is *uttama*, the best among the snakes.

Lord is *ananta*, that is, one who has limitless power. The snake is a symbol of power. *Śayānaḥ sarvaṃ bibharti*, lying down He does everything; *akarṇaḥ śrṛṇoti*, without ears, He listens to everything; *acakṣuḥ paśyati*, without eyes, He sees everything; *apāṇi-pādaṃ gacchati*—without hands and legs, He moves about everywhere. The Lord lying down, does everything. He does not have any motion. Without having to move, He conducts and runs the whole show. This shows the almighty nature of the Lord.

194. हिरण्यनाभः *Hiraṇyanābhaḥ*
The one who is the golden axle of the entire world.
हिरण्यमिव नाभिः यस्येति ।

Nābhi is axle. The entire world is like a wheel in motion and its *nābhi* is *hiraṇyarūpa*, shining. If the world is the wheel, then its *nābhi*, centre will be *caitanya*, consciousness. As *caitanya* is self-shining, it is likened to *hiraṇya*, gold. So the Lord is the shining centre of this whole universe.

The world is the wheel which keeps constantly moving and the *jīva* is like a bird perched on the rim of the wheel. This bird, the *jīva*, seems to go up and up when the situations in life are manageable; then he seems to come down and down, when things are out of hand and then he feels crushed. Then the wheel goes up again. It is only then, that the *jīva* starts thinking, 'I am caught in the *saṃsāra-cakra*. Is there a way out?' The bird is told by the *guru* to fly and perch itself on the *hiraṇyanābhi*, the shining axle. It is told to sit on the axle and enjoy the moving wheel.

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195. सुतपाः *Sutapāḥ*
The one who performs great *tapas*.
सु - शोभणं तपस् यस्य सः सुतपाः।

Tapas always implies a certain sacrifice, pain and certain denials. *Tapas* is giving up what you love and adapting to something which is not comfortable and easy and, this is done for achieving something big. Because there is a commitment involved, there is a denial, otherwise there is only suffering. The *smṛti* says, '*Manasaśca indriyāṇāṃ ca aikāgriyaṃ paramaṃ tapaḥ.*' It is considered to be great *tapas* when the mind and the senses are able to stay with only one occupation and that disposition of the mind is called *aikāgriyam*, one-pointedness.

This is alright for the individual, but here we are talking about *Īśvara*. He is called *Sutapāḥ*, the one whose *tapas* is *śobhana*, special, distinguished. The whole creation is the *tapas* of *Īśvara*. *Jñāna* is also *tapas* and the creation is also *tapas*. So this creation is the result of *tapas* and the very creation is a *tapas*.[1]

This world has come out of the *jñāna-tapas*. When we see the stars, the blue sky that is not there, the mountains, the rivers, the beautiful flowers and so on, we see the *tapas* of *Bhagavān*.

196. पद्मनाभः *Padmanābhaḥ* (48, 346)
The one who shines in the centre of the lotus of the heart.
पद्ममिव सुवर्तुला नाभिः अस्येति। हृदयपद्मस्य नाभौ मध्ये प्रकाशमानत्वाद्वा पद्मनाभः।

He is *Padmanābha*, because His *nābhi* is *padmamiva*, His navel is beautiful like the lotus. This is with reference to the form.

The heart is likened to a lotus and the one who obtains in the *nābhi*, middle of the heart is *Padmanābha*. How? *Prakāśamānaḥ*, shining. *Bhagavān* is the one who stays in the *nābhi*, the centre of the lotus of the heart. He is the one who stays in the heart of everybody. The Lord says in the *Gītā*, '*Sarvasya cāhaṃ hṛdi*

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[1] Also refer *nāma* 122, for the explanation on '*tapas*.'

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sanniviṣṭaḥ—I am in every heart' (*15.15*). The Lord is, therefore, *Padmanābha*. That is why, to see *Bhagavān*, you have to open the heart with the keys of love, devotion, compassion and so on. In order to recognize *Īśvara*, one should have all these qualities and that is maturity.

I see you and to see you, that is, to be a seer, firstly, I must exist and should be conscious. Consciouness is the *adhiṣṭhāna*, the basis, of the seer. Once the seer is there, then sight is possible and the seen object, you, is there and I see you. So consciousness is the eye of the eye. It is self-revelaing and it reveals everything. If conciousness also were to be revealed, then that conscioueness will only be an object of consciousness and therefore, passing. To see a light, you do not need another source of light. On a dark night, even a small glow-worm reveals itself to our eyes. To see a glow, you do not need another glow, to light it up. This fact is extended here. The light of consciousness is the *adhiṣṭhāna* of everything and it does not require any other light to reveal it. It reveals itself and reveals everything else—every thought, every concept, every emotion and every object of thought. Since all these take place in the *hṛdaya*, *Bhagavān* obtains shining as the consciousness in the *nābhi* of the *hṛdaya-padma*, in the middle of the lotus of the heart and hence, He is *Padmanābha*.

197. प्रजापतिः *Prajāpatiḥ* (69)
The Lord or the father of all beings.
प्रजानां पतिः पिता प्रजापतिः।

Prakarṣeṇa jāyante iti prajāḥ—Those who are well born, born according to the law of *karma*, are *prajās*. He is the *pati*, the father of all the *prajās*, including *Brahmāji*. And also, as the one who gives the results for the actions, He is *Prajāpati*.

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा।। २२।।

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amṛtyuḥ sarvadṛk siṃhaḥ sandhātā sandhimān sthiraḥ ।
ajo durmarṣaṇaḥ śāstā viśrutātmā surārihā ।। 22

198. अमृत्युः *Amṛtyuḥ*
The one who has no death or cause of death.
मृत्युः - विनाशः तद्धेतुः वा अस्य न विद्यत इति अमृत्युः।

Mṛtyu is death or whatever that causes death. The one who is not subject to these is *Amṛtyu*. Lord *Yama* is the cause of death. Anything that is time-bound undergoes death. The cause of death cannot be removed. But, *Bhagavān* is the one who does not have the problem of death; He is *Amṛtyu*. Why? A particular set of *karmas* brings about a body. The exhaustion of that particular set of *karmas* is the cause of death. Diseases and so on are all causes of death. If there is a form, then that form undergoes change and finally death comes about. But, *ātmā* being formless and attribute free, and also not being bound by time, is not subject to any modification or change. Further, it has neither *karma* nor *karma-phala*. *Īśvara*, as the *ātmā*, is *Amṛtyu*, because He is not subject to time or the causes of death.

199. सर्वदृक् *Sarvadṛk*
The one who sees everything.
सर्वप्राणिनां कृताकृतं पश्यति स्वाभाविकेन बोधेन इति सर्वदृक्।

Sarvaṃ paśyati iti sarvadṛk—He is *Sarvadṛk* because He sees everything. What has gone before and what will come later and what is now, all are known to Him. *Puṇya* and *pāpa* are *adṛṣṭa* and hence, not seen by anyone. Only the results are seen. Even *Indra* and the other *devatās* cannot see it. It is *adṛṣṭa* for everbody else, but for *Īśvara* it is *dṛṣṭa*, it is seen, known. He sees all, what is *kṛta* and *akṛta*, what is done and what is not done, by all beings. We perceive various things, come to know various things only through our sense organs and our mind. But, the Lord does not need the *indriyas* for His knowledge. He has *svābhāvika-bodha*, has naturally all knowledge.

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200. सिंहः *Siṃhaḥ* (488)
The destroyer of our *pāpas*.
हिनस्ति स्मरणमात्रेण समस्तपापानीति सिंहः।

Siṃha is always used in a *gauṇa*, figurative, expression, as when it is said, 'this person is a lion.' The lion is courageous and a person who is courageous is called a lion. It is the king of the jungle and is fearless. Here *Bhagavān* is called *Siṃha*. In the world which is the forest, *Parameśvara* is the lion—the one who is the fearless king of all the beings.

Etymologically, *siṃha* means that which destroys. If the Lord is a *Siṃha*, a destroyer, what does He destroy? He removes, destroys all the *pāpas* of beings, by merely remembering Him sincerely.

201. सन्धाता *Sandhātā*
The one who connects people to their fruits of action.
कर्मफलैः पुरुषान् संधत्त इति संधाता।

The one who connects is called *sandhātā*. There are things that are connected, like the means and ends. Then there are possibilities and they also have a connection. These potential connections need to be established. When a *jīva* is to be connected with a particular set of *karma-phala*, he cannot go through them unless he gets a particular body, with a particular parentage and a particular set-up. If these are not there, then that set of *karma-phala* cannot be fulfilled. *Karma* cannot by itself bring about the result, as it is inert. Again, there are infinite number of *karmas* standing in one's account. Which *karma-phala* has to fructify when and in what way—this needs an intelligent being behind.

Therefore, it is more than mere connection between *karma* and *karma-phala*. The time, place, body, parentage—all these need to be conducive for the *karmas* to fulfill themselves. This kind of connection can be given only by *Bhagavān*. Therefore, He is the great connector, *Sandhātā*. He is the one who establishes the

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sandhi, the connection, between a *jīva* and his *karma* in an appropriate way.

202. सन्धिमान् *Sandhimān*
The enjoyer of the fruits of action.
फलभोक्ता च स एव इति संधिमान्।

The one who has got the *sandhi*, the connection, is *Sandhimān*. If it is *Bhagavān*, who brings about the connections, what about the connection itself and the one who enjoys the connection? The *jīva*, who is the *bhoktā*, the enjoyer of the *sandhi*, the connection, between his *karma* and *karma-phala* is also *Bhagavān*. Therefore, *Bhagavān* is the *sandhimān*.

Again, it is *Bhagavān*, who is manifest in the form of *sandhi*, in the form of various connections. When one opens the mouth and makes a sound, the sound is '*a*.' So between the voice and sound there is a connection. If I can modulate and make the sound come from a certain *sthāna*, place, then '*a*' can become '*ā*' or '*ka*.' or '*ha*' and so on. So between the *sthāna* and sound, and between the *prayatna*, effort, and sound there is connection. So everything has connections. The universe is full of connections or else it will collapse. The entire body is nothing but connections. Even if the salt level in the body goes up or down, there will be problems. The salt balance and health have connections. Thus, everything is connected. Everything being put together is nothing but *sandhis*, connections in an orderly way. As the author of this *sandhi*, *Bhagavān* is called *Sandhimān*.

203. स्थिरः *Sthiraḥ*
The changeless and constant.
सदा एकरूपत्वात् स्थिरः।

Īśvara as the *atma*, is *Sthira*, constant and changeless, *sadā ekarūpatvāt*—because He is always of the same nature. Everything in the universe is in motion, but the core is constant and because of this, *sandhi* can take place. All the connections can take place only

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when the fulcrum, the *kūṭastha*, gives stability. *Ātmā* is *kūṭastha* and it does not undergo any change what so ever. It lends itself for changes to take place on it, but itself does not undergo any change. Change takes place because *ātmā* is *sthira*, changeless. That is why you can know the *ātmā*.

But, if *ātmā* were to change, you will not be able to know it. It will be *dṛṣṭa-naṣṭa-svabhāva*—even as you try to undertand it, it would be gone and therefore, there will be no way of knowing the *ātmā*. In common knowledge, the object of knowledge keeps constantly changing and hence you cannot have knowledge of it. But when we say knowledge, it should not be subject to negation—*abādhitaṃ jñānam*. That which does not change is *jñānam*. The only knowledge that does not change is *ātma-jñāna*. So, *jñāna* means self-knowledge because only the self is *sthira*. What the great sage *Vasiṣiṭha* understood is exactly what you understand, when you understand. There is no difference in the knowledge. What *Īśvara* knows about Himself is exactly what you know about yourself. It is not any different. Therefore, there is only one knowledge and that is is self-knowledge. What about all the other knowledge? All other knowledge is *vyavahāra-yogya-jñāna*—it is a knowledge which is useful for transaction in the world and which is used daily. It is not *pāramārthika*.

204. अजः *Ajaḥ* (95, 521)
The one who moves.
अजति गच्छतीति अजः।

The word '*aja*' is derived here in the sense of *gamana*, moving. The Lord is *Aja*, because He moves. Where does He move? He enters into every *jīva*. '*Tat sṛṣṭvā tadeva anuprāviśat*—after creating, He enters into every heart as the *ātmā*' (*Tai.Up.2.6*). *Bhagavān* says, '*sarvasya cāhaṃ hṛdi sanniviṣṭaḥ*—I obtain in the heart of everyone as the *ātmā*' (*BG.15.15*). He obtains as the *sthira ātmā* in the *buddhi*.

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Bhakta-hṛdayam ajati, gacchati iti ajaḥ—The Lord is *Aja*, because He enters the heart of *bhaktas* and reveals Himself.

205. दुर्मर्षणः *Durmarṣaṇaḥ*
The one who cannot be contained.
मर्षितुं न शक्यत इति दुर्मर्षणः।

The Lord cannot be stopped by anybody, when He wants to start the creation. The Lord takes back the creation and nobody can stop him from doing that also. Since the Lord's *saṅkalpa* is *satyasaṅkalpa*, if He makes a *saṅkalpa*, the creation takes place; the world is born. When the time comes for withdrawing the entire creation unto Himself, He makes a *sankalpa*, and the creation is withdrawn.

206. शास्ता *Śāstā*
The instructor/preceptor.
शासनकर्ता शास्ता। श्रुतिस्मृत्यादिभिः सर्वेषामनुशिष्टिं करोतीति शास्ता।

Bhagavān is the one who maintains the cosmic law and order. He is the one who is the author of all the *śāsanas*, that is, all the mandates, especially *dharma*. Everyone has knowledge enough, the common sense enough, to sense *sāmānya-dharma*, to sense what is right and wrong, without being taught. So the knowledge is already there. The knowledge is that 'I do not want to get hurt. I do not want to be robbed.' All others also do not want to get hurt, do not want to be robbed. Just as I do not want to get cheated, others also do not want to be cheated. This is the basic structure for our interaction and it is called *dharma*. When human beings interact with the world, there must be some inner mechanism to control the person's actions, because the person has a free will, which can be abused. This structure is the *dharma* structure and is meant for holding the society within its framework.

Īśvara is manifest in your *buddhi* in the form of *dharma*. One may go against this knowledge due to the pressure born of desires, due to one's background, due to the unconscious and so on. But

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still, this knowledge is untouched by anything, in the sense, that nobody can say, 'I do not know *dharma*,' though they may transgress it. The human weaknesses and frailities do not touch this knowledge. Hence, this knowledge, this inner sensing of *dharma*, itself is *Īśvara*. This knowledge is possible because *Īśvara* is manifest in the form of order which includes the order of *dharma*.

This universal *dharma* is *Īśvara* and the *śrutis* and *smṛtis* confirm this *dharma* by telling us about *adṛṣṭa-phala*. If one goes against *dharma*, one picks up not only guilt but also *pāpa* which would manifest as unpleasant, painful experiences. The law of *dharma*, the law of *karma* can never be bypassed. Again the *śrutis* point out *viśeṣa-dharmas*, which are restated by the *smṛtis*, *purānas* and *itihāsas*. *Īśvara* being the author of the laws of *dharma*—whether known by our common sense or through the *Śāstra*—is here invoked as the *Śāstā*, the instructer.

207. विश्रुतात्मा *Viśrutātmā*
The one who is specially known.
विशेषेण श्रुतः सत्यज्ञानादिलक्षणः आत्मा अतः विश्रुतात्मा।

The one whose *ātmā*, that is, *svarūpa* is *viśeṣeṇa śrutaḥ*, specially known by words of the *śruti*, such as '*satyaṃ*, *jñānam*, *anantam*' is *Viśrutātmā*. As the one, whose nature or *svarūpa* is *vividha-vākyaiḥ śrutaḥ*—presented by the *śruti*, through different words like *nitya-śuddha-buddha-mukta-svarūpaḥ*—as being ever pure, effulgent and free, He is *Viśrutātmā*.

208. सुरारिहा *Surārihā*
The destroyer of the enemies of the *devas*.
सुरारीणां निहन्तृत्वात् सुरारिहा।

The people who are given to *dharma* are *suras*. *Asuras* are people who are given to *adharma*. They cannot tolerate *dharma* and they do not allow people to follow *dharma*. These are the enemies of *suras*. At such times, the devotees pray to *Bhagavān* and as a result of prayer, there is some kind of respite that is

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brought about in time, either by destroying the *adharma* in them or by destroying them. He is the one who chastises them by giving the *karma-phala* for their *adharma*. Hence *Bhagavān* is called *Surārihā*. His grace helps and finally *dharma* always gets established.

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ।। २३ ।।

gurur-gurutamo dhāma satyaḥ satyaparākramaḥ |
nimiṣo'nimiṣaḥ sragvi vācaspatir-udāradhīḥ | | *23*

209. गुरुः *Guruḥ* (493)
The knower of all the disciplines of knowledge.
समस्तविद्यानाम् उपदेष्टृत्वात् गुरुः ।

One who is *guru*, heavy, with knowledge that is unshakable and free from doubts is called a *guru*. Generally, the one who knows and teaches any discipline of knowledge is called a *guru*. The Lord, being the knower of all disciplines of knowledge, is also *samasta-vidyānām upadeṣṭā*—the initiator of all the various disciplines of knowledge. He is the promulgator of all the *vidyās*. *Parameśvara* is the first *guru* and in fact, any *guru* is *Parameśvara* alone.

In life, the mother and then the father are the first teachers. Then, the one who teaches the worldly disciplines of knowledge becomes the *guru*. *Gṛṇāti, upadiśati dharma-brahmasvarūpam iti guruḥ*—compared to them, the one who teaches *dharma-svarupa*, the nature of *dharma*. is a greater *guru*. But, the *mahāvākya-upadeśa-kartā*, the one who teaches the *mahāvākya*, alone is the real *Guru*.

Thus, as the initiator of all knowledge, *Īśvara* is the first *Guru*.

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210. गुरुतमः *Gurutamaḥ*
The most exalted teacher.
विरिञ्च्यादीनामपि ब्रह्मविद्या-सम्प्रदायकत्वाद् गुरुतमः।

The suffix '*tama*' added to the word '*guru*' shows excellence. So *gurutama* means an exalted *guru*, a *guru* of *gurus*.

How did this *guru* of ours become a *guru*, a teacher? Because of his *guru*. How did he become a *guru*? Because of his *guru*. Thus it goes on. Then, who is the first *guru*, who is *gurutama*? *Īśvara* is *gurutama*, the teacher of all teachers as He is the initiator of all knowledge.

Again as *brahma-vidyā* is the most exalted *vidyā*, Lord *Nārāyaṇa*, as the initiator of this exalted *vidyā,* is *gurutamaḥ*. He is the one who teaches *brahmavidyā* even to *Brahmāji* and others. '*yo brahmāṇaṃ vidadhāti pūrvaṃ yo vai vedāṃśca prahiṇoti tasmai*—He is the one who created *Brahmāji* in the beginning and taught him the *Vedas*' (*Sve.Up.6.95*).

Brahma-vidyā is that which teaches the *mahāvākya*.The *mahāvākya* is an equation which says that the *jīva* is *Īśvara*. The *jīva*, who is a limited being, with limited knowledge and limited power is equated to *Īśvara*, who is the limitless total. This limited person is told that he is *Īśvara*, the Lord. The Lord's power includes this person's power, His knowledge includes all the knowledge that this person possesses. When this is so, how can this person be equated to *Īśvara*? If the differences between *Īśvara* and *jīva* are real, then there is no equation. Again, if the differences do not exist at all, then also there is no necessity for the equation. Hence, the equation is possible only when the differences seem to be there but at the same time are not real. If the differences are not real, only apparent, then essentially *Īśvara* and *jīva* are non-different. The differences are *mithyā*.

It is like the wave and the ocean. There is a difference but at the same time there is no real difference, because the wave cannot

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exist independent of the water. Ocean also cannot exist independent of the water. Therefore, water is the truth of both the wave and the ocean. In that sense alone, wave is equated to the ocean. This has to be understood. All that which looks to be different has to be negated. The 'waveness' and the 'oceanness' are to be negated, since they are the incidental properties of water, and by this you get to know the oneness, which is the water. It is not that the wave will become the ocean. *Bhagavān* says, every *mahāvākya-upadeśa-kartā* is me alone.

The *mahāvākya-upadeśa-kartā* is the real *guru*. But nobody can have this knowledge without the grace of *Īśvara*. So the first *guru* is also *Īśvara* and our *guru* is also *Īśvara*. Thus, we salute the the entire *paramparā*, lineage, starting from Lord *Nārāyaṇa* and *Brahmāji*, and ending with our *guru*,[1] starting from Lord *Dakṣiṇāmūrti* upto our teacher.[2] So by these two words *Guru* and *Gurutama* the whole *paramparā*, lineage, and *vidyā* are covered.

211. धाम *Dhāma*

The one who is effulgent.

धाम ज्योतिः। सर्वकामानाम् आस्पदत्वाद्वा धाम।

He is of the nature of light. Being self-effulgent, He does not require any other light to light up. It is because of this light alone that the sun is lighted, moon is lighted and hence He is the light of all lights. Without this light, the eyes are not eyes, the mind is not mind. This is the light of *ātmā* because of which, all lights become visible and that is the *Dhāma*, light. It is *jyotir-jyōtiḥ*—the light of all lights, whose nature is *caitanya-svarūpa*. The *Nārāyaṇasūkta* says, '*nārāyaṇaparo jyotiḥ.*'

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[1] नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च
व्यासं शुकं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम्।
श्रीशङ्कराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यं
तं तोटकं वार्त्तिककारमन्यान् अस्मद्गुरून् सन्ततमानतोऽस्मि।।

[2] सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम्। अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम्।।

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Dhama also means an abode, a resting place. Lord is *dhama*, the abode gaining which *sarva-kāmas*, all desires are (as if) fulfilled and gaining which there is no more desire and no more return.

The *Gītā* points this out, '*Na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ yadgatvā na nivartante tad dhāma paramaṃ mama*' (*15.6*).

212. सत्यः *Satyaḥ* (103, 869)
i. The one in the form of the value of speaking the truth.
ii. The truth of truths.
सत्यवचनधर्मरूपत्वात् सत्यः। सत्यस्य सत्यमिति वा।

That which is not subject to negation is *satya*. There is a relative *satya*. When what you speak is what you think, then there is an alignment and this is *satya-vacana*. When you think of something and then speak something else, that is called *anṛta-bhāṣaṇa*. What you think should also be true and what you say should be what you know. This is *satya*. Again, you give a word and you work towards fulfilling that. Thus, between the action and the word, between the word and the thought, between the thought and the fact, there is alignment. So, you make sure that what you think and what you know is more or less true. You take the pain to check up whether it is true or not, before saying it. When there is no certainty in your knowledge, that uncertainty should be expressed. This is *satya-bhāṣaṇa*. This is a *dharma* to be followed. So, the Lord is in the form of *satya-vacana-dharma*, in the form of the value of speaking the truth. The *Mahānārāyanopaniṣad* says in the section known as *jñāna-sādhana-nirūpaṇa*, '*tasmāt satyaṃ paramaṃ vadanti*—therefore, they say that adherence to truth is the best *dharma*' (*4.79*). *Īśvara* is in the form of *dharma* and one of those *dharmas* is *satya*.

This world has a *vyāvahārika-satyatva*, an empirical reality, which allows various transactions to take place, including performance of *vaidika-karmas*. It is *Īśvara,* who lends *satyatva*

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to this world. Being the *satyasya satya*, the truth of the reality of this universe, He is *Satya*.

213. सत्यपराक्रमः *Satyaparākramaḥ*

The one whose capacity to remove obstacles is not wasted.

सत्यः - अवितथः पराक्रमो यस्य सः सत्यपराक्रमः।

The capacity to face and remove obstacles is *parākrama*. It is there in individuals to a certain degree. They are the successful people and they try to remove the obstacles and this is possible only with the grace of *Īśvara*, because the hidden variables also have to be taken into consideration. The hidden variables cannot be controlled, because they are hidden. We plan many things, but something else happens. The Lord is *Satyaparākrama* and there are no obstacles that He cannot cross. Therefore, we seek His help for removal of our obstacles. Because we want to have *parākrama*, we tap the very source. We pray to *Īśvara* for *parākrama* and invoke Him with the name *Satyaparākrama*.

214. निमिषः *Nimiṣaḥ*

The one whose eyes are closed.

निमीलिते नेत्रे अस्य इति निमिषः।

215. अनिमिषः *Animiṣaḥ*

He whose eyes are open.

नित्यप्रबुद्धस्वरूपत्वात् अनिमिषः। मत्स्यरूपतया वा आत्मरूपतया वा अनिमिषः।

The verbal root '*miṣ*' with the prefix '*ni*' has the meaning of closing the eyes. He, whose eyes are closed, is *Nimiṣa*. During the *pralaya* time, the Lord is as if closing His eyes.

He is *nitya-prabuddha-svarūpa*, ever awake, therefore, ever aware as the *ātma-caitanya* and hence, He is *Animiṣa*. It is said that a fish never blinks its eyes. The Lord, in His *matsya-avatāra*, is called *Animiṣa*.

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Nimiṣa is a unit of time and that unit of time is also *Īśvara*. He is timeless, not measurable, not bound by time and hence is *Animiṣa*. At the same time, without *Īśvara* there is no unit of time.

216. स्रग्वी *Sragvī*

The one with the garland called *Vaijayantī*.
भूततन्मात्ररूपां वैजयन्त्याख्यां स्रजं नित्यं बिभर्तीति स्रग्वी।

Bhagavān Viṣṇu is picturised as wearing the garland called *Vaijayantī*. This garland is made up of the *pañca-bhūta-tanmātrās* or the five subtle elements and out of these, everything is created. We can say that the *sthūla-bhūtas*, the gross elements, are the flowers and the *sūkṣma-bhūtas*, the subtle elements, are the fragrance.

217. वाचस्पतिः उरुदारधीः *Vācaspatiḥ Udāradhīḥ*

The Lord of all the *vidyās* and the one with a great intellect.
वाचः विद्यायाः पतिः वाचस्पतिः। सर्वार्थविषया धीः बुद्धिः अस्येति उदारधीः।

He is the *pati*, the Lord of all *vāk*, speech. Speech stands for all *vidyā*, knowledge. Thus, He is the Lord and protector of all knowledge. His *dhī*, intellect, can comprehend all knowledge and hence, He is *Udāradhī*. His knowledge is *udāra*, exalted. It does not lack anything. Traditionally, the two names are taken together.

अग्रणीर्ग्रामणीः श्रीमान् न्यायो नेता समीरणः।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात्।। २४।।

agraṇīr-grāmaṇīḥ śrīmān nyāyo netā samīraṇaḥ |
sahasramūrdhā viśvātmā sahasrākṣaḥ sahasrapāt || *24*

218. अग्रणीः *Agraṇīḥ*

The one who leads to the foremost goal.
अग्रं - प्रकृष्टं पदं नयति मुमुक्षून् इति अग्रणीः।

Padye iti padam—what is to be achieved, what is achieved is *pada*. *Agra* means *prakṛṣṭa*, *mukhya*—that which is the foremost,

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the highest and most important. That end that is to be achieved, is the most exalted end, achieving which, there is no further end to be achieved. On achieving this end, all other ends come to an end, whereas this does not come to an end. On achieving this, there is *kṛta-kṛtyatā*, a sense of fulfilment.

So this *agra-pada* is called *mokṣa* and it is to be achieved. *Mokṣa* can be had only if you choose to have it. There is no other way of getting *mokṣa*, the ultimate end, because you cannot stumble upon *mokṣa*. *Mokṣa* is also not the result of any *karma*. Through *karma*, you can only have conducive situations. You may stumble upon a teacher who can teach you the *śāstra*, but you cannot stumble upon yourself. *Mokṣa* can be gained only by knowledge, because it happens to be you. Firstly, there should be *mumukṣā*, the desire for liberation, and then it has to be converted to *jijñāsā*, the desire to know, because *mokṣa* is in terms of knowing. Thus, one should choose to know. Even if a person says 'I am a *saṃsāri*,' still that person happens to be already liberated, because he is the limitless whole. When this is so, how are you going to stumble on this piece of knowledge?

The person, who thinks that he is the problem, cannot know that he is the solution. He has to choose to know. Every individual is given the faculty of choice, that is, the *buddhi* and therefore he can choose to know. The human birth is got due to a lot of *puṇya*. The *śāstra* says that if the thinking faculty, the *buddhi*, is not used to know oneself, then it is equal to *ātma-hanana*, committing suicide. But, if the person does not see the problem, how will he make an attempt to solve it? Again, he has to know what is the correct solution and the means for getting the solution. One needs the grace of the Lord for all these, for gaining *mumukṣā*—a desire for freedom, the knowledge that freedom is only through knowledge, a *jijñāsā*—a desire to know, an interest in the *śāstra*, gaining of a *guru*. Without His grace all the way, all these are not possible.

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Therefore, *mumukṣūn agraṃ padaṃ nayati iti agranīḥ*—the Lord is *Agraṇī*, because He leads those interested in *mokṣa* towards the ultimate goal.

219. ग्रामणी: *Grāmanīḥ*
The one who is the leader of the beings.
भूतग्रामस्य नेतृत्वात् ग्रामणी: ।

Grāma means *samūha*, a group. *Bhūta* can either mean beings or the elements. *Bhagavān* is the Lord, the leader of the groups of all beings. He is the Lord of the group of elements like the space, air and so on. He is the Lord of the group of all the senses. The *sūrya-devatā*, the Sun, is the leader of the group of planets and also the *devatās*, who are the leaders of the planets. But, the leader of all these *devatās* including the *sūrya-devatā*, is *Parameśvara*. Therefore, He is *Grāmanī*.

220. श्रीमान् *Śrīmān* (22, 178, 613)
The one who is radiant.
श्री: - कान्ति: सर्वातिशयिता अस्येति श्रीमान्।

Here the word *śrī* means *kānti*, radiance. *Bhagavān* being endowed with *śrī*, that is, *kānti*, radiance, is *Śrīmān*. The radiance of *Bhagavān* excels that of everything else, because it is in the form of shining *caitanya*.

221. न्याय: *Nyāyaḥ*
The one who is in the form of reasoning.
प्रमाणानुग्राहको भेदकारक: तर्क: न्याय: ।

Nyāya is reasoning. The various names of the Lord have been unfolded with the help of reasoning. In the language we use expressions like 'a golden chain, a golden bangle, a golden ring and so on' and this is based on *nyāya* assumptions, logic. There is a substance and it has a quality—the substance is called a substantive and the quality is called an attribute or adjective. An adjective

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qualifies a noun. That gold is the adjective, and chain, bangle, ring and so on, are substantives, is an assumption.

Suppose we have one thousand ornaments made from one ton of gold. Now every ornament is a golden ornament. 'Golden' is an adjective qualifying the noun and one thousand nouns or substantives are there. You visit the shop and decide to take one chain. Still, there would be 999 golden ornaments left. Instead, the Swami visits the shop and he takes only one thing; he takes the one (ton) gold. Will there be thousand ornaments left, because the Swami takes only the gold? No. There would be nothing left.

Therefore, which is the substantive? The gold is the real substantive and chain etc. are adjectives. Hence, you should really say chainy gold, bangley gold, ringy gold. But language is different and that is the orientation we have. But really there is only one substantive gold. Further, chainy-ness, bangley-ness, ringy-ness etc. are not the essential attributes of gold. Gold is gold, whereas chainy-ness, bangley-ness, ringy-ness are the attributes superimposed on gold. They are only incidental attributes and not intrinsic attributes and do not do anything to gold. Gold is the *ātmā* of the chain and it is neither chain, nor bangle nor ring. This is a reasoning that is used to explain what the *śruti* says as '*neha nānāsti kiñcana*—there is only one thing, there is no second thing' (*Ka.Up.2.1.11*, *Bṛ.Up.4.4.19*). There is only one gold plus a thousand ornaments and that is equal to only one gold. It was one ton gold before and now also it is one ton gold after the ornaments are made and after all the ornaments are melted also, it will still be one ton gold alone. Therefore, the plurality of the ornaments has no reality apart from the one gold.

Pūrṇam adaḥ pūrṇam idam—So too, *Brahman* was *pūrṇa* before the manifestation of this world, is *pūrṇa* even when manifest as this world and continues to be *pūrṇa* even after the world is dissolved. This is called *śruti-anukūla-nyāya* or *pramāṇa-anugrāhaka-tarka*, a reasoning which is conducive to understand what the *śruti-pramāṇa* says. It is also *bhedakāraka-tarka*, a

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reasoning which makes you see the difference between proper reasoning and improper. *Bhagavān* is called *Nyāya*, because He is in the form of proper reasoning in your *buddhi*, which helps you understand the *śāstra-pramāṇa* that reveals the non-dual truth that you are.

222. नेता *Netā*
The one in charge of the machinery called the world.
जगद्यन्त्र-निर्वाहकः नेता।

Nayati iti netā—Bhagavān is the *Netā*, the leader, the maintenance person, in charge of the machinery called the *jagat*, making the whole machinery work in perfect unison and order.

223. समीरणः *Samīraṇaḥ*
The one who sets in motion all beings in the form of breath.
श्वसनरूपेण भूतानि चेष्टयतीति समीरणः।

Samīraṇa is that which induces action. *Śvasana-rūpeṇa*—in the form of the breath, *bhūtāni ceṣṭayati*—the Lord causes activity on the part of all living beings and is hence called *Samīraṇa*. He alone is in the form of *vāyu*, air, which manifests in the form of *prāṇa* and *apāṇa*, that is, life. Every living being is aware of the importance of the air that is breathed. So the *Veda* praises Him '*Namo brahmaṇe*—unto that *Brahman*, my salutations.' Where is that *Brahman*? '*Namaste vāyo. Tvameva pratyakṣaṃ brahmāsi* —O! *Vāyu*, my salutations to you, because you are the *pratyakṣa-brahma*.'[1]

'You are the one who makes every life possible. I have heard that *Brahman* is the one who sustains everything. But I do not know that *Brahman*. You are that *pratyakṣa-brahma*, the tangible manifestation of *Brahman*. The tree that stands there cannot live without breathing. Every living thing, every plant, every human-being depends on *vāyu*, which sustains life. You are called

[1] The *Sāntipāṭha* of *Taittirīya-upaniṣad* that starts as '*śanno mitraḥ*.'

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sūtrātmā, because as a *sūtra*, as a golden string that runs through the beads, you hold them all together. O! *Vāyu*, you are the one whom I see, sustaining every form of life known and unknown to me.' So in the form of *prāṇa*, He is *Samīraṇa*, making all living organisms alive and active.

224. सहस्रमूर्धा *Sahasramūrdhā*
The one who has countless heads.
सहस्राणि मूर्धानः अस्येति सहस्रमूर्धा।

The Lord is referred to here as *Sahasramūrdhā*, having thousand heads. Here, thousand means countless.

225. विश्वात्मा *Viśvātmā*
The truth of the universe.
विश्वस्य आत्मा विश्वात्मा।

That which is known through different cognitions is *viśva*. Every object is known by a cognition. When you look at the galaxy, that is one cognition; then you look at the milky way consisting of many systems with suns and planets and this is another cognition. Our own sun and its system of planets is another cognition. You look at the earth and that is one cognition. The earth with so many continents, that is one more cognition. The continents consisting of so many countries, that is one more cognition. The country as so many states, the states with so many districts, the districts with further divisions—each is a cognition. This entire universe, this *viśva*, is the object of different cognitions. This *viśva* has its being in the *ātmā*. The sixth chapter of the *Chāndogyopaniṣad* says, '*aitadātmyam idaṃ sarvam*—all that is here has its reality in this *sat-vastu* alone.' It is like million ornaments having their being in only one gold. The substantive is only *ātmā*, that is *Brahman*. Thus, the Lord is *Viśvātmā*.

This universe is called *viśva* because it is *vividha-pratyaya gamya*—cognized in a variety of ways. So, *Bhagavān* is the one who sustains every *pratyaya*, every cognition, by lending existence

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to it. When you say a flower 'is'—in this statement, the flower *asti*, *bhāti*—it is and it shines, that is, it shines in your awareness as an object. So everything, in the *jagat*, *asti bhāti*—exists and shines as an object of your awareness, consciousness. Any object in the *jagat*, can be reduced to '*asti*, *bhāti*—exists and shines' A flower is nothing but existence and consciousness plus name and form. So too, space is nothing but existence and consciousness plus name and form. So '*asti bhāti*' are common to all objects, but name and form are uncommon and they differ from object to object. The varieties of names and forms alone is *viśva*. *Asti* and *bhāti*—exisence and consciousness sustain *nāma* and *rūpa*—names and forms. The one, who sustains this world of names and forms by lending *sat* and *cit* is the *ātmā* of this *viśva* and hence is called *Viśvātmā* and that is *Parameśvara*.

226. सहस्राक्षः *Sahasrākṣaḥ*

The one who has countless sense organs.

सहस्राणि अक्षीणि यस्य सः सहस्राक्षः।

Akṣi means an *indriya*, a sense organ. In every organism there are *indriyas*. The bat for example has a sonar system. This is an *indriya*. All these sense organs belong to the Lord and hence, He is *Sahasrākṣa*, endowed with thousands, that is, countless sense organs.

227. सहस्रपात् *Sahasrapāt*

The one who has countless feet.

सहस्राणि पादा अस्येति सहस्रपात्।

The Lord is described here as having thousand *pādas*, countless feet. Feet stand for the organs of action.

The *Puruṣa-sūkta* describes the *Virāt-puruṣa* as, '*Sahasra-śīrṣā puruṣaḥ, sahasrākṣaḥ sahasrapāt*—The *Puruṣa* is thousand-headed, thousand-eyed and thousand-footed.' This is the *pūrṇa-puruṣa* who is manifest in the form of the world.

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आवर्तनो निवृत्तात्मा संवृतः संप्रमर्दनः।
अहःसंवर्तको वह्निरनिलो धरणीधरः।। २५।।

āvartano nivṛttātmā saṃvṛtaḥ sampramardanaḥ |
ahaḥsaṃvartako vahniranilo dharaṇīdharaḥ || 25

228. आवर्तनः *Āvartanaḥ*
The one who causes the cycle of *saṃsāra* to turn.
संसारचक्रम् आवर्तयितुं शीलम् अस्येति आवर्तनः।

Āvartana is repetition of the cycle. The one who has the power to keep the cycle of creation, sustenance and resolution turning is *Āvartana*. This is a cycle and being a cycle, it has no beginning or end and the Lord keeps it going.

229. निवृत्तात्मा *Nivṛttātmā* (597)
The one who is essentially free from *saṃsāra*.
संसारबन्धान् निवृत्त आत्मा - स्वरूपम् अस्येति निवृत्तात्मा।

As *Āvartana*, He is constantly engaged in creation, sustenance and dissolution without any break or any respite. Is He therefore affected by this *saṃsāra*? No. In His essential nature, He is *saṃsāra-bandhāt nivṛttātmā*. His *ātmā* is *nitya-nivṛtta*, ever free, never bound at any time. This cycle is only from the standpoint of a *saṃsārī* and *Bhagavān* is the one who runs the cycle. But from His own standpoint, He is always actionless and free.

230. संवृतः *Saṃvṛtaḥ*
The one who is covered by *avidyā*.
आच्छादिकया अविद्यया संवृतत्वात् संवृतः।

Bhagavān is covered with *avidyā*, making it thus impossible for the ignorant to know Him. If *Bhagavān* is *nivṛttātmā* and He is the very *ātmā* of yourself also, then there is only one *ātmā* which is limitless and it is always free from *saṃsāra*. When this is so, you should also be a *nivṛttātmā*. How is it that you are a *saṃsārī*? This is because you are under the spell of *māyā*, whereas *Bhagavān* has

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māyā under His control. He knows what He is doing. Every magician is aware of what he is doing and hence it is not a magic for him. From the standpoint of the *jīva*, *Īśvara* is *Saṃvṛta*, covered by the *avidyā*, ignorance. The veiling power of *māyā*, as *avidyā*, as though covers *Īśvara* from your vision.

You do not understand that you are also *nivṛttātmā*. This non-understanding alone covers *Bhagavān* as it were. This is like, if you just cover your eyes, the whole universe becomes covered. *Ātmā* is not recognized and that is enough to be a *saṃsārī*, because *saṃsāritva* is centred on 'I' and the 'I' is not known.

It is only by the grace of *Īśvara* that you can free yourself from the *avidyā* that covers you. *Bhagavān* says in the *Gītā*, '*mama māyā duratyayā, māmeva ye prapadyante māyāmetāṃ taranti te*—Those who worship me cross over this *māyā*; otherwise my *māyā* is difficult to cross' (*7.14*).

231. सम्प्रमर्दनः *Sampramardanaḥ*
The one who destroys.
सम्यक् प्रमर्दयति रुद्रकालाद्याभिः विभूतिभिरिति सम्प्रमर्दनः।

He is *Sampramardana*, one who destroys through His *vibhūtis* in the form of *Rudra*, *Kāla*, *Yama* and so on. In these forms, He becomes the giver of the results of actions. In reality, the Lord is the abode of fearlessness; He is the one who keeps you fearless. If such a Lord becomes a source of fear, this is created by you.

One should take refuge in *dharma* and, in following *dharma*, one has to make a few sacrifices. Life is full of difficulties. Due to the cover of *māyā*, people may not use their *viveka* to choose the path of *dharma* but may instead go on the path of *adharma*. If *adharma* is done, then the Lord gives difficulties and conflicts, which are not conducive for the happiness and well-being of the *jīvas*. He gives all difficulties through *kāla*, time, and through their own *karma-phala*.

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He is *kāla*, time, and you are afraid of old age. If you have been growing, then, you become wise. Even though aging does not stop because it is a continuous process, you learn to age gracefully and enjoy the old age; then, old age or death is no problem.

He is also the destroyer of your *avidyā*, ignorance.

232. अहस्संवर्तकः *Ahassaṃvartakaḥ*
The initiator of the day as the sun.
सम्यगह्नां प्रवर्तनात् सूर्यः अहस्संवर्तकः।

He is the initiator of time, day, seasons and so on. The sun is the one who makes the day, because based on the apparent rising and setting of the sun, we calculate the day. *Bhagavān* is the one, who in the form of the physical sun and in the form of the *sūrya-devatā*, makes the day possible—day after day. Thus He is *Ahassamvartaka*, the initiator of the day.

233. वह्निः *Vahniḥ*
The one who carries as the fire.
वहनात् वह्निः।

The Lord is *Vahni*, both the physical fire and also the *Agni-devatā*. *Agni* is called *vahni*, because he carries the oblations offered by us to the various *devatās*. *Jīvanaṃ vahati*—The Lord is the one who carries on the life of all beings in the form of energy and temperature and hence also, *Vahni*.

234. अनिलः *Anilaḥ* (812)
The one who is constantly moving as air.
अनादित्वाद् अनिलः अनिलः। अनादाता अनिलयो वा अनिलः।

The external air, because of which plants, animals, human beings and all other beings live is called *Anila*. Air exists not only as *prāṇa* but also as that which creates the atmosphere because of which life is possible. The air *na nilīyate*, does not stop at one place. It has to go in and come out as *prāṇa* and it does this

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uniformly and continously. External air also does not stop at one place. It keeps moving and hence it is called *anila*. And it is *Bhagavān* who is in the form of *Anila*, the air.

Bhagavān is not only beginningless but *na nilīyate vinaśyati*—does not perish and hence is *Anila*. *Anila* as *prāṇa* takes all the *anas*, *karmendriyas* into itself. So too, *Bhagavān* takes everything into Himself like *anila* and is therefore known as *Anila*. Like *anila*, the air, *Bhagavān na nilāti*—does not take the *pāpa* or *puṇya* of anyone unto Himself and hence is *Anila*.

235. धरणीधरः *Dharaṇīdharaḥ*
The one who supports the earth.
धरणीं धत्ते इति धरणीधरः।

Vyāsa says here that the Lord is the sun, He is the fire, He is the air and so on. And as the the *adhiṣṭhāna* of the earth, He is *Dharaṇīdhara*. Not only is He the support of the earth. He is the one who supports everything as the *dharaṇī*, the earth. He is the one who sustains life in the form of the earth, the sun, the air, the fire and so on.

We generally think that *Bhagavān* is one among the many things. Fire is fire, sun is sun and god is god; thus, everything is separate. This is our thinking. But, in truth, it is not so because, there is nothing separate from *Bhagavān*. We think that God is another person, like our uncle, sitting in a particular location separate from everything. This idea is knocked off by the *Viṣṇu-sahasranāma*.

सुप्रसादः प्रसन्नात्मा विश्वधृग्विश्वभुग्विभुः।
सत्कर्ता सत्कृतः साधुर्जह्नुर्नारायणो नरः।। २६।।

suprasādaḥ prasannātmā viśvadhṛg viśvabhug vibhuḥ |
satkartā satkṛtaḥ sādhurjahnurnārāyaṇo naraḥ || 26

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236. सुप्रसादः *Suprasādaḥ*

The one who blesses people with His grace.

शोभनः प्रसादो यस्य, अपकारवतामपि शिशुपालादीनां मोक्षप्रदातृत्वादिति वा सुप्रसादः।

The Lord is a source of *prasāda*, blessing. Even those who did harm to him were given *mokṣa*. *Śiśupāla* wanted to marry *Rukmiṇī*, whereas *Rukmiṇī* wanted to marry *Śrī Kṛṣṇa* and *Śrī Kṛṣṇa* also wanted to marry her. On the eve of her wedding to *Śiśupāla*, *Śrī Kṛṣṇa* kidnapped *Rukmiṇī* at her request. *Śiśupāla* was angry and became inimical towards *Śrī Kṛṣṇa*. Because of his anger he thought of the Lord everyday, and by this *Śiśupāla* got *mokṣa*. Gain of *svarga* is *āpekṣika-mokṣa*, a relative *mokṣa*. This is the traditional interpretation.

The Lord is the one from whom you derive all the blessings. He need not give you anything. The very thought of the Lord is a blessing and hence the Lord is called *Suprasāda*. Because the Lord is with all the glories, the very thought of Him makes you completely resolve all the thoughts about yourself. Even your low self-esteem is also within the psychological order of *Īśvara*. That you had a back-ground which gives you this low self-esteem, is within the order of *Īśvara*. There is nothing wrong with you. So the very thought of *Īśvara* makes you feel connected to Him and relieves you from your own low self-esteem.

237. प्रसन्नात्मा *Prasannātmā*

The one who is ever satisfied.

प्रसन्नः आत्मा स्वरूपं यस्य प्रसन्नात्मा। यद्वा प्रसन्नस्वभावः कारुणिकः इत्यर्थः।

He is *prasannātmā*, ever satisfied and cheerful, *avāpta-sarva-kāmatvāt*, because all His desires are fulfilled. Or being ever compassionate, He is *prasannātmā*.

Between *prasannātmā* and *suprasāda*, there is a *hetu-hetumat-sambandha*, a relationship as cause and effect. *Hetu* is cause and that which has the cause is *hetumat*. Here there are two conditions, *prasannatā* and *prasāda*, where one condition is prior

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to the other. *Prasannatā* comes from the *prasāda-buddhi*. So between them, there is *hetu-hetumat-bhava*, *prasannatā* is the effect and the *prasāda-buddhi* is the cause. This is true with reference to *jīva*, the individual.

Here we are talking of *Īśvara* and *Prasannātmā* is the word for *Īśvara*. It has already been said that the name of the Lord is *Suprasāda*. Because, He is *Prasannātmā*, He is *Suprasāda*, blesses you with His *prasāda*, grace. Therefore, with reference to *Īśvara*, His being *Prasannātmā* is the *hetu* and His being *Suprasāda* is the *hetumat*.

Anything offered to the Lord and coming back from Him becomes *prasāda*, grace, and this appreciation on our part is *prasāda-buddhi*. This gives us *prasannatā*, cheerfulness. The very thought of *Īśvara* is able to knock off the problems of one's *ahaṅkāra* or ego. An enlightened ego is not a problem, whereas the unenlightened ego alone is the problem. Suppose a person has a low self-esteem, that can destroy the person. While this is a problem centred on oneself *(ādhyātmika)* there are also problems stemming from others (*ādhibhautika*). We have to deal with the *ādhyātmika* problems first and then the *ādhibhautika* problems. Since this low self-esteem comes from one's own childhood and makes the person so unhappy, it cannot be by-passed. If you appreciate *Īśvara* as one manifest in the form of the *jagat*, which includes your body-mind-sense-complex, you can see that His manifestation is in the form of different orders, like physiological, biological, psychological, and so on. The low self-esteem comes under the psychological order. That means, that in your own awareness, you have a self-appointed therapist in the form of *Īśvara*. Any other therapist is fallible, whereas *Īśvara* is an infallible therapist because He is in the form of order.

By appreciating *Īśvara* as *Suprasāda*, as one who blesses in the form of various orders—here psychological order—your low self-esteem also falls within the order of *Īśvara*. Then, that you have self-esteem is in order. Given the background and the

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situations, that you cannot avoid a low self-esteem is also in order. That means, there is no disorder in you. When you have the awareness of *Īśvara*, you are in order. But if you do not have it, then having a low self-esteem is not in order. This awareness of *Īśvara* in the form of order, makes you recognize that you are in order. Therefore, you can smile. This is discovering space within yourself. It is only the awareness of *Īśvara* that can bring about that space.

The very thought of *Īśvara* gives a freedom from your own frailities. Thus, *Īśvara* is called *Suprasāda*, a source of blessing. When you think of *Īśvara*, you gain *prasannatā*, cheerfulness and you smile. You give *Īśvara* a name to express this and that is *Suprasāda*. Because He is *Suprasāda*, you become *prasanna*.

He becomes *Suprasanna*. The more you bring *Īśvara* into your awareness, the more is the understanding that *Īśvara* is not another person but *Īśvara* is all. It is the awareness that makes *Īśvara* present in your life and you become *prasanna* and therefore the Lord is called *Suprasanna*.

238. विश्वधृक् *Viśvadhṛk*
The one who surpasses the universe.
विश्वं धृष्णातीति विश्वधृक्।

Bhagavān is called so because He possesses *jñāna*, *aiśvarya*, *śakti*—knowledge, lordship, skills and capabilities, and so on. Possessing them in the fullest measure without any lack, *viśvam dhṛṣṇoti*, He excels and surpasses everyone in this *viśva*, including *Brahmāji*.

239. विश्वभुक् *Viśvabhuk*
The one who enjoys/protects the *viśva*.
विश्वं भुङ्क्ते, भुनक्ति - पालयतीति वा विश्वभुक्।

Viśvaṃ bhuṅkte—He is *Viśvabhuk*, the one who eats up, that is, devours the entire *viśva* at the time of dissolution. He is also the

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enjoyer of this universe, being in the form of every *bhoktā*. He is *Viśvabhuk* also because *viśvaṃ bhunakti*—He rules over the entire universe, protects, nourishes and blesses it.

240. विभुः *Vibhuḥ* (880)
The one who is manifest in many forms.
हिरण्यगर्भादिरूपेण विविधं भवतीति विभुः।

Vividha means many and varied. Lord *Viṣṇu* is *Vibhu* because *vividhaṃ bhavati*—He is manifest in a variety of forms. There are varieties and varieties of living and non-living forms and in each variety, there are so many with mild shades of differences. Some varieties of living organisms are extinct today. Every individual or organism that has existed in all these ages and exists now does not have the same genetic code that you have. Each finger is different and your thumb-print and ear lobe are unique and different from what others have. So, what a variety! The *Dakṣiṇāmūrti-stotra* (2) says, '*jagad idaṃ māyā-kalpita-deśa-kāla-kalanā-vaicitrya-citrīkṛtam*—this world is made in a wondrous way with countless permuations and combinations of place, time and so on.' The Lord as the *sat* and *cit* is the basis, the invariable in and through all the varieties of the *nāma-rūpas*. Therefore, He is the *Vibhu*, manifesting as the many, even as *Hiraṇyagarbha* and other *devatās*. *Vibhu* therefore also means all-pervasive, *pūrṇa*. The *Muṇḍakopaniṣad* talks of Him as '*nityaṃ vibhum*' (*1.1.6*).

241. सत्कर्ता *Satkartā*
The doer of good actions.
सत्करोति पूजयतीति सत्कर्ता।

He is the doer, the author of *sat-karma*. What is the *sat-karma* for *Īśvara*? The creation of this empirical *jagat* is the *sat-karma*.

What exists is reality. Therefore, He cannot create reality because it already exists. So, *sat-karma* is the creation of this *sadātmaka-jagat*. Why is this world said to be *sadātmaka*? Because, it has its *ātmā*, its being, in the *sat-vastu*. What is created

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is only *nāma* and *rūpa*, names and forms, which have their being in the *sat-vastu*. The Lord as the *sat-vastu*, *tad ātmanaṃ svayam akuruta*—created this world out of Himself. *Tasmāt tat sukṛtam ucyate*—therefore, whatever is created is *sukrta*, well done' (*Tai. Up.1.7*). Everything is in order. There is no *duṣkarma* for *Īśvara*.

The *prātibhāsika-jagat*, that is, what is subjectively real, is your own creation. What you make out of the world is your own creation. The rope is empirically real because you can use it for various purposes. It is *Īśvara-sṛṣṭi*. But, the snake seen by you, superimposed on the rope, is your own projection. It is *jīva-sṛṣṭi*. What we see, taste, touch and so on, has a certain reality and that reality cannot be dismissed as false or as non-existent. It cannot be taken as absolutely real also. So, there is something in between which cannot be categorically said as *sat* or *asat*. Still, it is *Īśvara-sṛṣṭi*, which is functional and in order. Therefore, as the author of *sat-karma*, He is *Satkartā*.

The verbal root '*kṛ*' prefixed by *sat* has also the meaning of *pūjana*, worshipping, honouring. In His *avatāras* as *Śrī Rāma*, *Śrī Kṛṣṇa* and others, He sets examples of *dharma* by doing *satkāra*, offering due worship and honour to elders, *Brāhmaṇas*, *sādhus* and learned people. Hence, He is *Satkartā*.

242. सत्कृतः *Satkṛtaḥ*
The one who is worshipped by everyone.
पूजितैरपि पूजितः सत्कृतः ।

As the creator of this *jagat* He is *Satkartā*. As He is also the *upādana-kāraṇa*, He is also the *jagat* that is *kṛta*, created and created well. Therefore, *Īśvara* is *Satkṛta*, as the *jagat* that is created well.

The people, whom we honour and worship, such as our elders, *Brāhmaṇas*, *sādhus* and learned people, even they worship *Īśvara*. So, He is *Satkṛta*, worshipped and honoured by all.

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243. साधुः *Sādhuḥ*
The one who makes everything possible.
न्यायवर्ती साधुः। साधयतीति वा। साध्यभेदानुपादानात् साध्यमात्रसाधको वा साधुः।

Nyāyavartī—One who follows the *nyāya-mārga*, the norms laid down by the *Vedas*, and also accepted in the world by elders is called a *sādhu*. *Bhagavān* is called *Sādhu* because He always goes according to the *nyāya* as shown by the *Veda-marga* and also what is accepted in the world. There is no need for Him to ever transgress His own *nyāya-mārga*.

Parakāryaṃ sādhnoti iti sādhuḥ—A *sādhu* is one who tries to help others accomplish what they want. *Sarvān puruṣārthān sādhayati*—*Bhagavān* is the one who makes it possible for us to accomplish the various *puruṣārthas*, by providing all the means, the infrastructure and so on, that are required and also by removing the obstacles that stand in the way. How do the obstacles come? The *phala* of one's own wrong *karma* creates obstacles. When good *karma* is done, *Bhagavān* gives the result and that removes all the obstacles. Since the *sādhya-bheda*, a specified result, is not mentioned, He helps us accomplish whatever we want.

244. जह्नुः *Jahnuḥ*
The one who takes away people at the time of dissolution.
जनान् संहारसमये अपह्नुते अपनयतीति जह्नुः। जहाति अविदुषः, भक्तान् नयति परं पदमिति वा।

Saṃhārasamaye apahnute—As the one who takes away all the *jīvas* at the time of dissolution, He is called *Jahnu*.

The human beings are of different kinds and they worship *Īśvara* to gain different ends. There are those who want the Lord to help them in their pursuits. There are others who want Him to help them to overcome their distress. There are very few people who are interested in knowing *Īśvara*. All are devotees. He gives each person what he/she wants to accomplish. With reference to those ignorant people who are not interested in *mokṣa*, He *jahāti*, as

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though abandons them by not giving *mokṣa*; whereas those devotees who are interested in it, *nayati paraṃ padam*—He leads them to their goal. So He is known as *Jahnu*.

245. नारायण: *Nārāyaṇaḥ*

The ultimate goal of all beings.

न रीयते इति नरः। नरस्य अयनं गेहम् - नरायणः, नरायणः एव नारायणः। नरः आत्मा। ततो जातानि आकाशादीनि नाराणि कार्याणि, तानि कार्याणि अयते कारणात्मना व्याप्नोति। अतश्च तानि अयनम् अस्येति नारायणः। नराणां - जीवानाम् अयनत्वात् प्रलय इति वा।

The *jīva*, a human-being is called *nara* because *na rīyate*, he never dies. If the *jīva* knows himself as the limitless unborn *ātmā*, then he is timeless. If he does not know, then he continues in some form or other until he knows. And so, he never perishes. That which is the *ayana*, the ultimate end of every *nara* is *Nārāyaṇa*. Lord *Nārāyaṇa* is the ultimate end of every *jīva* because He is you. You are *Nārāyaṇa*, the *nara* is *Nārāyaṇa*.

Nara means the *ātmā*. Those that are born of, that is, the products of *nara*, such as *ākāṣa*, *vāyu* and so on, are called *nāra*. *Nārāṇi ayate*—in the form of their cause, the Lord pervades all of them. Therefore, they are His *ayana*, abode as it were. Hence He is called *Nārāyaṇa*.

Śaṅkara quotes here a few verses from the *śruti*, *smṛti*, *purāṇa* and *Mahābhārata* to show that the subtle elements are referred to as *nāra* and the Lord is their *ayana*.

As all the *naras*, *jīvas*, merge into the Lord during *pralaya*, He is *narāṇām ayanam*, their abode and hence, *Nārāyaṇa*. The name *Nārāyaṇa* is considered very sacred and comes in the *aṣṭākṣara-mantra*.

246. नर: *Naraḥ*

The one who leads.

'नयतीति नरः प्रोक्तः परमात्मा सनातनः' इति व्यासवचनात्। न रीयते इति नरः।

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According to *Vyāsa*, *Paramātmā* is known as *Nara* because He leads, directs the *jīva* to do *karma* and gain the results. Also, because He is imperishable, He is *Nara*.

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः ।। २७ ।।

asaṃkhyeyo'prameyātmā viśiṣṭaḥ śiṣṭakṛcchuciḥ |
siddhārthaḥ siddhasaṅkalpaḥ
siddhidaḥ siddhisādhanaḥ | | 27

247. असंख्येय: *Asaṅkhyeyaḥ*
The one in whom there is nothing to count.
यस्मिन् संख्या-नाम-रूप-भेदादिः न विद्यत इति असङ्ख्येयः।

Bhagavān is called *Asaṅkhyeya*, because He is the one who has no *saṅkhyā*, count. His glories cannot be counted. All that constitute His glory, such as names, forms, *guṇās*, are not a finite number; they are countless.

As *nirguṇa-brahma*, He has no name, form or *guṇa* that can be pointed out and counted and therefore, He is *Asaṅkhyeya*. To Him no number, name, form or attribute is applicable.

248. अप्रमेयात्मा *Aprameyātmā*
The one of immeasurable nature.
अप्रमेयः आत्मा स्वरूपमस्येति अप्रमेयात्मा ।

The *ātmā*, nature, of *Bhagavān* is *aprameya*, not available for objectification. The entire *jagat* is the manifestation of *Bhagavān*. And hence, everything in the creation is the glory of *Bhagavān* and it is innumerable. If we take colours, the colours are manifold like red, green, blue, violet and so on, with so many shades in between. Similarly, taste is also manifold as sour, bitter, sweet, etc. So too, flavours, textures and sounds are innumerable. Name and form are the manifestations of the Lord and they are countless, but His *ātmā* or *svarūpa*, nature, is only one and it is *aprameya*. What can be

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objectified is *prameya* and what cannot be objectified is *aprameya*. His *ātmā* cannot be objectified and hence, He is *Aprameyātmā*.

The *ātmā* of *Bhagavān* need not be objectified, being self-evident as one's *ātmā*. It can be understood only by an *adhikārī*, being taught by a teacher.

249. विशिष्टः *Viśiṣṭaḥ*
The one who excels all.
अतिशेते सर्वं अतः विशिष्टः।

The Lord is *Viśiṣṭa*, because He excels all, transcends all. We cannot give an example for the Lord. *Bhagavān* is like *Bhagavān*, just as the sky is like the sky and the ocean is like the ocean. Or, He is *Viśiṣṭa*, being endowed with *ananta-kalyāna-guṇas*, countless auspicious attributes.

250. शिष्टकृत् *Śiṣṭakṛt*
i. The maker of the laws. ii. the maker/protector of good people.
शिष्टं शासनं करोतीति शिष्टकृत्। शिष्टान् करोति पालयतीति वा।

Śiṣṭa can mean laws or good people. He is the maker of the laws and also draws boundaries for everything. The ocean does not cross and swallow the land mass. Fire is there as a potential and it manifests only under certain conditions. The core of the earth is nothing but molten fire, lava; so much of heat is under the earth, but it is kept inside and comes out only under certain conditions. So, everything is controlled. Water boils only at 100°C. The ocean does not get frozen completely, because of the salt. The planets move in their own orbit. They do not change their course of movement. Thus, there are boundaries everywhere and you have to live within these boundaries. You make boundaries for yourself, your behaviour towards others and also you make boundaries for the behaviour of others towards you. *Bhagavān* has already made boundaries, by giving a sense of *dharma*. *Dharma* has boundaries, as what is to be done and what is not to be done. Thus, *śiṣṭam*

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karoti—Bhagavān makes laws and draws boundaries for the welfare of the world and therefore, is *Śiṣṭakṛt*.

By making boundaries, *śiṣṭān karoti*—He makes people *dhārmika* and cultured and hence is *Śiṣṭakṛt*.

251. शुचिः *Śuciḥ* (155)
The one who is pure.
अञ्जनं - माया तत्कार्यं च, तद्रहितो निरञ्जनः - शुचिः।

The Lord is not tainted by *māyā* or its effects such as *rāga*, *dveṣa*, *puṇya*, *pāpa* and so on. Therefore, He is *Śuci*, pure.

252. सिद्धार्थः *Siddhārthaḥ*
The one who obtains what He desires.
सिद्धः निर्वृत्तः अर्थ्यमानोऽर्थोऽस्येति सिद्धार्थः।

Whatever is *arthyamāna*, desired, by a person is *artha*, like wealth and security, pleasures, *puṇya* and what is attained by it, and *mokṣa*. A *jīva* has to accomplish these one by one, for he seeks them only because he does not have them. One who has accomplished all the *puruṣārthas* is a *Siddhārtha*. This is not easy for a *jīva* and it is possible only by the grace of the Lord. One who has gained the knowledge of the Lord and thereby attained the only worthwhile *puruṣārtha* of *mokṣa* is also said to be a *siddārtha*. But even here, he seeks it because he does not know that he is already *mukta*, liberated. The gain of *jñāna* is also through His grace. So, in the case of the *jīva*, the *arthas* are at first *sādhya* and then become *siddha*.

But, *Bhagavān*, being *pūrṇa*, is an *āptakāma*, with all His desires ever fufilled. He does not have to achieve any of them. He is *Siddhārtha*, because His *puruṣārthas* are already accomplished. The *Chāndogyopaniṣad* speaks of Him as *satyakāma* (*8.1.5*). In the *Gītā Bhagavān* says, '*nānavāptaṃ avāptavyam triṣu lokeṣu kiñcana*—in all the three worlds there is nothing to be achieved by me, being unachieved' (*3.18*).

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253. सिद्धसंकल्पः *Siddhasaṅkalpaḥ*
The one whose intentions are fulfilled.
सिद्धः - निष्पन्नः संकल्पः अस्येति सिद्धसंकल्पः।

If the Lord has a *saṅkalpa*, an intention, an idea, that very *saṅkalpa* is already *siddha*, accomplished—like even in our dream we think of a mountain and the mountain is there. There is no time gap between the thought of the mountain and the arrival of the mountain. The very thought is the mountain. Luckily for us in our waking state whatever we think of does not always come true. Otherwise, it would be a problem. But for *Bhagavān*, all His *saṅkalpas* come true and therefore He is *Siddhasaṅkalpa*. The *Chāndogyopaniṣad* speaks of Him as *satyasaṅkalpa* (*8.1.5*).

254. सिद्धिदः *Siddhidaḥ*
The one who gives success.
सिद्धिं फलं कर्तृभ्यः स्वाधिकारानुरूपतो ददातीति सिद्धिदः।

When we get a positive result in our undertaking, we consider it a success. He is the one who gives us that success, by giving the results in keeping with our *karma*. It is because of His grace that we get all success and hence, He is *Siddhida*.

255. सिद्धिसाधनः *Siddhisādhanaḥ*
The one who facilitates achievements.
सिद्धेः साधकत्वात् सिद्धिसाधनः।

For achieving any end, all the means that are there is *Parameśvara*. Again, He is the one who facilitates the *siddhi*, the achievement, by removing the obstacles. The means is *Parameśvara* and the end is also *Parameśvara*. Therefore, He is *Siddhisādhana*.

वृषाही वृषभो विष्णुः वृषपर्वा वृषोदरः।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः।। २८ ।।

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vṛṣāhi vṛṣabho viṣṇuḥ vṛṣaparvā vṛṣodaraḥ |
vardhano vardhamānaśca viviktaḥ śrutisāgaraḥ | |28

256. वृषाही *Vṛṣāhī*
The one who shines as *dharma*.
वृषः - धर्मः पुण्यम्, तदेवाहः प्रकाशसाधर्म्यात्, अस्य अस्तीति वृषाही।

This is a particular way of looking at *puṇya*. *Puṇya* is also called *vṛṣa* because *sukha-sādhanāni varṣati*—it rains all the good things, because of which you become happy. The clouds are always a blessing, because they bless us with rain. The *puṇya*, which is a result of good actions, is like the clouds, because it gives good and happy situations. So, *vṛṣa* means *puṇya*, *dharma*. Actions in keeping with *dharma* result in *puṇya* and therefore, *puṇya* is also referred to as *dharma*. It is the means for *sukha*, in that, it can give us the situations and atmosphere which can make us happy. But in spite of comfortable situations, people are capable of making themselves unhappy. This is because, that is how they are. You give them anything, they can mess it up and make it unhappy. That is why *puṇya* is said to be a *sukha-prāpaka-sādhana*, a means for gaining situations conducive for happiness and not a *sukha-sādhana*, not a direct means for happiness.

So, *dharma* through *puṇya* is considered to be like the clouds which is a means for *sukha* and hence, *Vṛṣa*. That *Vṛṣa* is like *aha*, a bright day. He shine bright as *dharma* and hence, He is *Vṛṣāhī*, capable of blessing us with plenty of *sukha-sādhana*. If one invokes him as *Vṛṣāhī*, one can have good and happy days.

He is also known as *Vṛṣāhī*, being the Lord of a twelve-day *yajña* known as *vṛṣāha*.

257. वृषभः *Vṛṣabhaḥ*
The one who showers desires.
वर्षति एष भक्तेभ्यः कामानिति वृषभः।

Since He showers all the desired objects to His devotees, He is called *Vṛṣabha*. He has got enough to rain and He gives when you

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ask for it. But, where is He, to ask? Because He is *Viṣṇu*, all pervasive, you can ask from wherever you are.

258. विष्णुः *Viṣṇuḥ* (2, 657)
The one who all pervasive.
विष्णुः 'विष्णुर्विक्रमणात्' इति व्यासेनोक्तेः ।

The Lord is *Viṣṇu*, because He strides all the worlds, that is, He is all pervasive.[1]

259. वृषपर्वा *Vṛṣaparvā*
The giver of the steps of *dharma*, to reach Him.
वृषरूपाणि सोपानपर्वाणि आहुः परंधाम आरुरुक्षोः इत्यतः वृषपर्वा ।

An earlier *nāma* pointed out that He is the giver of the *sukha-sādhana*, the means of gaining happiness. The very source of happiness is Lord *Viṣṇu* and that is called *viṣṇu-pada*. Having reached it, there is no losing it; there is no return from it. Hence, it is called *paraṃdhāma*. To reach *Viṣṇu* is to become *viṣṇu*. The Lord, being all pervasive and limitless, cannot be separate from you. Therefore, you can ask Him 'give me the knowledge of *Viṣṇu*.' Even for this, *puṇya* is required. Reaching that *paraṃ-dhāma* is only by the understanding that 'I am *Viṣṇu*' and the *sādhana*, the main means required for the understanding, is teaching. If there is teaching, and still knowledge does not take place, then it means that more *puṇya* is required.

Puṇya can be gained in two ways. Prayers and rituals produce *puṇya* and reaching out actions also produce *puṇya*. These are called *iṣṭa* and *pūrta karmas* respectively. There is no other way to gain *puṇya*. Rituals are *kāyika-karma*; they can be done by you or you can get them done by someone else. Recitation of various *mantras* and *stotras* as prayers is *vācika-karma* and meditation is *mānasa-karma*. This is the three-fold *karma* by which *puṇya* is gained.

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[1] वि + ष्णु (प्रस्रवणे) 2nd conj. + क्निन् = विष्णु

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Again, to gain the knowledge of *Viṣṇu* one needs to take to *śravaṇa* of the *Śāstra*, followed by *manana* and *nididhyāsana*. *Sopāna* means a ladder and *parva* means a step. So the Lord who has given us *vṛṣa*, that is, *dharma*, the various means of gaining *puṇya* as the *sopāna-parva*, as the steps of the ladder and again *vṛṣa*, that is, the *dharma* of *śravaṇa* and so on, as the further steps to reach the *paraṃdhāma*, is *Vṛṣaparvā*.

260. वृषोदर: *Vṛṣodaraḥ*
The one who rains beings from His womb.
प्रजा: वर्षतीव उदरमस्येति वृषोदर:।

The Lord has *udara*, a big stomach which *varṣati*—as though rains, produces all the *prajās* from it. Hence, He is called *Vṛṣodaraḥ*. He is the source of all the *jīvas*.

The Lord is the potential of *puṇya* and you have to tap it to get the grace. Grace is called *puṇya* and you have to earn the grace because the Lord is impartial. The Lord is *dharma*, He is the law. To earn the grace, you have to do *karmas* in keeping with *dharma*. Why do you call it *anugraha* or grace? Why don't you just call it *puṇya*? Because *puṇya* is a definte result of one action or a series of actions. Grace is intangible and we do not know which *karma* brought this blessing or grace for us. Grace is *puṇya*. Which particular *karma* was done and when to earn this, we do not know; but, we can recognize the grace. The Lord is not showering grace whimsically. He is in the form of potential grace and we have to tap it by our action.

So the Lord, who has *vṛṣa* in His *udara*, *puṇya* in His stomach in a potential form, is *Vṛṣodara*. It is yet to be tapped. We say that in the *udara* of the *araṇi*, there is fire. *Araṇi* has a base made of wood and on it there is a churning rod. The rod is churned to produce the fire. So in the *araṇi-garbha* or *udara*, the fire is available as a potential. Only churning brings it out. *Udara* is used in the meaning of potential. He is potentially available. He is to be tapped. Similarly *puṇya* is also a potential.

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261. वर्धनः *Vardhanaḥ*
The one who nourishes/multiplies.
वर्धयतीति वर्धनः।

He nourishes our health and hence He is *Vardhana*. Anything that nourishes us, is the Lord alone.

He accepts whatever one offers with sincere devotion, be it a leaf, flower, fruit or water, and makes it grow, multiplies it and returns it as His grace.

262. वर्धमानः *Vardhamānaḥ*
The one who is growing in the form of the universe.
प्रपञ्चरूपेण वर्धत इति वर्धमानः।

Everything changes. New things are born, new seconds, new planets, new stars are born all the time and therefore, the universe is expanding continuously. Since it is *Īśvara* who is in the form of this universe, it is as though He is always growing, expanding with the expansion and growth of the universe. Hence, He is *Vardhamāna*. The whole universe is enlivened by Him.

263. विविक्तः *Viviktaḥ*
The one who is distinct.
इत्थं वर्धमानोऽपि पृथगेव तिष्ठतीति विविक्तः।

If the Lord is *Vardhamāna*, growing in the form of the universe, is He not undergoing changes along with it? Then would He not become *anitya*? No. He is *Vivikta*, distinct and completely independent of the changing universe and does not undergo any change. He is essentially *nitya*. He is the unchanging *adhiṣṭhāna*, the very basis of all changes and completely independent of the changing world. He does not undergo any change.

264. श्रुतिसागरः *Śrutisāgaraḥ*
The ocean of *śrutis*.
श्रुतयः सागरे इव अत्र निधीयन्ते इति श्रुतिसागरः।

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All rivers flow towards the ocean as their end and merge in it. So too, all the rivers of the *śrutis*, the *Vedas*, flow towards the *sāgara*, the ocean of the Lord. They have Him as their *tātparya*, subject matter, and exhaust themselves in revealing Him. '*Sarve vedāḥ yat padam āmananti*' (*Ka.Up.1.2.15*). Hence, He is *Śrutisāgara*. He is *Śrutisāgara*, also because the *śrutis*, having come from Him, are placed back in Him at *pralaya*, as even the rivers that come from the ocean go back to the ocean.

Or, all words and sounds constantly rise and resolve back into the consciousness. This is the *ādhyātmika* aspect, that is, viewed with reference to to the individual. All the words and sounds including those of the *śruti* resolve, as waves do, in one waveless ocean of consciousness and hence, He is called *Śrutisāgara*.

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः।। २९ ।।

subhujo durdharo vāgmī mahendro vasudo vasuḥ |
naikarūpo bṛhadrūpaḥ śipiviṣṭaḥ prakāśanaḥ | | 29

265. सुभुजः *Subhujaḥ*
The one with mighty and unruffled arms.
शोभनाः भुजाः जगद्रक्षाकराः अस्येति सुभुजः।

When someone works hard like a mechanic, his hands are rough and hard. This shows that he is a hard-worker. Since *Bhagavān* is running the entire show of this *jagat*, His hands should then be very rough. But it is not so. His *bhujas*, arms, are *śobhana*, very majestic and mighty, and at the same time very soft like the hands of a baby, because He does not do anything. He is almighty, to run the whole show.

When *Bhagavān* has to uphold and sustain the entire *jagat* He must have many hands, that is, He must have lots of people. In fact, He does not require hands. His own hands are enough since He is

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Subhujaḥ. He is almighty and has unruffled hands. He does not do anything, but at the same time is able to run the whole show.

For visualization, the Lord is depicted as having majestic and handsome arms.

266. दुर्धरः *Durdharaḥ* (715)
The one who cannot be held easily.
धारयितुं अशक्यानि धारयन् न केनापि धारयितुं शक्यते इति दुर्धरः। दुःखेन ध्यानसमये मुमुक्षुभिः हृदये धार्यते इति वा दुर्धरः।

Duḥkhena dhāryate—it is only with difficulty that *Īśvara* can be held and so He is *Durdharaḥ*. He cannot be easily held in their heart by any *mumukṣu* at the time of meditation. If He is to be visualised in a form, which part of Him can you hold? Again if it is any one part that you try to hold, the mind wanders away. At any given time there is only one thought. So the only way of holding Him is to understand that the thought itself is *Īśvara*. There is no other way of holding *Īśvara*.

The elements such as the earth and so on, join together to hold the world and they themselves are held by *Īśvara*. He cannot he held by anyone or anything and therefore, He is *Durdharaḥ*.

267. वाग्मी *Vāgmī*
The one from whom the words of the *Veda* have come.
यतः निस्सृता ब्रह्ममयी वाक् तस्मात् वाग्मी।

Vāgmī is one who has the capacity to communicate well through words. *Bhagavān* is called *Vāgmī*, because He has the great capacity to communicate that which cannot be easily communicated and which cannot be understood through other *pramāṇas*. He communicates Himself, reveals Himself as *Paraṃ brahma* through the words. *Brahman* is communicated not by experience, because experience is already there and what you experience is *Brahman*.

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Words have no access to *Brahman* but still it is to be revealed through words alone. *Brahman* is revealed as the implied meaning of the words and by this, what cannot be achieved by words, is achieved by words. Even though our senses and other *pramāṇas* have no access to *Brahman*, it is revealed through the *śabda-pramāṇa* which is the *Veda*. That is how the impossible is achieved. It is a method and the *Upaniṣad* itself gives the method and the teaching tradition as to how it has to be understood and taught. The *Upaniṣad* says, *Brahman* is the mind of the mind and the ear of the ear and so on; paradoxes are used to reveal the *vastu* by words. Because this *brahmamayī*, *vedamayī vak*—words in the form of the *Veda*—comes from Him, He is *Vāgmī*.

268. महेन्द्रः *Mahendraḥ*
The one who is the Lord of the Lords.
महांश्च असौ इन्द्रश्चेति महेन्द्रः ईश्वराणामपीश्वरः।

Though the word *Indra* is generally taken as referring to the lord of the *devas*, it means in general *Īśvara*, a lord. Each *loka* has an *Indra*, a lord, like *Brahmāji* is the lord of *Brahmaloka*, *Yama* is the lord of *yamaloka* and so on. But Lord *Viṣṇu* is *mahān indraḥ*, the great Lord, who is the Lord of all Lords and Lorded over by none and He is limitless. Hence, He is *Mahendra*.

269. वसुदः *Vasudaḥ*
The giver of wealth.
वसु - धनं ददातीति वसुदः।

He is the giver of all forms of *vasu*, wealth, as *karma-phala*. He is the the giver of the fruits of action and this is one of the important aspects of *Īśvara*. The *ahaṅkāra* exists only when you say 'I have failed' or 'I am a failure.' In all these conclusions, there is an assumption, that I am the author of the result of action. Since I am the author, I am supposed to produce the result; but I did not produce the result and therefore, I am a failure. Therefore, constantly and consistently, we have to remind ourselves, that we are not the authors of the results of action. We are only authors of

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the action and since we have the free will, we have a choice over our actions. We are only responsible for our action, the results are taken care off by *Īśvara*. 'I am a failure' is a destructive attitude and that is because, I take myself to be the author of the results of action. This is ignorance and arrogance and *śāstra* tries to remove it. Every arrogance is born of ignorance. *Īśvara* has the status of being the giver of the results of action, taking into account, not only current actions but also the past actions. So He is the one who gives wealth, power, security, status and so on, as the *karma-phala* and therefore, He is *Vasuda*.

270. वसुः *Vasuḥ* (104, 696)
The one who is all forms of wealth.
दीयमानं तद्वसु अपि स एवेति वसुः। आच्छादयति आत्मनः स्वरूपं माययेति वा वसुः।

He is the one who is in the form of all *vasu*, all forms of wealth and hence *Lakṣmī* is also *Nārāyaṇa*. So what is given is wealth and it is given as the *karma-phala* by *Īśvara* and that is also *Īśvara*, Lord *Nārāyaṇa*. All wealth that is there in the *jagat*, is *Vasu*, *Īśvara*. The Lord is not only in the form of the wealth of the individual, but the entire wealth that obtains anywhere, is Lord *Nārāyaṇa* and therefore, He is *Vasu*.

The word *vasu* can also be seen as derived from the verbal root '*vas*' which has the meaning of covering and dwelling. *Vaste*, *acchādayati ātmanaḥ svarūpaṃ mayayā*—Or He is *Vasu* because He covers Himself, as though, by *māyā*. We have to say 'as though' because *māyā* does not cover Him but only covers our vision.

Air is known as *vasu* because it has a special *vasana* in the *antarikṣa*, a residence in the interspace. And it is the Lord alone who is in the form of air and hence, He is *Vasu*. The *Kaṭhopaniṣad* talks of *Brahman* as, '*vasuḥ antarikṣasat*' (2.2.3).

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271. नैकरूपः *Naikarūpaḥ*
The one who has many forms.
एकं रूपमस्य न विद्यत इति नैकरूपः।

Even though He is essentially one, He has many forms. As the material cause of this universe, all forms are His forms alone. When that is so, how can *eka-rūpa*, any one form, be said to be His form? He is in the form of time and hence He brings about changes. Again, any one form is really many, since it is all put together. So being in various forms, He has 'as though' become many. So, He is *Naikarūpa*. In this compound the '*nañ*,' the negative particle is retained as such.

272. बृहद्रूपः *Bṛhadrūpaḥ*
The one whose form is big.
बृहत् महत् (वसुधातलं बिभ्रत् वराहादि) रूपं अस्येति बृहद्रूपः।

When you look at the whole *brahmāṇḍa*, the entire cosmos, its magnitude is mind-boggling. Being in the form of the total huge expanding cosmos, He is called *Bṛhadrūpaḥ*. He is the one who is limitlessly big and He is called *Brahman*.

In His *avataras* like the *Varāha*, *Matsya*, *Kūrma*, He is said to have carried the earth and in the *Vāmana-avatāra* He measured the three worlds with His feet. In all these His form was unimaginably big and hence, He is *Bṛhadrūpaḥ*.

273. शिपिविष्टः *Śipiviṣṭaḥ*
The one who has entered into the rays of the sun.
शिपयः रश्मयः तेषु निविष्ट इति शिपिविष्टः। शिपिरूपेण विशति।

Śipiṣu niviṣṭaḥ –The Lord is called *Śipiviṣṭa* because He has entered the rays of the sun. The word *śipi* meaning the ray of the sun, is derived in this way. Water is *śi*, because it is cool and fit for *śayana*, resting. *Tad-pānāt*, because of drinking it, (as though, by evaporation) and thus protecting it, the ray of sun is called *śipi*. *Bhagavān* says in the *Gītā*, '*tapāmyaham ahaṃ varṣaṃ nigṛṇāmyutsṛjāmi ca*—I am the one who as (rays of) the sun

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scorch and evaporate the water and I am the one who holds back the waters and again pours them as rain' (*9.19*).

Again, the rays of the sun are important for nourishing and energizing the earth and providing the plants with energy. *Bhagavān* says, '*gāmāviśya bhūtāni dhārayāmyaham ojasā*—as the rays of the sun, I enter into the earth and support all life with energy' (*BG.15.13*). Even Lord *Śiva* is praised with this name in the *Srīrudram*.

274. प्रकाशनः *Prakāśanaḥ*
The one who illumines everything.
सर्वेषां प्रकाशनशीलत्वात् प्रकाशनः।

Since He has the capacity to illumine everything, He is called *Prakāśana*. He is the *jyotirjyoti*—the light of all lights. All objects have to reflect light, for the eyes to see. In the form of the sun, moon, stars and fire, He alone lights up everything that needs to be lighted up, so that the eyes can see. This is mere physical light but that also is nothing but *Bhagavān*.

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ।। ३० ।।
ojastejodyutidharaḥ prakāśātmā pratāpanaḥ |
ṛddhaḥ spaṣṭākṣaro mantraś-
candrāṃśurbhāskaradyutiḥ | | *30*

275. ओजस्तेजोद्युतिधरः *Ojastejodyutidharaḥ*
The one who sustains the shine of health, knowledge and valour.
ओजः प्राणबलम्, तेजः शौर्यादयः गुणाः, द्युतिः ज्ञानलक्षणां दीप्तिः ताः धारयति इति ओजस्तेजोद्युतिधरः।

Ojas is *prāṇa-bala*. When you see a healthy man, there is a certain look, a shine and that is *ojas* and this is a strength born of good functioning of the *prāṇa*, the physiological system. It has nothing to do with the colour of the person. *Tejas* refers to qualities

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like valour, courage, confidence and so on. These again exude out as a vigour, an energetic look in the person and so on, as against the look of a person who does not have these qualities.

Dyuti is the brightness that radiates from a person because of being intelligent and learned. Since *Bhagavān* has all these, He is called *Ojastejodyutidhara*. Or, *ojas-tejo-dyutayaḥ tāḥ dhārayati*—He is the one who sustains all of these in whoever has them.

All these belong to *Bhagavān* and not to the individual. It is the glory of *Bhagavān*. *Bhagavān* says in the *Gitā*, '*balaṃ balavatām asmi... tejas-tejasvināmaham*—I am the strength in the strong... and the brilliance in the brilliant' (*7.11*, *10*). Therefore, the recognition that the *ojas*, *tejas* and *dyuti* one enjoys, is given by *Bhagavān* will help to keep our ego under check.

276. प्रकाशात्मा *Prakāśātmā*
The one who is self-evident
प्रकाशस्वरूपः आत्मा यस्य सः प्रकाशात्मा।

The Lord is *Prakaśātmā* because His nature is *prakāśa*, effulgent. He is *svayaṃ-prakāśa*, self-evident. The *Upaniṣads* describe His effulgence in this way, 'there neither the sun nor the moon nor the stars shine; nor these lightnings. How can this little light shine? Everything shines after Him, who is self-effulgent; because of His effulgence, everything is lighted.'[1]

The sun, moon, stars, lightning, fire and other sources of light, all of them shine because my eyes have light. This is not physical light. If the eyes are closed, then, where is the sun-light? All lights are gone. So it is the eyes that have to light up the sun, moon, stars etc. and everything that shines in the reflected light of all these sources of light. Therefore, the light in my eyes lights up everything. The light in my ears lights up sounds. The light behind the other senses, lights up their respective objects like smell, taste and touch. What lights up the sense organs? It is the mind that is

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[1] see *nāma* 124. *Mu.Up. 2.2.10*, *Ka.Up. 2.2.15*, *Śve.Up. 6.14*

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behind the sense organs and so, may be the mind is that light! No, because the mind itself is lighted up. Every thought is lighted by one light and that light is the light of all lights and it lights up everything. It is the *antarjyoti*. With what light can we light up that light, because of which the mind, senses and all other sources of light and all objects shine?

In the South Indian temples, the *garbhagṛha*, the main sanctum, is always kept dark—as even there is no light in the womb. The Lord is there. But to see Him a camphor light is waved, chanting this *mantra*. When He is the light of all lights, how are we going to light up with this small camphor light? In fact, the light is not to light up the Lord, but to light up our ignorance, our incapacity to see. Our ignorance alone is taken care of. To eliminate our inadequate and wrong knowledge, we require the light of the *śāstra*. So the *svarūpa* of the Lord is one of *prakāśa*, the light of consciousness, which is the truth of everything.

277. प्रतापनः *Pratāpanah*
The energizer.
सवित्रादिविभूतिभिः विश्वं प्रतापयतीति प्रतापनः।

He is *Pratāpana*, the one who energizes the universe. The sun, fire, stars and other luminaries, all of them are but His manifestations, His *vibhūtis*, glories.

Science shows that the universe has a certain temperature which is important for the mutable forces to function. The forces like the gravitational force and the electro-magnetic force are considered strong, and the weak forces are called the mutable forces. They were all non-functional in the unmanifest state. Then when the temperature cooled down, the strong force started creating the first basic particles, then the electro-magnetic force took care of all the clusters and the gravitational force took care of them. All these forces started working. The temperature should be maintained. If it is reduced further, then there will be no life. Only if the temperature is maintained, the life on this earth is possible. Or

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else, life will collapse. The stars are there for maintaining the temperature. Nothing is redundant in the creation, because everything is *Īśvara*. So, Lord, who maintains the heat and temperature in the form of the sun, stars and in such others, is *Pratāpana*.

278. ऋद्धः *Ṛddhaḥ* (351)
The one who is prosperous.
धर्मज्ञानवैराग्यादिभिः उपेतत्वात् ऋद्धः।

He is *Ṛddhaḥ*, prosperous and wealthy, being endowed with *dharma*, *jñāna*, *vairāgya—dharma*, knowledge, dispassion and so on. In terms of knowledge, He is *sarvajña*, all-knowing. In terms of power, He is *sarvaśaktimān*, almighty. There is nothing lacking in *Īśvara*. He has infinite virtues. Anything that one wants like water, food, wealth, work-force, man-power and so on, is prosperity. *Bhagavān* is *Ṛddha* because there is nothing lacking in Him.

279. स्पष्टाक्षरः *Spaṣṭākṣaraḥ*
He is the one syllabled '*Om*.'
स्पष्टम् उदात्तम् ओंकारलक्षणम् अक्षरम् अस्येति स्पष्टाक्षरः।

The word '*Om*' is made of the three letters '*A*' '*U*' and '*M*' together forming the single syllable '*Om*,' said with a clear pitch so that no one can commit a mistake. This *spaṣṭa-akṣara*, clear syllable, is the name of the Lord. Hence, *Bhagavān* is *Spaṣṭākṣara*.

280. मन्त्रः *Mantraḥ*
i. The one in the form of and known through *mantras*.
ऋग्यजुस्सामलक्षणः मन्त्रः। मन्त्रबोध्यत्वाद्वा मन्त्रः।

Bhagavān is in form of the *mantras*—such as the *Ṛg*, *Yajus* and *Sāma*. And He is *mantra-bodhya*, the one who is understood through the *mantras* of the *Vedas*. Therefore, He is called *Mantra*.

281. चन्द्रांशुः *Candrāṃśuḥ*
The one in the form of the ray of the moon.
संसारताप-तिग्मांशुताप-तापितचेतसां चन्द्रांशुरिव आह्लादकत्वात् चन्द्रांशुः।

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Bhagavān is like the *candrāṃśu*, the ray of the moon, which is cooling to those, whose minds are scorched by the *tāpa*, heat, of *saṃsāra*.

The *jīvas* are roasted by the *tāpatraya* of *saṃsāra*, which scorches like the sun. They are the *ādhyātmika-tāpa*—the pains and problems centred on oneself; the *ādhibhautika-tāpa*—the pains and problems caused by the people around, by animals, plants, bacteria and so on; the *ādhidaivika-tāpa*—the pains and problems caused by the *devatās* like the earth-quake, floods, hurricanes and so on. All our problems can be fitted into these three categories. The one, afflicted by these *tāpas*, needs some cooling rays like those of the moon and the Lord is that *Candrāṃśu*.

The understanding of the names of the Lord eliminates completely the *tāpatraya*, the afflictions that 'I am afflicted, I am persecuted by the world.' These notions are gone and what is there is one *ānanda*, that is, *Īśvara* alone. Like the cool rays of the moon, the names of the Lord are able to bring about a freedom from the three-fold *tāpas* of the individual.

282. भास्करद्युतिः *Bhāskaradyutiḥ*
The one brilliant like the sun.
भास्करद्युतिसाधर्म्यात् भास्करद्युतिः।

The light of the sun lights up the whole world, but itself does not require any other light to light it up. Similarly, *Bhagavān* does not require any other light to light Him up. In the sun there is no dark spot. It is one ball of light. Similarly the Lord is all-knowledge, self-shining, with no spot of ignorance. *Bhāskaradyuti-sādharmyāt*—being brilliant like the sun, He is called *Bhāskaradyuti*.

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः।
औषधं जगतः सेतुः सत्यधर्मपराक्रमः।। ३१ ।।

amṛtāṃśūdbhavo bhānuḥ śaśabinduh sureśvaraḥ |
auṣadhaṃ jagataḥ setuḥ satyadharmaparākramaḥ | | *31*

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283. अमृतांशूद्भव: *Amṛtāṃśūdbhavaḥ*
The source of the moon.
(मथ्यमाने पयोनिधौ) अमृतांशो: चन्द्रस्य उद्भवो यस्मात् स: अमृतांशूद्भव:।

Amṛtāṃśu is the moon. According to the *purāṇas*, during the churning of the milky ocean, the moon came out with its *aṃśus*, rays, drenched in *amṛta*. Therefore, Lord *Viṣṇu*, being the initiator of the churning and thereby the source of the moon, is called *Amṛtāṃśūdbhava*.

The moon is born of *Īśvara*. Not only is the moon born of *Īśvara*, but the moon is also *Īśvara*. The moon was born of the earth and the earth was born of the sun and the sun was born of some other sun in the galaxy or milky way and the milky way is born of some other galaxy. But since everything is born of *Īśvara*, the moon is also born of *Īśvara* alone. Even if there is a *krama*, an order in this, still everything is born of *Īśvara* and hence, being the source of the moon, He is *Amṛtāṃśūdbhava*.

You do not need the *krama*, order, at all to say that the moon is *Parameśvara* because, if you say 'the moon is,' there is *Īśvara* in it. The moon exists and it is an object of knowledge, that is, moon *asti*, *bhāti*, that is, it is *sat* and *cit* with a name and form. The *sat* and *cit* belong to *Īśvara*. The *krama* is only for the name and form. So wherever there is name and form, it is *mithyā* and that *mithyā* is sustained by *satya*. The 'Is'ness is the *satya*. So *Īśvara* by lending *sat* and *cit* to the moon is the source of the moon.

284. भानु: *Bhānuḥ*
The one who shines.
भाति इति भानु:।

The Lord *bhāti*, shines, and is hence *Bhānuḥ*. He is the one who shines of His own accord while everything else shines with borrowed light. *Bhānu*, the sun, lights up all objects but it is lighted up by the eyes. Without the eyes the sun cannot be seen. The eyes are lighted up by the mind and the mind by the *ātmā*. The *ātmā* is

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not lighted up by anything but *svayaṃ bhāti*, is self-shining and is also self-revealing. The Lord as the *ātmā*, is *Bhānu*.

285. शशबिन्दुः *Śaśabinduḥ*
The one who nourishes like the moon.
शश इव बिन्दुः लाञ्छनम् अस्येति शशबिन्दुः चन्द्रः तद्वत् प्रजाः पुष्णातीति शशबिन्दुः ।

The moon has some dark spots which are considered to be shaped like a rabbit. So the moon is called a *śaśabindu* because it has a *bindu*, a mark, like the *śaśa*, the rabbit. The Lord is not only the one from whom the moon is born and He is also the moon. The moon is said to nourish us by giving the sap to the plants. *Bhagavān* nourishes us like the moon and is the moon. Therefore, He is *Śaśabindu*. *Bhagavān* says, '*puṣṇāmi cauṣadhīs-sarvāḥ somo bhūtvā rasātmakaḥ*—as the rays of the moon, I nourish all the plants in the form of the sap' (*15.13*).

286. सुरेश्वरः *Sureśvaraḥ*:
The Lord of the *Suras*.
सुराणां देवानां शोभनदातॄणां चेश्वरः सुरेश्वरः ।

Bhagavān is *Sureśvara*, the Lord of the *suras*, that is, the *devas*. Since the 85th *nāma Sureśa* has the same meaning, here it is taken in a different way.

Śobhanaṃ rānti iti surāḥ—those who give gracefully are *suras*. *Bhagavān* is their *Īśvara* and therefore *Sureśvaraḥ*. In any act of giving both the giver and the receiver are blessed. The one who gives is grateful, because he has an opportunity to give and also in a position to give and hence feels blessed. The reciever is also very grateful, because He needs help and gets it and hence, he also feels blessed. So both the giver and the receiver are grateful and feel blessed.

The *śāstra* says with reference to giving, '*śraddhayā deyam, aśraddhayā'deyam, śriyā deyam, hṛiyā deyam, bhiyā deyam, saṃvidā deyam*' (*Tai.Up.1.11.3*). Whatever is given, let it be given with *śraddhā* on your part. Do not give without *śraddhā*.

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Śraddhā means the attitude—'I am in a position to give and hence by the other person's receiving what I give, I am blessed.' If the giver does not have *śraddhā*, one should not receive it. When one has *śrī*, money, it should be given. When one gives, it should be given with humility and with a sense of shame that more cannot be given. One should not think that one is doing charity. It should be given with fear, that what is given may not even be received by the other person. The giving should be with the knowledge about the receiver and also the cause for which it is given. These are all mandates of the *Veda*.

So what is to be given should be given properly and gracefully with benefit to the receiver. Such a giver is a *śobhana-dātā*, that is, a *sura*. To earn money, one requires *puṇya* and also effort. To give, one needs a lot of *puṇya* or else one cannot give, one can only grab. If one has the money and also the heart to give, then the grace of *Bhagavān* must definitely be there. *Īśvara* makes him the graceful giver and hence is *Sureśvara*, the Lord of graceful givers.

287. औषधम् *Auṣadham*
The medicine.
संसाररोगभेषजत्वात् औषधम्।

What is born of *oṣadhis*, plants and herbs, is *auṣadha*. It means medicine. *Bhagavān* is the *Auṣadha*, the medicine for the disease of *saṃsāra*. The very chanting of His name is a medicine. Understanding the names of *Īśvara* is understanding *Īśvara*. Every word if understood properly, leads to the understanding of *Īśvara*.

The names of *Bhagavān* becomes the *Auṣadha* for the *saṃsāra-roga*, the disease which is a life of becoming. Even if one goes to heaven, when the *puṇya* is over, one will have to come back and hence, even in heaven it is a life of 'becoming.' What is disease? When one does not feel at home with oneself and feels ill at ease, that is disease. This life of *saṃsāra* is a life of struggle and not being happy with oneself is the *bhavaroga*. This is a disease which is common to all human-beings. The medicine for this is only

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Bhagavān; only the understanding of the true nature of *Bhagavān* can cure it. There is no other medicine. Understanding *Bhagavān* means understanding that essentially 'I am *Bhagavān*.' The understanding that the individual *jīva,* in spite of all his limitations, is *Īśvara*, is the only medicine. This has to be properly understood.

Though *Bhagavān* is specially an *auṣada* for the disease of *saṃsāra*, He is the one who is in the form of *auṣada* for all the *rogas*, diseases within *saṃsāra*. That a disease can be diagnosed, that there is a medicine that can cure that disease and that it works —is all because of the grace of *Bhagavān*.

288. जगतः सेतुः *Jagataḥ śetuḥ*
The bridge/boundary of the world.
जगतां समुत्तारणहेतुत्वात्। असम्भेदकरणाद्वा सेतुवत् वर्णाश्रमादीनां जगतः सेतुः।

The word *setu* has the meanings of bridge, bank and boundary. For the entire *jagat*, that is, for all the *jīvas*, *Bhagavān* is like the *setu*, the bridge, to cross the river of *saṃsāra*, to reach the bank of *mokṣa* which is also *Bhagavān*. Hence, He is *Jagataḥ setuḥ*.

The Lord is also the *setu*, the boundary in the form of *dharma*, to make people function without transgressing their respective *dharmas* according to their various stations in life and without becoming loose in life. No *jīva* however exalted, no natural force can cross this boundary.

289. सत्यधर्मपराक्रमः *Satyadharmaparākramaḥ*
The one of unfailing *dharma* and courage.
सत्याः - अवितथा धर्माः - ज्ञानादयो गुणाः पराक्रमश्च यस्य सः सत्यधर्मपराक्रमः।

Dharma refers here to the various *guṇas* that the Lord has such as *dharma*, *jnāna*, *icchā*, *kriyā* and so on. *Parākrama* is the capacity and courage to face challenges. The *jnāna-śakti*, *icchā-śakti* and *kriyā-śakti* and, the *parākrama* of *Bhagavān* are *satya*, in the sense that, they never fail at any time. They are always full and sustained. Hence, *Bhagavān* is *Satyadharmaparākrama*.

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Parākrama, courage, is seen in people only as long as there is no big challenge. The moment there is a big challenge, it fails and hence, it is not *satya*. *Dharma* and other values are also followed only if it is convenient and easy. Or else, confirmity to *dharma* becomes very challenging. The capacity to know, to desire and to execute—the *jñāna*, *icchā* and *kriyā-śaktis* are also limited and therefore, they fail more often than not. So, the *jīva* is not *satyadharmaparākrama*.

When can we be *satyadharmaparākrama*? Only when *Īśvara* who is *Satyadharmaparākrama* is very much with us. The more of *Īśvara* there is in our life, the less are the fear, insecurity and so on, and in turn, there is more courage to confirm to *dharma*, even in the midst of challenges and trials. So, we invoke the Lord as *Satyadharmaparākrama*, as the one who has unfailing *śakti* and courage.

भूतभव्यभवन्नाथः पवनः पावनोऽनलः।

कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः।। ३२ ।।

bhūtabhavyabhavannāthaḥ pavanaḥ pāvano'nalaḥ |
kāmahā kāmakṛt kāntaḥ kāmaḥ kāmapradaḥ prabhuḥ | |*32*

290. भूतभव्यभवन्नाथः *Bhūtabhavyabhavannāthaḥ*
The Lord of the beings of the past, future and present.
भूतभव्यभवतां भूतग्रामाणां नाथः तैः नाथ्यते - याच्यते, तानुपतपति, तेभ्यः आशास्ते, तेषामीष्टे, शास्तीति वा भूतभव्यभवन्नाथः।

The word *nātha* comes from the verbal root '*nāth*' which has many meanings and based on that, this *nāma* can be interpreted in many ways. *Bhagavān* is *bhūta-bhavya-bhavatām bhūta-grāmāṇām nāthaḥ*, the lord of all beings of the past, future and present.

Nathyate, yācyate iti nāthaḥ—He is the one sought after by all beings of all times, at all times, whether they know it or not. He is the one to be prayed to, for gaining all ends.

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Tān upatapati—By giving the results in the form of pain to those who do not keep to *dharma*, He as though torments them and, disciplines and makes the *jīvas* turn towards Him. *Tebhyaḥ āśāste*—He bestows blessings to the *jīvas*, *teṣām īṣṭe*—He rules over them and *śāsti*—He alone teaches, guides people to the path of *dharma* and *jñāna*.

291. पवनः *Pavanaḥ* (811)
The one who purifies, sanctifies.
पवते इति पवनः।

He is *Pavana* because it is His grace that purifies a person. Daily the physical body picks up dirt and is cleansed by taking a bath. But what about the *antarātmā*? Everyday one gets hurt and there is some sadness. Everyday one picks up guilt and hurt. The person becomes a personality with a lot of angularities. There is anger and frustration. All these pile up and one becomes an unmanageable personality, who cannot manage himself/herself or be managed by others. These are the dirt that the *antarātmā*, the mind, picks up. *Na vāriṇā śudhyate antarātmā*—the mind cannot be cleansed with water (*MB*). It can only be cleansed with the names of *Bhagavān*. *Īśvara-smaraṇa* is understanding the names and then repeating them and by this the ego is removed and *Bhagavān* is brought inside. This is the daily bath for the mind and it is a very healing bath. There is nothing like the name of *Īśvara* to heal oneself. It is a balm for all the daily hurt, for all the aches and pains of life.

Vāyu, air, purifies by blowing, by moving all the time without any laziness. It is *Bhagavān* alone who purifies in the form of *vayu*. *Bhagavān* says in the *Gītā*, '*pavanaḥ pavatāmasmi*—I am air among the purifying agents' (*10.31*).

292. पावनः *Pāvanaḥ* (811)
The one who makes everything move.
पावयतीति पावनः।

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The *pavana*, air, purifies by blowing. Who makes it possible for it to do so? Everything functions according to law and order, because of the mandate of *Īśvara*. The wind blows and the air moves because of His mandate and therefore He is called *Pāvanaḥ*. The *Taittirīyopaniṣad*. says, '*bhīṣāsmād vātaḥ pavate*—It is out of fear of His mandate that the wind blows.' It says further, that the sun rises, *Agni*, *Indra* and *Yama* do their respective jobs out of fear of His mandate (2.8).

293. अनलः *Analaḥ* (711)
The one who is never satiated.
अलं पर्याप्तं न विद्यते अस्य इति अनलः। अनान् - प्राणान् आत्मत्वेन लातीति जीवः अनलः। णलतेर्गन्धवाचिनो नञ्पूर्वाद्वा।

Agni, fire, is called *anala* because he does not have the word *alam*, 'enough,' in his vocabulary. In the rituals, plenty of ghee is poured into the fire, but the fire will never say enough. The Lord alone is manifest as *agni* and is therefore, *Anala*.

Or, He is *Anala*, because being the limitless, there is no *alam*, limit for Him.

Anān ātmatvena lāti—the *jīva* is called *anala* because he takes the *prāṇas* as himself. As the Lord alone manifests as the *jīva*, He is *Anala*.

The word *nala* means smell, odour. Being free of *nala*, smell, He is *Anala*. The *Upaniṣad* speaks of Him as '*agandham arasam* . . . free of smell, taste and so on' (*Bṛ.Up.3.8.8*).

The one who does not say enough and that is *Agni*. He is also called *pāvaka*. He is the one who purifies—*Pāvana*. Fire purifies as in sterilization. In the *adhibhūta* aspect, fire is a great purifier. When the golden ore is put into the fire, the gold is purified. So, as *agni*, the Lord is *Anala* and *Pāvana*.

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294. कामहा *Kāmahā*
The destroyer of desires.
कामान् हन्ति (मुमुक्षूणां, भक्तानां हिंसकानां च) इति कामहा।

The Lord is *Kāmahā*, the one who destroys the desires. Whose desires does He destroy? If the *mumukṣus*, those interested in *mokṣa*, have any desires tending towards *adharma*, He destroys them. He also destroys their other desires and strengthens their *vairāgya*.

If someone has a desire whose fulfillment implies *adharma*, one can fortify the will power, with the help of *Īśvara*. Then it is easy to destroy *kāma*, desire, whose fulfillment involves *adharma*, as in desiring for someone else's money. If one holds on to *Īśvara*, then one will follow *dharma*, because *Īśvara* is *dharma*. Thus, He destroys the desires of His devotees, desires born of *adharma*. Again, when people taken to *adharma*, try to cause *hiṃsā* to His devotees, He destroys their desires by obstructing their fulfillment.

295. कामकृत् *Kāmakṛt*
The creator of desire in good people.
सात्त्विकानां कामान् करोतीति कामकृत्। कामस्य -प्रद्युम्नस्य जनकत्वाद्वा।

Any desire is due to the *icchā-śakti* of the Lord. It is a blessing that one can have desire and that is the *śakti* of *Īśvara* manifesting. *Kāmān karoti—Īśvara* is the creator of all the desires and hence, He is *Kāmakṛt*. He is the one who creates a desire for *dharma*, and then the desire for *mokṣa*, in those who follow *dharma*.

Kāmān karoti—Īśvara fulfills, makes possible the gain of desirable objects for the good people.

As the father of *Kāma*, that is, *Pradyumna* or *Manmatha*, He is *Kāmakṛt*.

296. कान्तः *Kāntaḥ* (654)
The one who is beautiful and attractive.
अभिरूपतमः कान्तः।

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Why do you desire an object? Because one is attracted and fascinated by the object. This is called *kānta* or the capacity to attract. The beauty in the object, that attracts is *Īśvara* alone because that is the work of *māyā*. Any glory that is there, which is attractive, is the glory of the Lord. Therefore, one should recognize that *vibhūti* as *Īśvara*. Afterwards that recognition will turn into *Īśvara-bhakti*. Or else it will only be love for that object and then, in order to obtain that object, there will be no hesitation to take to *adharma*. In *Īśvara-bhakti* alone, will *dharma* grow. Therefore He is the one who is the fascinating factor in any object of desire and therefore, *Kānta*.

When the Lord is visualized in the forms that are given by the *śāstra*, those forms are very attractive and pleasing and hence, He is *Kānta*.

297. कामः *Kāmaḥ*
The deirable.
काम्यते पुरुषार्थ-अभिकाङ्क्षिभिरिति कामः।

The word *kāma* has both the meanings of desire and desirable object. He is in the form of the desire to accomplish what one wants and hence, *Kāma*.

Or *kāmyate iti kāmaḥ*—He is the one desired by everyone, no matter what *puruṣārtha* they seek, because in and through all *puruṣārthas*, everyone seeks only limitless *ānanda*. And, that is the *svarūpa* of the Lord.

298. कामप्रदः *Kāmapradaḥ*
The one who gives the object of desire.
(भक्तानां) कामान् प्रकर्षेण ददातीति कामप्रदः।

He is the *Kāmaprada*, the giver of the object of desire as *karma-phala*, especially to those *bhaktas*, who pray with *śraddhā*.

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299. प्रभुः *Prabhuḥ* (35)
The one who exists with eminence.
प्रकर्षेण भवतीति प्रभुः।

How does He give all this? Because He is the *Prabhu*. He is able to give all the objects of desire, because everything is with Him. He exists surpassing all and hence, is *Prabhu*.

Thus, *Bhagavān* is the *kāma*—desire and the object of desire; He alone is *kāmakṛt*—the inducer of desire, *kāmaprada*—the giver of the desirables, *kāmahā*—the destroyer of desires.

युगादिकृद् युगावर्तो नैकमायो महाशनः।
अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित्।। ३३ ।।

yugādikṛd yugāvarto naikamāyo mahāśanaḥ ।
adṛśyo vyaktarūpaśca sahasrajidanantajit ।। *33*

300. युगादिकृत् *Yugādikṛt*
The one who creates the *Yuga*, *Kalpa* and so on.
युगादेः कालभेदस्य कर्तृत्वात् युगादिकृत्। युगानामादिम् आरम्भं करोतीति वा।

Time is a myth and it is most evasive. The more you try to understand time, the more elusive it is. At the same time it is a myth. In the *mithyā jagat*, time or *kāla* is important. It cannot be dismissed as non-existent nor can it be accepted as an existent reality. It is *mithyā*, because it is *sad-asadbhyām anirvacanīya*. If you say a second, there is really no second because it is made of microseconds. This microsecond can be further reduced. So there is no unit of time. When a unit of time cannot be established, then you cannot also establish a period of time. It is like geometry which is based on lines. A line is defined as a series of points and what is a point? A point is that which occupies no space. So when a point has no length, nor dimension, then how can a series of points make a line? So, just as a line is a myth, time also is a myth. But nothing wears down like time.

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Īśvara is *kālakṛt*, the maker of time. By His power of *māyā*, time is made as though existent. The truth of time is only the timeless *ātmā*. Timlessness alone is the *adhiṣṭhāna* of time. *Bhagavān* gives His own existence to time and hence, time appears to be an existent factor. Therefore, as the creator of time, He is the *kartā*, the creator of *yugādi*, that is, *yuga*, *kalpa*, *varṣa*, *māsa* and so on.

There are differences between the various *yugas* with an *ādi* and *anta* with a line drawn between them with a smooth flow. It is the Lord who is responsible for the start of the different *yugas*. Hence, He is *Yugādikṛt*.

301. युगावर्तः *Yugāvartaḥ*
The one who keeps the cycle of time turning.
युगानि कृतादीनि आवर्तयति कालात्मनेति युगावर्तः ।

A *caturyuga* is made of the four *yugas* of *kṛta*, *tretā*, *dvāpara* and *kali*, each following the other in proper order. The Lord, in the form of time, sets this cycle of *yugas* in motion, so that it keeps turning. The one who sets the cycle of time in motion is *Yugāvarta*. There are some who think that this rotation is not really a rotation but like a pendulm movement.

302. नैकमायः *Naikamāyaḥ*
The one who does not have one *māyā*, but many.
एका माया न विद्यते, बह्वीर्माया वहतीति नैकमायः ।

The *māyā*, magic of *Bhagavān* is not one, but manifold. It is not that many *māyās* are there. In this compound the '*nañ*' is retained; otherwise it would become *anekamāya*. It means that, He has got not one *māyā*, one magic, but many. This whole *jagat*, which is manifold, is His magic. Time is not there and yet we calculate time and that is magic. Without time there is hour and day; day is not there, but there is week; week is not there, but there is month and so on. So time is not there, but yet it is there.

It is the same with space also. A point is not there, but a series of points constitute a length. If you want to reach a particular place,

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there is a distance involved and a certain time is required to cover that distance. *Ātmā* is limitless consciousness with no timewise or spacewise limitations. So there is really no distance because a second thing is not there. But still there are two points and between the two points there is a distance and a certain time is required to reach the point. All this is within the *māyā* of *Īśvara* alone.

If a flower is analyzed, the petal, sepal, stem – any one of them is not a flower. They are all non-flower. Put together somehow they make a flower. If any object is taken, it is nothing but matter. Matter, if analyzed, is nothing but particles in motion. That we see them as different objects is also the *māyā* of *Īśvara*. That all our transactions take place based on time, space and object is a *māyā*. Colourless drops of water together can become a blue sea. A sky that is not there can appear blue and dome-shaped. Based on this we can talk of a sea-blue and sky-blue colour; all this is *māyā*. Every discipline of science is His magic.

Within this *māyā* world, that we can spin out dreams with different time-space frames and see a world as if outside, when there is none, and again within the dream, that we can spin out further dreams is all *māyā*.

Each one is *māyā*. Hence, He is *naikamāya*, because He has not one magic, but many. Here *māyā* is magic, wonder and does not mean *śakti*. Even the best of magicians present today or talked of in the *Purāṇas*, are no comparison to Him.

303. महाशनः *Mahāśanaḥ*
The greatest consumer.
कल्पान्ते सर्वग्रसनात् महदशनमस्येति महाशनः ।

There is a saying in Tamil, that for the fellow for whom the mountain is the main dish, a door is the pappad.[1] If Lord is the eater then the whole universe is His food. At the time of *pralaya*, He withdraws everything unto Himself. This is like His swallowing the

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[1] மலைமுழுங்கி மஹாதேவனுக்குக் கதவு ஓர் அப்பளம்.

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entire *jagat* unto Himself. What is taken in is food and since *Bhagavān* takes in the whole *jagat*, at the time of dissolution, He is *Mahāśana*, the greatest consumer.

304. अदृश्य: *Adṛśyaḥ*
The one who cannot be known through any sense-organ.
सर्वेषां बुद्धीन्द्रियाणाम् अगम्यत्वात् अदृश्यः।

Bhagavān is not an object, but the *ātma-svarūpa*. He is in the form of *dṛk*, the subject, which is consciousness. Everything else is an object of consciousness. Time, space and so on, are all objects of consciousness. *Īśvara* cannot be an object of consciousness, because anything that is objectified is always *jada*, insentient and inert. The subject, which is consciousness, can never be objectified by a thought. *Dṛk-svarūpa* is *Parameśvara*. The object is only the manifestation of *nāma* and *rūpa*.

If *Bhagavān* is *adṛśya* then, how are we going to know Him?

305. व्यक्तरूप: *Vyaktarūpaḥ*
The one who is self-evident.
स्वयंप्रकाशमानत्वात् व्यक्तरूपः। (स्थूलरूपेण) व्यक्तं रूपमस्येति व्यक्तरूपः।

When it is said that *Bhagavān* is not subject to objectification, it does not mean that He cannot be known. He is *vyakta*, manifest as the *svayam-prakāśa-ātmā*, as the self-evident *ātmā*. He is *vyakta* as 'I,' the witness of everything, lighting up everything. He has to be recognised in this way. '*Pratibodha-viditaṃ matam* – In every piece of knowledge, He is very much evident as the consciousness that lights up that knowledge' (*Ke.Up.2.4*).

Again the whole *jagat* being His manifestation, His form is *vyakta* in the form of this world.

306. सहस्रजित् *Sahasrajit*
The conqueror of thousands.
सहस्राणि असुराणां युद्धे जयतीति सहस्रजित्।

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He conquers thousands and hence, He is *Sahasrajit*. Whenever there is a battle between the *devas* and the *asuras*, *Bhagavān* helps the *devas* to defeat thousands of *asuras* in the battle. This is the *līla* of *Bhagavān*. It is because of *Bhagavān*'s help that the *devas* are able to defeat the *asuras*. The idea is that *dharma* wins over *adharma* and finally it is only *dharma* that prevails because *Bhagavān* is in the form of *dharma*. Even if there are thousands of obstacles, it is *dharma* alone that will win. In the whole *Mahābhārata*, it is shown that *dharma* alone wins and all *adharma* is finally destroyed and that is why it is called *jaya*.

307. अनन्तजित् *Anantajit*
The one who is victorious over every being everywhere.
सर्वभूतानि युद्धक्रीडादिषु सर्वत्र अचिन्त्यशक्तितया जयतीति अनन्तजित्।

Bhagavān is endowed with *ananta-śakti*, limitless power and skills, which is *acintya*, unimaginable. In the universe there are limitless varieties of beings and each has some special capacity by which it excels other beings. Again in the same species also, some excel over others. We find that even in human beings, due to certain skills one defeats another in combats, sports, competions and so on. Since it is *Bhagavān* alone who excels, who wins by the manifestation of *ananta-śakti*, He is *Anantajit*.

Because of *dharma*, *anantātmaka-brahma jayati*. Therefore He is *Anantajit*. *Anantaṃ brahma* is gained with the help of *dharma*. It is *dharma* that paves the way for gaining the knowledge that 'I am *satyaṃ jñānam anantaṃ brahma*' which is the *brahma-pada*. The one who is in the form of *dharma* and who is *anantajit* is *Parameśvara* alone. So *sahasrajit* and *anantajit* go together. All obstacles go away and finally only *dharma* wins.

इष्टोऽविशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः।
क्रोधहा क्रोधकृत् कर्ता विश्वबाहुर्महीधरः।। ३४ ।।

iṣṭo'viśiṣṭaḥ śiṣṭēṣṭaḥ śikhaṇḍī nahuṣo vṛṣaḥ |
krodhahā krodhakṛt kartā viśvabāhurmahīdharaḥ || 34

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308. इष्टः *Iṣṭaḥ*
The most desirable.
परमानन्दात्मकत्वेन प्रियः इष्टः। यज्ञेन पूजित इति वा इष्टः।

Being of the nature of *paramānanda*, the Lord is *Iṣṭa*, the most desired. In the *Bṛhadāraṇyakopaniṣad*, there is a dialogue between Sage *Yājñavalkya* and his wife. The sage wants to take to *sannyāsa* and so, wants to divide his property between his two wives, *Kātyāyanī* and *Maitreyī*. But *Maitreyī* asks him 'with all the wealth that you are giving us, will we get the *amṛtatva*, the *mokṣa*, that you are seeking? He says 'No, you will not get *amṛtatva* with wealth.'

Then there ensues a big discussion wherein *Yājñavalkya* tells *Maitreyī* that *'ātmanastu kāmāya sarvaṃ priyaṃ bhavati.'* Anything that is *iṣṭa*, that attracts you, is because it evokes the pleased self in you and what you love is the pleased self. You do not like the displeased self. One commits suicide because one is displeased with oneself. It is actually the pleased self that is *iṣṭa*, that one loves and hence, anything that evokes the pleased self, will become *iṣṭa*, an object of love.

What is that pleased self? Is it an attribute that comes now and then and, goes away? Is *ānanda* an attribute, added to the self, which wanes in time and then has to be added again? Or is it intrinsic to the self? *Ānanda* is not something extrinsic and added to the self. The self by nature is *ānanda* and it is the nature of oneself. That is why one feels at home whenever one is happy and not at home when unhappy. *Ātmā* is the only source of attraction because that is the only source of *ānanda*, which gets evoked in some form or the other.

It is *Parameśvara* alone who is in the form of this *paramānanda-svarūpa-ātmā*. The *ātmā* is *pūrṇa* outside and also inside, '*antaḥ pūrṇaḥ bahiṣpūrṇaḥ pūrṇa-kumbha ivārṇave*—a pot immersed in water, is full inside; outside also, it is full.' So too *Bhagavān* being everything, is *pūrṇa* inside and outside. That

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pūrṇatva alone is what one loves. Therefore, that which is *iṣṭa* or *priya* is *Bhagavān*.

The word *iṣṭa* has this meaning of 'desired' as derived from the verbal root '*iṣ*.' It can also be seen as derived from the root '*yaj*' to worship. It is Lord *Viṣṇu* alone who is *iṣṭa*, worshipped through various *yajñas* and other forms of worship.

309. अविशिष्टः *Aviśiṣṭaḥ*
The one who has no distinctive attributes.
सर्वेषामन्तर्यामित्वेन अविशिष्टः।

When the *ātmā* is pointed out as limitless *ānanda*, one can have a doubt, 'may be your *ātmā* is limitless and *ānanda-svarūpa* but my *ātmā* is not so.' This presupposes a doubt that there are many *ātmās*. If this is so, then, each *ātmā* will be *viśiṣṭa*, having distinct qualities of its own. But, being all-pervasive, a second *ātmā* is not available for it to be different from the other. All that is there, is the one limitless self and that is *ānanda-svarūpa*. Further, it does not have any attributes. Anything qualified by attributes is *viśiṣṭa*. *Parameśvara* as the *antaryāmī*, the indweller of all, is *Aviśiṣṭa*, not limited by any attribute. He is the *ātmā* of all.

Anything that is desired is other than oneself and that is desired by the individual thinking that it will give him happiness. What is most loved by one is oneself alone, because the *ātmā* is not other than oneself; it is not separate from oneself. Therefore, the *ātmā* is that which is the most *iṣṭa* for everybody and it is *Aviśiṣṭa*, not peculiar to oneself. It is something that is universal, because a second *ātmā* is not available.

310. शिष्टेष्टः *Śiṣṭeṣṭaḥ*
The one who is desired by the *vivekis*.
शिष्टानां विदुषां इष्टः शिष्टेष्टः। शिष्टैः इष्टः पूजित इति वा। शिष्टाः इष्टाः अस्येति वा।

If the *ātmā* is *ānanda-svarūpa*, and if it is *aviśiṣṭa*, then every one should desire the *ātmā*. But, we do not find everyone seeking the *ātmā*! They seem to be seeking something else all the

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time. Very rarely do we find someone who seeks it. But in fact, knowingly or unknowingly, everyone is seeking the *ātmā* alone. *Bhagavān Śrī Kṛṣṇa* says in the *Gītā* '*mama vartma anuvartante manuṣyāḥ pārtha sarvaṣaḥ*—all men walk in my path alone in all ways' (*3.23, 4.11*).

Every human being is like a bloodhound, which will somehow find its way home. Similarly, everyone wants to go home. *Bhagavān* is the home. He is *pūrṇa* and everyone wants that *pūrṇatva* alone. Then, why do they not go to Him? *Bhagavān* says, that even though they are engaged in various pursuits, still, all of them are on His track alone. They think that perhaps this is the right pursuit and with this, one will be alright. Then, finding that it does not give them the *pūrṇatva* that they wanted, they go from one thing to another, from one country to another, from one job to another and this goes on constantly. Finally they have to come to *Bhagavān* alone. These people, who are thus engaged in various pursuits, lack the *viveka*. How then is *viveka* developed? It can be developed by constantly being in *satsaṅg*. When *viveka* is there, automatically the seeking is in the right direction, the seeking for *Bhagavān* will be there. If *viveka* is not there, then the seeking also will not be there.

Śiṣṭānām iṣṭaḥ iti śiṣṭeṣṭaḥ—thus, those who have followed the path of *dharma*, been exposed to *satsaṅg* and thereby developed *viveka*, are the *śiṣṭas*. Because of their *viveka*, they come to know that *Bhagavān* alone is the source of *pūrṇatva* and therefore, He becomes *iṣṭa*, the most desirable to them. Thus *Bhagavān* is *Śiṣṭeṣṭa*. On the other hand those who have no *viveka*, not knowing *Bhagavān* as the source of *pūrṇatva*, think of other things as their *iṣṭa*.

He is *Śiṣṭeṣṭa*, also because *śiṣṭaiḥ iṣṭa*, worshipped by the *śiṣṭas*.

Śiṣṭāḥ iṣṭāḥ asya iti śiṣṭeṣṭaḥ—these *śiṣṭas* who have the *viveka*, have come to know that it is the knowledge of *Bhagavān*

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alone and nothing short of it, will give them the *pūrṇatva*. Therefore, they become initially *jijñāsus*, devotees desirous of knowing Him and later *jñānīs*, devotees who have come to know themselves essentially as one with *Bhagavān*. As these *śiṣṭas* alone know the true nature of *Bhagavān*, they are *iṣṭa* to Him and thus, He is *Śiṣṭeṣṭaḥ*. *Bhagavān* says in the *Gītā* '*priyo hi jñānino'tyartham ahaṃ sa ca mama priyaḥ*—I am totally beloved to the *jñānī* and he is absolutely dear to Me' (*7.17*).

311. शिखण्डी *Śikhaṇḍī*
The one decorated with peacock feathers.
शिखण्डः कलापः अलङ्कारः अस्येति शिखण्डी गोपवेषधरः।

This name is with reference to the *Kṛṣṇāvatāra*. *Śikhaṇḍa* means a plume and one who has a *śikhaṇḍa* is called *Śikhaṇḍī*. Even a peacock is called a *śikhaṇḍī* because it has a plume. Here *Bhagavān* is called *Śikhaṇḍī* because as a cowherd boy, the Lord had His hair tied up in a tuft and decorated with peacock feathers.

312. नहुषः *Nahuṣaḥ*
The one who binds.
यतो नह्यति भूतानि मायया अतः नहुषः।

The root '*nah*' has the meaning of *bandhana*, bondage. The Lord binds all beings by His power of *māyā* and so, He is *Nahuṣa*.

If you do not seek *Bhagavān*, then you are bound and if you seek Him, you are released. *Bhagavān* is in the form of the *ātmā* and you must choose to know him. There is no other way. Since *Bhagavān* is the *ātmā*, you cannot accidentally come across yourself. Even if *Bhagavān* comes in the form of *Śrī Kṛṣṇa*, He would be one who comes and goes. *Darśana* of the Lord is only by knowing Him as the *ātmā*, that is, as 'I.' He can be known only through the *jñāna-cakṣu*, the eye of knowledge. If He is already there as the *ātmā* and yet we do not know Him, it is because our vision is veiled by His power of *māyā*. Since this veil of ignorance

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alone is the bondage and there is no other physical bondage, only by seeking and knowing *Bhagavān*, one gets liberated.

313. वृषः *Vṛṣaḥ*
The one who rains blessings.
कामानां वर्षणात् वृषः धर्मः।

As has been seen previously, the word *vṛṣa* means that which rains, pours. *Dharma* is *vṛṣa* because the path of *dharma* alone makes one attain one's desires, through its *phala* of *puṇya*. *Bhagavān* alone is in the form of order that is *dharma*, and He alone gives the *phala* according to the order of *dharma*. *Puṇya-phala* is an *anugraha*, a blessing. Even *pāpa-phala* is a blessing because it helps to put us back in the path of *dharma*.

Thus, He is a *maṅgala-mūrti*, a body of blessing. Just as any part of the sugar crystal is sweet, so too, any aspect of *Bhagavān* is a blessing. We invoke Him as *Vṛṣa*, in the form of blessing, to gain His *anugraha*, grace.

314. क्रोधहा *Krodhahā*
The destroyer of anger.
क्रोधं हन्तीति क्रोधहा।

Generally when someone has anger, people say, 'control the anger.' How is one to control anger? Anger is there because it cannot be controlled. What one is holding one can drop. But when that something is holding you, how can you drop it? It is anger that is holding you. Therefore, one has to understand, 'I have no control over anger.' Once you understand this, then you can seek help—help from someone who has no anger. Anger is just a symptom, an expression of inner pain, childhood pain. One has no control over that, because it is a part of the unconscious, which means that one is not conscious of it. One can control only the conscious. The unconcious is the other side of the ego. It is yourself and hence you are not aware of it. It is kept away from your consciousness and yet it controls you.

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So now through the anger, you appreciate the cause, the presence of an inner pain. Pain is a part of the psychological order, and the unconscious is also a part of the psychological order. In fact, other emotions also—like jealousy, hatred, sadness, loneliness, low self-esteem—all these are also born of the unconscious. It is an order because it is common to all. The psychological order is a manifestation of *Īśvara* and being a manifestation of *Īśvara*, your anger is not special. Therefore, you seek the help of *Īśvara*, 'You are *Krodhahā*, the remover of anger. So, please remove my anger.' Here you are not saying 'I do not want to be angry.' You are only seeking His help to manage your anger. 'O! Lord, give me the strength to manage my anger, so that I will not, in my anger, victimize anybody.' This is all that we can do.

When you are angry, you do not act, that is, you do not express your anger in action. This is called *dama*. You have to express your anger appropriately. If you do not express it, the bottled anger will make you end up with a heart attack or a stroke. So, give expression to your anger in writing, but afterwards, be sure to destroy the paper! Or talk it out to somebody, who knows what is right and wrong and can lend a sympathetic ear; then the anger will get destroyed. For all this, one requires the help of *Bhagavān*. So, the more one appreciates *Īśvara*, the more one will be able to control anger. One is not to blame oneself for the anger. In prayer, one seeks the help of *Īśvara*, so that one does not act inappropriately. He alone can help to destroy our anger. Thus, as the one who destroys the *krodha*, the anger, of those who seek His help, He is *Krodhahā*.

315. क्रोधकृत्कर्ता *Krodhakṛtkartā*
The one who causes anger and the one who is the creator.
क्रोधं करोतीति क्रोधकृत्। क्रियत इति कर्म, जगत् तस्य कर्ता। क्रोधकृतां दैत्यादीनां कर्ता छेदक इत्येकं वा नाम।

This name can be taken as a single word, or as two words taken together to constitute one *nāma*. *Īśvara* is manifest in the form of

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the psychological order, the order that brings the connection between inner pain, the situation and the anger. Thus, He is the *Krodhakṛt*, the one who causes the anger. He is also the therapist, because, being in the form of order, He is infallible. We are always validated in the eyes of *Īśvara* and validation is a therapy. So our own understanding of *Īśvara* as being manifest in the form of the psychological order, validates our anger. This, in turn, makes us seek His help in managing the anger. Thus, we appreciate Him as both the *Krodhakṛt* and *Krodhahā*, that is, as the cause, as well as the destroyer of anger.

Kriyate iti karma—what is created is *karma* and so the *jagat* is *karma*. *Bhagavān* being the *nimitta-kāraṇa*, is the *Kartā*, the creator of this entire *jagat*.

By saying that *Bhagavān* is the *kartā*, the *kartṛtva* of the individual is negated. Even your free will is endowed by *Bhagavān*. It is your *prārabdha* that gives you the free will. It is the *prārabdha* that gave you the human body and in this body alone, there is this free will. Thus, without the *prārabdha*, there is no free will. *Prārabdha* is *Īśvara* and in the form of the law of *karma*, He has given you the free will. Therefore, you think that you are the *kartā*. If every component of an action which makes you a *kartā* is analyzed, then, we find that *Bhagavān* alone is the *kartā*. Then, where is any *kartā* apart from *Bhagavān*? If we know this, we can have no *kartṛtva*. *Bhagavān* says, 'I am the *kartā* and I am *akartā* too' (*BG.4.13*). Since we are not the *kartā* of this *jagat*, then, we have to say that *Īśvara* is the *kartā*, but from His own standpoint, He is *akartā*.

Krodhakṛtkartā, can be taken as one *nāma*. Those *asuras* or *asura*-like people, who take to *adharma*, get angry with the people who are committed to *dharma* and therefore, refuse to come along with them. Hence, these people are *krodhakṛts*. The word *kartā* as derived from the verbal root '*kṛt*' means one who cuts, destroys. As *krodhakṛtām kartā*, the destroyer of the *asura*-like people, He is *Krodhakṛtkartā*.

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316. विश्वबाहुः *Viśvabāhuḥ*
The one who has hands everwhere.
विश्वेषामालम्बनत्वेन विश्वे बाहवः अस्येति वा विश्वबाहुः।

Viśveṣāṃ ālambanatvena viśve bāhavaḥ asya iti viśvabāhuḥ—in order to support the entire *viśva*, consisting of all beings and things, *Parameśvara* has as though a number of hands spread everywhere. Hence He is *Viśvabāhuḥ*.

Or, *viśvataḥ bāhavaḥ asya iti viśvabāhuḥ*—His hands are everywhere because in this entire *viśva*, universe, wherever there are hands, all of them are only the hands of *Parameśvara*.

317. महीधरः *Mahīdharaḥ* (369)
The one who sustains the earth.
महीं - पूजां, धरणीं वा धरतीति महीधरः।

Mahīṃ dharati iti mahīdharaḥ—the earth is called *mahī* because it is very vast and it sustains countless number of beings. *Bhagavān* is the one who sustains the earth, that is, everything. Earth means life. So He supports life.

Or, the word *mahī* can mean *pūja*. *Bhagavān* receives the *mahī*, the worship of the devotees and hence, is *Mahīdharaḥ*.

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः।। ३५ ।।

acyutaḥ prathitaḥ prāṇaḥ prāṇado vāsavānujaḥ |
apāṃ nidhiradhiṣṭhānam-apramattaḥ pratiṣṭhitaḥ || 35

318. अच्युतः *Acyutaḥ* (100)
The one who does not undergo any change.
षड्भावविकारशून्यत्वात्, न च्युतिः अस्य इति अच्युतः।

The Lord does not undergo any change, that is, He does not undergo the six-fold modifications of existence, birth, growth, modification, decline and death.

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The one for whom there is no *cyuti*, destruction is *acyuta*. This is the *svarūpa* of *ātmā* or *Īśvara*. The Lord is timeless and since He is not bound by time, He does not change, He does not have any decimation. *Thyāgarāja* sings, '*kathalevadu kade kathalenno kalavade*—O! *Rāma*, you are changeless; but how many stories you have!' Without change how can there be any story? The Lord does not have any modifications whereas, the *jīva*, from the standpoint of the body, is subject to changes.

319. प्रथितः *Prathitaḥ*
The one who is renowned.
जगदुत्पत्त्यादिकर्मभिः प्रख्यातः प्रथितः।

Bhagavān is *Prathita*, renowned, through His actions of creation, sustenance and resolution of this universe. Everything that is there, every permutation and combination, with all its varieties, in the form of the stars, galaxies, milky ways and planets, earthquakes and hurricanes, is the expression of the Lord. All of them speak of His renown.

He is *Prathita*, renowned also, because in His various *avatāras*, He performed special actions.

320. प्राणः *Prāṇaḥ* (66, 407)
The one who is in the form of *prāṇa*.
सूत्रात्मना प्रजाः प्राणयतीति प्राणः।

He is the one who enlivens everything, being in the form of the *sūtrātmā*, that is, as the one identified with the collective *prāṇa-śakti*. 'I am the *sūtrātmā*, the *prāṇa*, the inner self in all the living beings' (*Ait.ār.2.2.3*). Even a tree has *prāṇa*. So, that which makes even the tree alive, is *prāṇa*. He sustains everything with *prāṇa*. So He is the *prāṇa*, the one that runs in all the living organisms.

321. प्राणदः *Prāṇadaḥ* (65, 408, 956)
The one who gives *prāṇa*, life.
(सुराणाम् असुराणां च यथासङ्ख्यं) प्राणं - बलं ददातीति प्राणदः।

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He is the giver of *prāṇa*, the strength, the life-energy, to all living beings, including the *devas* and the *asuras*. He is the one who breathes *prāṇa*, life, into all living beings, *Annarūpeṇa prāṇaṃ dadātīti prāṇadaḥ—Bhagavān* is the one who is in the form of the earth, the atmosphere, the sun, the moon, light, air, water and so on. which are all necessary for life. When all these are available, you are sutained by life. This creates a life-chain. Therefore, *Bhagavān* in the form of the various phenomena that gives and sustains life is *Prāṇada*.

This can be seen in the *Purāṇas* also. During the churning of the miky ocean, Lord *Viṣṇu* was the one who gave strength to both the *devas* and *asuras* for churning, especially when they were tired and also affected by the poisonous fumes of the snake *Vāsuki*. He was the one who came as *Dhanvantari*, with the life giving *amṛta*. He was the one who in the form of *Mohini*, gave the extra *prāṇa-bala* to the *devas* by distributing the *amṛta* to them and deprived the *asuras* of it. This is the *līlā* of *Bhagavān*.

322. वासवानुजः *Vāsavānujaḥ*
The younger brother of *Indra*.
अदित्यां कश्यपात् वासवस्य अनुजो जात इति वासवानुजः।

Lord *Viṣṇu* in the *Vāmana-avatāra* was born to *Aditi* and *Kaśyapa*. Being born as the younger brother of *Vāsava*, that is, *Indra*, He is called *Vāsavānuja*. This is the *līlā* of *Bhagavān*.

323. अपां निधिः *Apāṃ nidhiḥ*
The storehouse of water.
आपो यत्र निधीयन्ते सः अपां निधिः।

Nidhi means a storehouse, a reservoir. *Apāṃ nidhiḥ* means a reservoir of water. It can be a pond, lake or the ocean. In the *Gītā*, *Bhagavān* says, '*sarasām asmi sāgaraḥ*—among the reservoirs of water, I am (specially manifest in) the ocean' (*10.24*). Any vastness that you see, there you can recognize *Īśvara*. The ocean is very important in nature because it creates the cycle of clouds, rain,

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streams, rivers and so on. The rivers flow into the ocean and the water-cycle is created. The quantity of water on the earth is the same all the time; it has not depleted.

So *Bhagavān* is the *apāṃ nidhi*, the storehouse of water, which is not only the oceans but also the ponds, the lakes and the clouds and all that are involved in this water cycle which makes life possible. He is also that cycle.

324. अधिष्ठानम् *Adhiṣṭhānam*
The truth of everything.
अधितिष्ठन्ति भूतानि उपादानकारणत्वेन ब्रह्म इति अधिष्ठानम्।

Brahman, as the material cause is the substratum, the *svarūpa*, the truth of everything.

When you say 'space is,' 'time is' that 'is'ness is the *adhiṣṭhāna* of space and time. *Satcit-ātmā* is the *adhiṣṭhāna* of everything including space and time. *Bhagavān* is the truth of everything that is here. '*Matsthāni sarvabhūtāni*—all beings are in me' (*BG.9.4*).

325. अप्रमत्तः *Apramattaḥ*
The one who is never indifferent.
अधिकारिभ्यः कर्मानुरूपं फलं प्रयच्छन् न प्रमाद्यतीति अप्रमत्तः।

Bhagavān is *Apramatta*, never indifferent or lazy, nor does He delay in giving the fruits of action to the respective people. When you touch a live wire, the result of shock is given without delay. Or, when you touch fire, you get burnt without delay. Similarly, *Bhagavān* is the giver of the results of our actions, both *dṛṣṭa* and *adṛṣṭa*, at the appropriate time without any delay.

326. प्रतिष्ठितः *Pratiṣṭhitaḥ*
The one who is well established.
स्वे महिम्नि स्थितः प्रतिष्ठितः।

Everything has its being, its *pratiṣṭhā*, support, in *Bhagavān*, but *Bhagavān* is not supported by anything. He abides in Himself.

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Anything that supports should itself be unshakable and well supported. *Nārada* asks *Sanatkumāra*, 'where is that *bhūma-vastu* supported?' *Sanatkumāra* replies, '*sve mahimni*—in its own glory' meaning that it is firm on its own without needing any external support (*Chā.Up.7.24.1*).

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः।। ३६ ।।

skandaḥ skandadharo dhuryo varado vāyuvāhanaḥ |
vāsudevo bṛhadbhānurādidevaḥ purandaraḥ | | 36

327. स्कन्दः *Skandaḥ*
The one who flows or dries.
स्कन्दति अमृतरूपेण स्रवति, वायुरूपेण शोषयति वा इति स्कन्दः।

Amṛtarūpeṇa, ānandarūpeṇa skandati—Bhagavān obtains, flows in the hearts of everyone in the form of *ānanda* and He is called *Skanda*.

Skandati, śoṣayati—He is the one who evaporates, dries up in the form of air. *Skanda* is also the name of Lord *Kārtikeya*.

328. स्कन्दधरः *Skandadharaḥ*[1]
The one who establishes the path of *dharma*.
स्कन्दं धर्मपथं धारयतीति स्कन्दधरः।

The word *skanda* here has the meaning of the path of *dharma*. It is the path of *dharma* that takes you to *ānanda*. *Skandam dhārayati—Bhagavān* is the one who establishes and maintains the path of *dharma* and also the relationship between the means and the end, that is, between *ānanda* and the means for *ānanda*, like the condition of the mind and so on. He protects *dharma* by destroying *adharma* and also by inducing the people to follow *dharma*.

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[1] An alternate reading is स्कन्ध.

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329. धुर्यः *Dhuryaḥ*
The one who bears the load.
धुरं वहति समस्तभूतजन्मादिलक्षणमिति धुर्यः ।

As the *adhiṣṭhāna*, the basis of this entire universe, *Bhagavān* is the one who bears the load, the weight of this entire universe. What is the weight? It is like saying that the clay bears the weight, the load of all the pots, when the pots have really no weight by themselves. So too, how can we say that *Īśvara* bears the weight of the whole universe? The load is the responsibility of creating, sustaining and destroying. Even that is like a child's play for Him.

If at all there is a load, it means only all our *puṇya* and *pāpa*; our *rāga* and *dveṣa*, likes and dislikes; our *kāma* and *krodha*, our desires and anger; our unconscious—all these are heavy and we load *Īśvara* with all these. Ultimately, it is only *Īśvara* who carries this heavy load. Thus He is *Dhurya*. If *Īśvara* is not almighty, He would have been a hunchback by now!

330. वरदः *Varadaḥ*
The giver of boons.
अभिमतान् वरान् ददातीति वरदः । वरं - दक्षिणां ददाति यजमानरूपेणेति वा वरदः ।

Parameśvara is *Varada*, the one who fulfills the desires of everyone, by giving the objects of desire as *varas*, boons. Even at His own peril, He is a reckless giver.

The *dakṣiṇā* given in *yāgas* is also called *vara*. So He is the one who in the form of the *yajamāna*, the performer of the *yāga*, and the giver of the various *dakṣiṇās*.

331. वायुवाहनः *Vāyuvāhanaḥ* (856)
The one who makes the *vāyus* blow.
वहतः - सप्त आवहादीन् वाहयतीति वायुवाहनः । वायुः वाहनं यस्य इति वायुवाहनः ।

The *Purāṇas* say that *vāyu* is of seven types, situated in different regions, as even the modern science divides the atmosphere as troposphere, stratosphere and so on. The seven are

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āvaha—between the earth and the clouds; *pravaha*—between the clouds and the sun; *udvaha*—between the sun and the moon; *saṃvaha*—between the moon and the stars; *vivaha*—between the stars and the planets; *parāvaha*—between the planets and the *saptarṣi-maṇḍala*; *parivaha*—between the *saptarṣi-maṇḍala* and the *dhruva-nakṣatra*, the pole star. It is *Īśvara* alone who makes the *vāyu* blow, move within their spheres and maintain their pressures and hence, He is called *Vāyuvāhana*.

All types of fragrance and perfumes use *vāyu* as the *vāhana*, that is, the air as their vehicle for carrying the fragrance and hence are *vāyuvāhanas*. And *Īśvara* is that fragrance and hence is *Vāyuvāhana*.

The one who blesses through *vāyu* is *Īśvara*. When we breathe in air, it is *Bhagavān*, who enters us, riding on *vāyu*. When we exale, it is air; but when we breathe in, it is *prāṇa*. So, it is *Īśvara* who converts air into *prāṇa*.

332. वासुदेवः *Vāsudevaḥ* (695,709)
The one who is the indweller of all and the one who shines.
वसति - वासयति, आच्छादयति वा सर्वमिति वासुः। दीव्यति - क्रीडति, विजिगीषते, व्यवहरति, द्योतते, स्तूयते, काम्यते, गच्छतीति वा देवः। वासुश्च असौ देवश्च वासुदेवः।

Vāsuśca asau devaśca iti vāsudevaḥ—The word *Vāsudeva* is made up of two words *vāsu* and *deva* and both are pregnant with many meanings. By this one word, *Īśvara* is shown as both the material cause and the efficient cause.

Vasati—The Lord alone lives, exists in all as the *sat*, existence. The material cause exists in, pervades the effect. *Īśvara* as the material cause exists in and pervades everything.

Vāsayati—It is the material cause that lends existence to the effect and sustains it. *Īśvara* lends existence to all and makes them live. All pots exist in clay. All ornaments exist in gold. All effects live, exist in the material cause. *Vasati asmin sarvam*—The whole creation lives, exists in Him.

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Vāsayati, ācchādayati—Even though He is all and all-pervasive, He veils, 'as though' everyone with His *māyā*, so that it is not easy for us to know Him. For all these reasons, as the material cause, He is *Vāsuḥ*.

The word '*deva*'is derived from the verbal root '*dīv*' which has many meanings.

Dīvyati, dyotate, krīdati—One who shines, one who is effulgent, is a *deva*. The Lord, as the all-knowing conscious being is *Deva*. Not only is He the *upādāna-kāraṇa*, the material cause but He is also the *nimitta-kāraṇa*, the efficient cause. And creating is just a *krīdā*, a play, for the Lord. So as *vāsu* and *deva*, He is *Vāsudeva*.

333. बृहद्भानुः *Bṛhadbhānuḥ*
The one who possesses abundant rays.
'बृहन्तो भानवो यस्य चन्द्रसूर्यातिगामिनः। तैर्विश्वं भासयति यः स बृहद्भानुः उच्यते।।'

He is the one, to whom belong the *bṛhantaḥ bhānavaḥ*, the abundant and great rays in the form of the rays of the sun, moon and others. He lights up the whole universe with many suns and many moons and hence He is called *Bṛhadbhānu*. Every star is a sun. So *Bhagavān* is the one who energizes and lights up the world through all these suns and each one of them is very big.

334. आदिदेवः *Ādidevaḥ* (490)
The effulgent being and cause of everything.
आदिः - कारणं स चासौ देवश्चेति आदिदेवः। दानादिगुणवान् वा द्योतनादिगुणवान् वा आदिदेवः।

Ādi means cause, because the cause is at the beginning and the effect is always later. The one who gives, who is effulgent is a *deva*. Being self-effulgent, self-evident and all-knowing and, being the cause of everything, He is called *Ādideva*. So He is the *nimitta-kāraṇa*, the efficient cause of the entire *jagat*. He is the cause of all the *devas* also.

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335. पुरन्दरः *Purandaraḥ*
The destroyer of cities.
पुरदारणात् पुरन्दरः।

According to the *Purāṇas*, *Indra* is called *Purandara*, the destroyer of the cities of the enemies of the *devas*. It is *Bhagavān* alone who is in the form of *Indra* and He is *Purandara*.

The *puras* are the worlds which are above, below and in the middle, and also the three periods of time—past, present and future. *Kāla*, time, *deśa*, space and all the worlds are called *pura*. So the Lord who withdraws all these three into Himself at the time of dissolution, is called *Purandara*.

It is the grace of *Bhagavān* that is able to destroy all the regions of confusion (*pura*) which are born out of sheer ignorance. All *puras* are like the *gandharva-nagaras*, cities imagined in the clouds, and born of delusion. There are various *lokas* to which the *saṃsārī* goes and it is the grace of *Bhagavān* that gives the knowledge which burns up these cities. Or, the three *śarīras*—*sthūla*, *sūkṣma* and *kāraṇa*—that a *jīva* has, are the three *puras*. By giving us self-knowledge, He helps to destroy them. Hence, He is called *Purandara*.

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः।। ३७ ।।

aśokastāraṇastāraḥ śūraḥ śaurirjaneśvaraḥ |
anukūlaḥ śatāvartaḥ padmī padmanibhekṣaṇaḥ | | *37*

336. अशोकः *Aśokaḥ*
The one free of sorrow and so on.
शोकादि-षड़ूर्मिवर्जितः अशोकः।

Here the word *śoka* stands for the six-fold afflictions like *śoka* and *moha*—sorrow and confusion that afflict the mind, *aśanāyā* and *pipāsā*— hunger and thirst that afflict the *prāṇas*, *jarā* and *maraṇa*—ageing and death that afflict the physical body.

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Bhagavān is *Aśoka*, free from sorrow, meaning that He is free from these six-fold afflictions.

When someone is in sorrow, others come to console. Thus, all of us need and live with a support system. In the process, everybody shares the sorrow and this is how sorrow is managed. Shared grief is less hurting. But, when we want to share our grief, sometimes we find that the other person has his/her own grief or picks up our grief and becomes sad. We tell all our troubles and sorrows to *Bhagavān*. If everyone cries and tells his/her sorrow to *Bhagavān*, will not *Bhagavān* pick up the grief of everyone? If so, He would be the saddest person. A person who wants to help drowning people out of the water should be able to keep floating. So too, *Bhagavān* should be *kūṭastha*—unaffected, *asaṅga*—untouched by grief. Grief cannot touch Him. He is *Aśoka*. Only then *Bhagavān* is *Bhagavān*.

Ignorance and therefore, confusion and sorrow are the afflictions of a *jīva*. Not only is *Bhagavān aśoka*, but the *jīva*, that is 'you,' is also essentially *aśoka*, free from grief because *Bhagavān* is the *ātmā* in all of us.

337. तारण: *Tāraṇaḥ*
The one who helps to cross *saṃsāra*.
संसारसागरात् तारयतीति तारण:।

Īśvara is called *Tāraṇa* because He is the one who helps us cross the ocean of *saṃsāra*. It is by knowledge alone that one crosses *saṃsāra*, because *saṃsāra* is born of self-ignorance. He provides us with whatever is necessary to gain the knowledge, in the form of the *śāstra* and *guru*, and also the knowledge itself and thereby helps one to cross *saṃsāra*.

338. तार: *Tāraḥ* (968)
The one who saves from the fear of *saṃsāra*.
गर्भजन्म-जरामृत्युलक्षणात् भयात् तारयतीति तार:।

The *jīva* has to to cross the river of *saṃsāra*, a river which has crocodiles, sharks and whales, which cause fear; and there are all

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kinds of impediments and problems. He has to be born again and again, go through life and suffer *jarā*, old age and finally die only to be born again. Lord *Keśava* will help us cross all the obstacles, if we choose Him as our boatman. The *dhyāna-śloka* of the *Gītā* tells us how the *Pāṇḍavas* were able to cross the dangerous river of the war, with various personifications of *adharma* as the obstacles, only because Lord *Keśava* was their boatman.[1]

Tāra also refers to *Om*, *praṇava* which is the name of *Brahman*. It is said that the very chanting of the *tāra-mantra Om* uplifts one and removes the fear of *saṃsāra*. In the *Śrīrudram*, Lord *Śiva* is also called *Tāra*, the one who guides us to *mokṣa*.

339. शूरः *Śūraḥ*
The source of all courage.
विक्रमणात् शूरः।

The Lord is the source of all courage and therefore, is called *Śūra*. All courage comes by surrendering to *Īśvara*. If one does not surrender to *Īśvara*, then one becomes a small person. It is something like a person who is married but unemployed. He gets a job in his father-in-law's company as a sales person. During the sales, he says 'I am quoting this price,' 'I can supply the machines' and so on. Here the 'I' is the 'I' of the company. His small 'I' has been surrendered to the company.

Courage cannot be got, retaining the ego. Only when the ego is surrendered, can courage be got from *Īśvara*. One needs courage and the capacity to face challenges and when the challenges come, one needs to be ready to face it fearlessly. There is no fear in *Īśvara*

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[1] भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणमदी कैवर्तकः केशवः।। *BG*

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and therefore the Lord is called *Śūra*. So the Lord is the source of courage.

340. शौरिः *Śauriḥ* (644)
The descendant of *Śūra*.
शूरस्य अपत्यं वसुदेवस्य सुतः शौरिः।

In His incarnation as *Śrī Kṛṣṇa*, He was born of *Vasudeva* who was the son of *Śūra*, also belonging to the clan of *Śūras*. Hence, He is called *Śauri*.

341. जनेश्वरः *Janeśvaraḥ*
The Lord of all the beings.
जनानां - जन्तूनामीश्वरः जनेश्वरः।

The Lord is the cause for all the *janas*, people, to be born according to their *karma* in different places with different parentage. The Lord is the cause of anything that is born. Even after birth, He keeps giving *karma-phala* and so He is the Lord of all the beings. Therefore, He is *Janeśvara*.

342. अनुकूलः *Anukūlaḥ*
The one who is favourable to all.
आत्मत्वेन हि सर्वेषाम् अनुकूलः। न हि स्वस्मिन् प्रातिकूल्यं स्वयमाचरति।

Everyone does what is favourable to oneself; no one does anything unfavourable to oneself. *Bhagavān* is *Anukūla*, favourable to all, because He is the self of all. He does not stand against you, because He is essentially yourself and also the one who is in the form of the entire *jagat*. He sustains every thought and also sustains every will. If you surrender to Him, then, He is much more *anukūla*, favourable. He does not stand against you; you do not have to fight with Him. *Anukūla* is one who is *upakāraka*, favourable and not *apakāraka*, unfavourable. He is always favourable. But, when we resist Him, we are not able to tap His *anukūlatva*, favourable nature.

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343. शतावर्तः *Śatāvartaḥ*
The one who incarnates hundreds of times (to protect *dharma*).
धर्मत्राणाय शतमावर्तनानि - प्रादुर्भावा अस्येति शतावर्तः। नाडीशते प्राणरूपेण वर्तते इति वा।

The Lord has incarnated hundreds of times, in order to protect *dharma*. Therefore, He is *Śatāvarta*. In all the different *kalpas*, He has taken countless *avatāras* for the protection of *dharma*. In every *kalpa* there are *avatāras* and *avatāra* can be all over the world, at all times and in all generations. So there are countless *avatāras*.

All *avatāras* are not like *Kṛṣṇāvatāra*, which is said to be a *pūrṇavatāra*, where the glory of the Lord is said to be expressed fully. There are others which are *aṃśāvatāras*, wherein there is the expression of only an *aṃśa*, a little glory and it is for establishing something good. Even through the *jīva*, who does a good deed, *Bhagavān* expresses Himself and does something good.

In the tradition, Sage *Vyāsa* and *Śaṅkarācārya*, the authors of the stupendous works of the *Brahmasūtra* and its *bhāṣya*, are praised as the *avatāras* of Lord *Keśava* and Lord *Śiva* respectively.

The human body is said to have hundred *nādīs* and it is *Īśvara* who traverses through them in the form of the *prāṇa* and hence He is *Śatāvarta*.

344. पद्मी *Padmī*
The one who has the lotus in the hand.
पद्मं हस्ते विद्यते इति पद्मी।

As the one who has *padma*, the lotus in His hand, He is *Padmī*. The lotus in His hand signifies the six *bhagas* which are—*aiśvarya*, *dharma*, *yaśas*, *śrī*, *jñāna* and *vairāgya*—overlordship, *dharma*, glory, wealth, knowledge and dispassion.

345. पद्मनिभेक्षणः *Padmanibhekṣaṇaḥ*
The one who has eyes like the lotus.
पद्मनिभे ईक्षणे - दृशौ अस्येति पद्मनिभेक्षणः।

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This is for *upāsanā*. The Lord is one whose *īkṣaṇe*, eyes, are *padma-nibha*, like the lotus, that is, He has pleasing eyes. When you visualize *Śrī Kṛṣṇa*, as an object of meditation, then His eyes are not fierce but pleasing, that is, His eyes shower grace and inspire peace in others.

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत्।
महर्द्धिर्-ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः।। ३८ ।।

padmanābho'ravindākṣaḥ padmagarbhaḥ śarīrabhṛt ।
maharddhirṛddho vṛddhātmā mahākṣo garuḍadhvajaḥ ।38

346. पद्मनाभः *Padmanābhaḥ* (48, 196)[1]
The one in the centre of the lotus.
पद्मस्य नाभौ - मध्ये कर्णिकायां स्थित इति पद्मनाभः।

Padmasya nābhau, madhye karṇikāyāṃ sthitaḥ—the one who obtains in the navel, in the middle of the lotus is *Padmanābha*. *Brahmāji* is picturised as *kamalāsanastha*, sitting in the lotus. In the *Purāṇas* the earth is likened to a *padma*, lotus and its *nābhi*, is the *meru-karṇikā* where *Brahmāji* is sitting. It is *Bhagavān* alone who is manifest as *Brahmāji*.

In our culture, the lotus flower occupies an important place in literature and religious rites and it reveals *Parameśvara*. The lotus is a flower that is born in slush and it blooms only in sunlight. Even though it grows in the slush, the lotus is always pure and it has caught the imagination of poets. Even science confirms this fact that nothing can stick to the lotus petal. The heart is compared to the lotus. The Lord obtains in everyone's heart as one's *ātmā*.

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[1] The *nāma* पद्मनाभ occurs three times. The 48th *nāma* is taken as a व्यधिकरण -बहुव्रीहि compound; that is, पद्मं नाभौ यस्य and the 196th *nāma* is taken as a सामानाधिकरण-वहुव्रीहि compound; that is, पद्ममिव नाभिः यस्य in the 1st meaning. In its 2nd meaning and in the 346th *nāma* it is taken as an irregular compound, as पद्मस्य नाभौ स्थः।

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347. अरविन्दाक्षः *Aravindākṣaḥ*
The one who is lotus-eyed.
अरविन्दसदृशे अक्षिणी अस्येति अरिन्दाक्षः।

This is for *upāsanā*. When you meditate upon the form of the Lord, you meditate upon Him as having eyes that are long and pleasing like the *aravinda*, the lotus petals. The *avatāra* forms of *Śrī Rāma* and *Śrī Kṛṣṇa* can be taken for meditation.

348. पद्मगर्भः *Padmagarbhaḥ*
The one who is in the lotus of the heart.
पद्मस्य हृदयाख्यस्य गर्भे - मध्ये उपास्यत्वात् पद्मगर्भः।

This for *upāsanā*. The Lord is to be meditated upon as obtaining in the middle of the *hṛdaya-padma*, the lotus of the heart. This meditation is spoken about in the *daharākaśa-vidyā* (*Chā.Up.8.1.1*).

The two names *Padmanābha* and *Padmagarbha* are connected. He obtains in the middle of the lotus of the heart. But He is not recognized because He is *Padma-garbha*, the one who is within the closed lotus of the heart. This lotus opens up only in the wake of knowledge. Unless the sun of knowledge is there, the lotus will not open and you will not be able to recognize Him. When the sun of knowledge rises in the firmament of the *buddhi*, then you will recognize Him. The lotus of the *buddhi* is the *upalabdhi-sthāna*, the place for recognizing Him.

349. शरीरभृत् *Śarīrabhṛt*
The one who is the nourisher.
पोषयन् अन्नरूपेण प्राणरूपेण वा शरीरिणां शरीराणि धारयतीति शरीरभृत्।
स्वमायया शरीराणि बिभर्तीति शरीरभृत्।

Once we say that *Bhagavān* is in the heart, then immediately we will conclude, that *Bhagavān* is the *ādheya*, the contained and the physical body with the heart is the *ādhāra*, the container. Then the body would become the location for *Bhagavān*. But in fact, everything is located in *Bhagavān*, including the physical body. It

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is said that *Bhagavān* is seated in the lotus of the heart, only to point out the *upalabdhi-sthāna*, the place where we recognize *Īśvara*. Recognition takes place only in the *buddhi* and where recognition takes place, there alone non-recognition is also present. *Buddhi* is the place of recognition because ignorance and confusion are only there. So, enlightenment is only for the *buddhi* and this is the opening of the heart or the rising of the sun.

The misconception that may arise from the previous name that the Lord is like a tenant, who is accommodated in the body, is removed by this name *Śarīrabhṛt*. He alone accomodates all the *śarīras*; in Him alone everything is contained. He alone sustains all of them *annarūpeṇa* and *prāṇarūpeṇa*, in the form of food and air.

He is *Śarīrabhṛt* also because *svamāyayā śarīrāṇi bibharti*—with His *māyā-śakti* He takes up various bodies in various *avatāras*.

350. महर्द्धिः *Maharddhiḥ*
The one who has countless glories.
महती ऋद्धिः - विभूतिरस्येति महर्द्धिः ।

Ṛddhi means wealth, prosperity, glory. *Parameśvara* is one with *mahatī ṛddhi*, countless glories, immeasurable wealth and prosperity. If you look at all the glories of *Īśvara* severally, it is countless. When we look at any minister, say, the railway minister, we see that his glory extends to wherever the railways exist. In that way it is countless. But then it is an earned glory. If you look at it as one big glory, then it is *mahatī ṛddhi*. Suppose you say that the Lord is all power, all wealth, all prosperity, then that is His limitless glory.

351. ऋद्धः *Ṛddhaḥ* (278)
The one who has expanded in the form of the universe.
प्रपञ्चरूपेण वर्धमानत्वात् ऋद्धः ।

Bhagavān is *Ṛddha*, glorious, prosperous. These *ṛddhis*, the glories and prosperity, that *Bhagavān* has, are not earned glories

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like ours. He is *ṛddha* by nature. The entire *prapañca*, universe, is His glory.

Or, He is *Ṛddha*, because He has expanded in the form of this universe.

352. वृद्धात्मा *Vṛddhātmā*
The one who is of full-grown nature.
वृद्धः आत्मा - स्वरूपः यस्येति वृद्धात्मा।

The word *vṛddha*, as derived from the verbal root '*vṛdh* ' in the meaning of growth, can indicate one grown spatially or temporally. *Īśvara* is *Vṛddhātmā*, one of full-grown nature, because time-wise He is the oldest being. He is the cause of even *Brahmāji* and others. Space-wise also He is *Vṛddhātmā*, because with the help of *māyā*, He is *ṛddha*, has expanded 'as though' to the maximum in the form of this entire universe. There is no further growth possible. Any growth is in time and space. As the cause of time and space, there is no further growth possible for Him. Thus the previous *nāma* and this *nāma* are connected.

353. महाक्षः *Mahākṣaḥ*
The one who has big eyes.
महती अक्षिणी महान्त्यक्षाणि वा अस्येति महाक्षः।

Akṣi means eye and *akṣa* means senses. For the purpose of visualization, *Bhagavān* is pointed out as *Mahākṣa*, as having big, wide eyes or with all senses big and formed well.

He is one whose senses are limitless. Without the sense organs and therefore their limitations, the Lord can see, hear, smell, taste and touch everything. He is all knowledge. So, as one who has all knowledge, even without the senses, He is *Mahākṣa*.

354. गरुडध्वजः *Garuḍadhvajaḥ*
The one who has *Garuḍa* on His flag.
गरुडाङ्को ध्वजो यस्येति गरुडध्वजः।

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Lord *Viṣṇu* has *Garuḍa* on His flag and hence, is *Garuḍadhvaja*. *Garuḍa* here stands for a *devatā*, who is also His vehicle. *Garuḍa* is a great devotee of the Lord. This indicates a devotee, who is one with or inseparable from *Īśvara*. *Garuḍa* is a very clean bird. The *darśana* of the *Garuḍa* is not easy; but when it happens, it is considered as auspicious.

अतुलः शरभो भीमः समयज्ञो हविर्हरिः।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः।। ३९ ।।

atulaḥ śarabho bhīmaḥ samayajño havirhariḥ |
sarvalakṣaṇalakṣaṇyo lakṣmīvān samitiñjayaḥ | | *39*

355. अतुलः *Atulaḥ*
The one who has no equal and hence beyond comparison.
तुला उपमानम् अस्य न विद्यते इति अतुलः।

Tulā is that with which something can be measured or compared. *Tulā* is also a balance. An *upamāna*, a comparison, helps to measure, to judge and understand. If one does not know what a bison is, we can say that the bison is like a buffalo. This is *upamāna* or illustration.

Bhagavān has no *upamāna*, no *tulā*, to measure Him. He cannot be compared with anything. From the standpoint of His essential nature, He is limitless and has no form or attribute to be compared with. Further, He is the only one and a second thing is not available for comparison. Hence, He is *Atula*.

Even, from the standpoint of His being *Īśvara* with His *māyā-śakti*, there is none to equal Him. *Arjuna* tells *Śrī Kṛṣṇa*, '*na tvatsamo'styabhyadhikaḥ kuto'nyaḥ*—there is none equal to you. Where is the possibility of one greater?' (*BG.11.43*).

356. शरभः *Śarabhaḥ*
The one who shines as the inner self.
शराः - शरीराणि शीर्यमाणत्वात् तेषु प्रत्यगात्मतया भातीति शरभः।

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Śara here refers to the *śarīra*, the body. The *śarīra* is so called because, it is subject to disintegration. There is no creation without putting things together. The body is made up of parts and each part is again made of cells and hence, the body can fall apart.

Teṣu pratyagātmatayā bhāti—the one, who shines as the inner self, as the *ātmā* in them—in every *śarīra*, is *Śarabha*. As the *ātmā*, it is self-revealing and, because of its shine, everything is revealed. It is the Lord alone who shines as the *pratyagātmā*.

357. भीमः *Bhīmaḥ* or अभीमः *Abhīmaḥ*
i. The one who is feared by all. ii. The one who causes no fear.
बिभेति अस्मात् सर्वमिति भीमः। सन्मार्गवर्तिनाम् अभीम इति वा।

The grammar rules, allow this can be taken as *Bhīma* or as *Abhīma*.[1] *Bhīma*[2] means one who is formidable, causes fear in all. *Abhīma* means one who causes no fear. How can the Lord be both?

We may be afraid of local godfathers. That is understandable. But, if even God is a source of fear, what will we do? God is one, to whom we can go without fear, relate to more than to one's mother. Even the mother may lay some conditions; but God is someone whom we can approach unconditionally. Therefore, *Bhagavān* is really *Abhīma*. That He is *Bhīma*, frightening, is said only as *upacāra*, because it is not that everyone is afraid of Him.

Fire is always hot. Water always flows finding its level. *Vāyu* blows all the time. Time always keeps moving—all these function as if they are afraid of *Bhagavān*. It is said in the *Upaniṣad*, '*bhīṣāsmād vātaḥ pavate, bhīṣodeti sūryaḥ, bhīṣāsmād agniścendraśca, mṛtyurdhāvati pañcama iti*—Out of fear of Him, *Vāyu* does His work; the sun does its function out of fear;

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[1] एङः पदान्तात् अति। *P.S. 6.1.109*

[2] The word '*bhīma*' is formed from the verbal root '*bhī*' with the *uṇādi* affix '*mak*,' to give the 5th case meaning – 'the source of fear.' 'भीमादयोऽपादाने।' *P.S.3.4.74*

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Agni is always hot and *Indra* does his work only out of fear of Him. *Mṛtyu* travels jumping from one place to another' (*Tai.Up.2.8.1*). Lord *Vāyu* does not say, 'Why should I blow? Why should I move through your nostrils and keep you alive, when in all these years, you have achieved nothing?' Whether we get up to welcome him or not, Lord *Sūrya* rises every morning without fail. Lord *Agni* does not say, 'I am tired of being hot. Let me be cool for a while.' Lord Death does not go uniformly. He is not predictable because he moves all over in leaps and bounds. But still, he does his job, he never stops. All the *devas* and all the natural forces do their jobs without fail, as though they are afraid of transgressing His order. So figuratively, the Lord is said to be *Bhīma*, fearful.

But really, *Bhagavān* is *Abhīma*. He is one, knowing whom one becomes fearless. Fear is there only because you do not understand *Īśvara*. You are the doer of actions and *Īśvara* gives the *karma-phala*. You are the author of your actions, but the results of your actions are not in your hands, because many factors are involved in the result. *Īśvara* gives the results of action by His laws. Among these laws, the law of *karma* is one and it is an important one. According to the law of *karma*, your own past actions come into the present picture, to decide the result. Therefore, what you do now may not produce the results that you want or expect. So you have to intelligently accept the results, because the Lord is the giver of the *karma-phala*, which is exactly in keeping with your own actions. The Lord is in the form of law and the knowledge of the Lord makes you free from fear and insecurity and hence, He is *Abhīma*. The one, who has even a little knowledge of *Īśvara*, that He is the unfailing giver of the results of action, does not look upon *Īśvara* as a source of fear. He is in the form of the order. It is for you to choose and do your actions. Afterwards, whatever comes, you take it as *Īśvara-prasāda*. In this, there is no fear of starting, because you are not afraid of failure and you do what you can do. Thus, even a little understanding of *Īśvara*, gives you fearlessness.

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When you understand *Īśvara* as *sat-cit-ānanda-ātmā*, as one who is nondual, then, there is no more fear because there is no second thing to be afraid of. Only when there is a second thing there is fear, because it makes you small. Then, the whole *jagat* is different from you, because what you are not is inifinitely big and you become very small. This gives fear. Understanding *Īśvara*, releases you from fear and you come to know that you are no more small, isolated and alienated.

Therefore, the same *Upaniṣad* says, that the one who finds an oneness with that *Brahman* gains fearlessness (*Tai.Up.2.7.1*).

So *Bhagavān* is *Bhīma*, 'as though' a source of fear in the form of His laws which cannot be violated and *Abhīma*, not a source of fear to *sanmārga-vartis*, those who strive to know Him.

358. समयज्ञः *Samayajñaḥ*

The one who knows the appropriate time.

(सृष्टि-स्थिति-संहार) समयवित्, षड्समयान् जानातीति वा समयज्ञः। सर्वभूतेषु समत्वं यजनम् साधु अस्येति वा समयज्ञः।

The Lord is *Samayajña*, the knower of the time. It does not mean that *Bhagavān* knows the time without having to consult a watch, but means that He knows the *ucita-samaya*, the appropriate time for everything. When you sow a seed, you have to wait for a certain time for it to sprout and the plant to grow. He knows when exactly the seed has to sprout, when it has to flower, when it has to bear fruits and when it has to die. What has to happen at a particular time, happens only at that time. He is the giver of the *karma-phala*. When you have done what has to be done, the result will be taken care of. It will happen at the right time. When exactly the *karma-phala* has to fructify, what kind of body you should get, where and when, He knows all these. You cannot say, 'the Lord knows and so He will give.' You have to ask the Lord what you want and that is an action. Prayer is a *karma*, an action. You ask for what you want and *Bhagavān* knows when to give it to you.

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Thus, He knows not only the exact time of the coming, staying and going of every being and every *phala*, but also of the creation as a whole. Therefore, He is *Samayajña*.

In warfare, knowing the right time to move forward or to retreat is called *samaya*. Six types are described. *Sandhi* is making friends with another to avoid a war. To be involved in a war if necessary is called *vigraha*. *Yāna* is making the first move towards the war. *Āsana* is sitting still, waiting for the enemy to make the first move. Creating a discord between the enemies to reduce their strength is *dvaidha*. Seeking the help of another if the enemy is stronger, is *āśrayaṇa*. In His *Kṛṣṇāvatāra*, He knew and followed all these tactics and therefore, He is *Samayajña*.

Prahlāda says, '*samatvam ārādhanam acyutasya*—looking upon all beings as equal is the best worship for Lord *Acyuta*' (*Vi.Pu.1.17.90*). He is *Samayajña*, because looking upon all beings as *sama*, equal, is the best *yajña*, worship, that is offered to Him. The *bhāvana*, attitude, is that it is the same Lord who obtains in all beings and that what is pleasant to me is pleasant to all and what is unpleasant and painful to me is unpleasant and painful to others also. Its expression is in treating all creatures with respect and causing no *hiṃsā* to them. This is the best worship that Lord *Viṣṇu* loves.

359. हविर्हरिः *Havirhariḥ*
The receiver of the oblations.
यज्ञेषु हविर्भागं हरतीति हविर्हरिः। अथवा हूयते हविषा स एवेति हविः। स्मृतिमात्रेण पुंसां पापं, अविद्यातत्कार्यं संसारं वा हरतीति, यज्ञभागं हरतीति वा, हरितवर्णत्वाद् वा हरिः।

The words *havis* and *hari* can be looked at together as one word or as two separate words making one *nāma*.

Havis is what is offered in the *yajñas*, as oblation. You offer *havis* to the *devatās* like *Agni*, *Indra*, *Varuṇa*, *Prajāpati* and so on, saying, '*agnaye svāha, agnaye idaṃ na mama*—this oblation

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is for *Agni*, it is no more mine.' but it is *Bhagavān* who takes it away. Is He then like a head priest who sends the assistant priests to various places to officiate but takes a good share of the *dakṣiṇā* given to them for himself? No, all the *devatās* are nothing but *Bhagavān* alone and hence, all the oblations ultimately go to Him. He is the ultimate *Havirbhuk*. Hence, He is called *Havirhari*. All the oblations finally go to Lord *Viṣṇu* alone, as even all the rivers finally go and reach the ocean. *Bhagavān* says in the *Gītā*, '*ahaṃ hi sarva-yajñānāṃ bhoktā ca prabhureva ca*—I am the one who is the enjoyer of all *yajñas* and I am the *prabhu*, the giver of the results' (*9.24*).

Or else He is *Havis* because as the *Virāt-puruṣa*, He was the one offered in the form of *havis* when the *devas* performed a *yajña* merely as a *saṅkalpa*. The *Puruṣa-sūkta* says, '*abadhnan puruṣaṃ paśum*.'

Lord *Viṣṇu* is called *Hari* because, by merely remembering Him, He robs all the *pāpas* and problems from all the people. He also removes ignorance and ignorance-born *saṃsāra*. He is *Hari* also because He is of *harita-varṇa*, a greenish-blue hue.

360. सर्वलक्षणलक्षण्य: *Sarvalakṣaṇalakṣaṇyaḥ*
The one who is indicated by all *pramāṇas*.
सर्वैर्लक्षणै: - प्रमाणै: लक्षणं - ज्ञानं जायते यत्तद् विनिर्दिष्टं सर्वलक्षणलक्षणम् तत्र साधु: सर्वलक्षणलक्षण्य:। तस्यैव परमार्थत्वात्।

In this *nāma*, the first *lakṣaṇa* refers to *prāmaṇa*, the means of knowledge and the second *lakṣaṇa* to the *jñāna*, knowledge, that is obtained from it. Therefore, the knowledge that is obtained through all the various *pramāṇas* is *sarva-lakṣaṇa-lakṣaṇa* and the one indicated by that knowledge is *Sarvalakṣaṇalakṣaṇya*.

Generally, when we know an object, we come to know about its *lakṣaṇa*, description or definition. What is space? Space can be defined as '*avakāśa-pradātṛ ākāśam*—space is that which accomodates.' The attribute of space is *śabdha*, sound. The

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attribute of air is the sense of touch and sound. But, it has no form. Fire, besides having sound and touch, has the attribute of form. Besides all these attributes, water has the attibute of taste and in addition to all these, earth has also the attribute of smell. What is the attribute of *Bhagavān*? All these attributes belong to *Bhagavān*. Any attribute, any description, any definition that is known to belong to anything, through any *pramāṇa*, belongs to *Bhagavān* alone, because He is the *paramārtha*, the truth of everything. Therefore, He is *Sarvalakṣaṇa-lakṣaṇya*, the one indicated through all *pramāṇas*. All attributes belong to *Bhagavān* alone, at the same time He is essentially attributeless. If *Bhagavān* also has attributes of His own, He would then become yet another object different from and limited by other objects.

361. लक्ष्मीवान् *Lakṣmīvān*
The one who is always with *Lakṣmī*.
लक्ष्मीः अस्य वक्षसि नित्यं वसतीति लक्ष्मीवान्।

He has *Lakṣmī* always with him on His chest. He is always united with *Lakṣmī*, the goddess of prosperity. When you praise *Lakṣmīnārāyaṇa*, you are also praising *Lakṣmī*.

362. समितिञ्जयः *Samitiñjayaḥ*
The victorious.
समितिं युद्धं जयतीति समितिञ्जयः।

Samiti may mean a battle, a hostile encounter or an assembly, a gathering. In thse places one may have to face challenges and win. One may fight a battle or face and challenge and win, but finally, it is *Bhagavān* who is victorious. Any victory belongs only to Him. Whatever be the challenge that you face, if you succeed, that success belongs only to to the Lord. Therefore, He is *Samitiñjaya*. By understanding that every success is the success of *Bhagavān* and you have not gained any victory, your ego does not bloat up and you also gain a certain maturity. This is there in the culture itself, because, when we have achieved something, we immediately

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say that it is because of the blessing of *Bhagavān*. He is also the destroyer of all the pain in the people.

विक्षरो रोहितो मार्गो हेतुर्दामोदरः सहः।
महीधरो महाभागो वेगवानमिताशनः।। ४० ।।
vikṣaro rohito mārgo heturdāmodaraḥ sahaḥ |
mahīdharo mahābhāgo vegavānamitāśanaḥ || 40

363. विक्षरः *Vikṣaraḥ*
The undecaying.
विगतः क्षरः नाशो यस्यासौ विक्षरः।

The one, who is not subject to any *kṣara*, destruction, is *vikṣara* and that is the essential natue of *Īśvara*.

364. रोहितः *Rohitaḥ*
The one who has red colour.
स्वच्छन्दतया रोहितां मूर्तिं मत्स्यमूर्तिं वा वहन् रोहितः।

Rohita means the one who is red in colour. It may refer to some of His forms which are red in colour, which He assumed due to His own will. Any form that is red is *Bhagavān* because all forms are His forms. But still there must be some special *vibhūti* mentioned. It refers to the *matsya-avatāra* of *Bhagavān*. There, *Bhagavān* took a form which was *rohita*, red in colour as well as *rohita*, growing quickly.

Rohita can be taken to mean the red life-giving blood. So *Bhagavān* is there inside us as blood, which makes the body alive.

365. मार्गः *Mārgaḥ* (397)
The goal and the path.
मुमुक्षवः तं देवं मार्गयन्तीति मार्गः। परमानन्दो येन प्राप्यते स मार्ग इति वा।

He is the one whom *mumukṣavaḥ mārgayanti*, seekers seek as their goal and discover after enquiry into *Vedānta-śāstra*, which reveals *Īśvara*. He is *Mārga*, the object of *mārgaṇa*, seeking. Or

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He is the *Mārga*, the way that takes you to *paramānanda*, limitless *ānanda*, which is none other than Him. People say that there are different paths for gaining the Lord depending on whether one is extrovert, emotional or intellectual. That is not so, because firstly everyone is an amalgam of these. Secondly, all that is there is *Īśvara*. This fact has to discovered. Therefore, He is the end that is sought, He is the way and He is the seeker too.

366. हेतुः *Hetuḥ*
The material and the efficient cause.
उपादानं निमित्तं च कारणं स एवेति हेतुः।

The *Īśvara*, who is sought as *Mārga*, the end, after enquiry is understood as the *Hetu*. *Īśvara* is understood as the *abhinna-nimitta-upādāna-kāraṇa*—as both the material cause and the efficient cause. If He is both the maker and the material cause, then the *jagat* and the individual body-mind-sense-complex are the effect. If one's body-mind-sense-complex is also included in *Īśvara*, then what is left out is only the 'I' and that is the 'I' of *Īśvara*.

367. दामोदरः *Dāmodaraḥ*
i. The one known through a disciplined mind. ii. the one who was tied with a rope around the belly.
दमादिसाधनेन उदरा - उत्कृष्टा मतिः या तया गम्यते इति दामोदरः। यशोदया दाम्ना उदरे बद्धः इति दामोदरः। 'दामानि लोकनामानि तानि यस्योदरान्तरे। तेन दामोदरो देवः श्रीधरस्तु रमाश्रितः।।' इति व्यासवचनात्।

Īśvara is one who is known through the mind which is disciplined, purified by means of *dama* and so on. One may have anger, jealousy and so on, arising in one's mind, but one tries to restrain their expressions, so that one does not victimize anybody by one's actions. One does not victimize oneself also in the process. So, *dama* is self-restraint at the level of the organs of action. In course of time the person is endowed with self-restraint at the level of the mind which is *śama*. The mind thus becomes noble, becoming endowed with qualities such as *dama*, *śama*, *uparati*,

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titikṣā, *śraddhā* and *samādhāna*—self-restraint at the level of the organs and at the level of the mind, a certain resolution of the mind, an ability to bear changing conditions, trust and onepointedness of the mind. So the mind with all these qualities is called *dāmodarā*. The Lord who is gained by such a mind is called *Dāmodara*.

The Lord gets the name *Dāmodara*, in the *Kṛṣṇāvatāra*. As a child *Śrī Kṛṣṇa* was very mischievous and hence, His mother *Yaśodā* tied Him to a mortar with a *dāma*, a rope, around His *udara*, abdomen. This is a name based specially on an *avatāra-līlā*.

According to *Vyāsa*, *dāma* means the worlds. The Lord has all the worlds in His *udara*, abdomen and hence, He is known as *Dāmodara*. In the *Kṛṣṇāvatāra* again, *Yaśodā* suspecting that *Śrī Kṛṣṇa* had eaten mud, asked Him to open His mouth. There she saw all *dāmas*, the fourteen worlds inside Him.

368. सहः *Sahaḥ*
The one who is tolerant.
सहते - सर्वानभिभवति क्षमत इति वा सहः।

No matter how many times they make mistakes, *Īśvara* is tolerant and able to withstand the wailings and the implorations of all the *jīvas*. He is never tired of hearing about the sorrows of everyone and He is always cheerful. Hence, He is *Sahaḥ*. It is by His grace alone that we get *sahana-śakti*, the capacity to withstand difficult situations.

He is *Sahaḥ* also because He surpasses everyone.

369. महीधरः *Mahīdharaḥ* (317)
The one who supports the earth.
महीं (गिरिरूपेण) धरतीति महीधरः।

All the mountains, oceans and so on, are kept in their respective places on the earth. The earth is constantly moving, but inspite of it, the ocean does not spill over into space, the mountains do not fall

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down. The earth is suspended in space by its gravitational force. So the Lord as *Mahīdhara*, keeps the earth in its place.

370. महाभागः *Mahābhāgaḥ*
The one who has great glory or is fortunate.
महान् भागः - भाग्यमस्य (अवतारेष्विति वा) महाभागः।

Bhāga means *bhāgya*, glory, blessing, capacity and so on. *Sādhus* are addressed as *mahābhāga* meaning that they are fortunate, great souls. *Bhagavān* is the one who is able to do this great work of creating the *jagat*, sustaining it and resolving it and this, He does without any effort. Hence, He is *Mahābhāga*.

Because in His *avatāras*, great *bhāga*, blessing and welfare, takes place for the world, He is *Mahābhāga*. Or, in His *Kṛṣṇāvatāra*, since He took a great share of food that was offered to the *Govardhana* mountain, He is *Mahābhāga*.

371. वेगवान् *Vegavān*
The one who has great speed.
वेगः - जवः तद्वान् वेगवान्।

He is *Vegavān*, the one who has great speed. In the form of light, He is *Vegavān* and in the form of thought, He is even faster than light. From the standpoint of the *upādhis* like the mind, *ejati*, He moves but at the same time, from His own standpoint, *naijati*, He does not move at all. The *Īśāvāsyopaniṣad* says, '*anejad ekaṃ manaso javīyaḥ*—the one, unmoving, is faster than the mind' (*4*).

372. अमिताशनः *Amitāśanaḥ*
The consumer of immeasurable food.
संहारसमये विश्वमश्नातीति अमिताशनः।

Mita means measured and *aśana* means food. In the *Gītā*, the Lord advises us that if we want to understand the Lord, we should be *mitāśana*, take only moderate, measured quanity of food. But He is *Amitāśana*. He is the one who exists as the whole universe and at the time of dissolution, He swallows the entire universe

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consisting of the planets, galaxies, space, time and so on, as though swallowing food, leaving behind nothing. But what is left behind is not a 'black hole' but 'one shining whole.' At the time of dissolution, what the Lord swallows is *amita*, immeasurable, He is *Amitāśana*.

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ।। ४१ ।।

udbhavaḥ kṣobhaṇo devaḥ śrīgarbhaḥ parameśvaraḥ |
karaṇaṃ kāraṇaṃ kartā vikartā gahano guhaḥ || 41

373. उद्भवः *Udbhavaḥ* (790)
The origin.
प्रपञ्चोत्पत्ति-उपादानकारणत्वात् उद्भवः । उद्गतो भवात् इति वा उद्भवः ।

As the material cause, He is the origin of the universe and everything has come out of Him. Hence, He is *Udbhava*. Being above *bhava*, that is, *saṃsāra* He is *Udbhava*.

374. क्षोभणः *Kṣobhaṇaḥ*
The one who is the stirrer.
सर्गकाले (प्रकृतिं पुरुषं च प्रविश्य) क्षोभयामासेति क्षोभणः ।

Bhagavān is the one who stirs up everything at the time of creation and hence, He is called *Kṣobhaṇa*.

375. देवः *Devaḥ*
The one who is effulgent.
यतो दीव्यति क्रीडति सर्गादिभिः, विजिगीषते सुरारीन्, व्यवहरति सर्वभूतेषु, आत्मतया द्योतते, स्तूयते स्तुत्यैः, (काम्यते) सर्वत्र गच्छति तस्मात् देवः ।

The word '*deva*' is derived from the verbal root '*dīv*' which has many meanings.

Dīvyati, *dyotate*—the Lord, shining as consciousness, is effulgent, self-revealing and all-knowing and hence, *Deva*. *Dīvyati, krīdati sargādibhiḥ*—As the efficient cause, when He creates, it is

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as effortless as *krīḍā*, playing. Hence, He is *Deva*. As one who revels in Himself, He is *Deva*.

Vijigiṣati surārīn—He wishes to win over the *asuras*, the enemies of the *devas*. *Ātmatayā dyotate*—He obtains as the *ātmā* in all beings. He shines in the heart of everyone. Thus, *vyavaharati sarvabhūtēṣu*—as the *ātmā* in all beings, He alone does all *vyavahāras*, activities, that any *jīva* does at any time.

He is *Deva* because *stūyate stutibhiḥ*—He is the one praised by all through all *stutis*, songs of praise; *kāmyate*—He is desired by all and *sarvatra gacchati*—He is all-pervasive.

376. श्रीगर्भः *Śrīgarbhaḥ*
The one who has *śrī* within Himself.
श्रीः - विभूतिर्यस्य गर्भे - उदरान्तरे जगद्रूपा स्थिता सः श्रीगर्भः।

He is the one in whom *śrī*, that is, all the glories, exist. Therefore, one can tap from Him whatever *vibhūti* one wants. This *jagat* itself is the glory of the Lord and it is in His *garbha*, that is, within Him. Hence, He is *Śrīgarbha*.

377. परमेश्वरः *Parameśvaraḥ*
The limitless Lord.
परमश्चासौ ईशनशीलश्चेति परमेश्वरः।

He is *Īśvara*, because He is capable of ruling. So too are *Brahmāji* and other *devas*. But, He is also *parama*, limitless and superior to all of them and hence, *Parameśvara*.

378. करणम् *Karaṇam*
The instrument.
जगदुत्पत्तौ साधकतमं करणम्।

Bhagavān is the *Karaṇa*, the means for the creation of the *jagat*. He does not require any other means to manifest Himself.

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379. कारणम् *Kāraṇam*
The material cause.
उपादानं निमित्तं च कारणम्।

Since the Lord Himself is the material, He becomes the *upādāna-kāraṇa*, the material cause for the creation of the *jagat*. He is also the *nimitta-kāraṇa*, the efficient cause.

380. कर्ता *Kartā*
The independent maker.
कर्ता स्वतन्त्रः।

He is the *Kartā*, the maker of the *jagat* and in making this He is *svatantra*, independent.

381. विकर्ता *Vikartā*
The creator of the variegated world.
विचित्रं भुवनं कृतवान् इति विकर्ता।

To understand these four names, we should see how we function in the world and then see how the Lord is different from us. In the world, with reference to the creation of a pot, we see that the potter is the *kartā*, the intelligent cause and he makes use of the clay as the *upādāna-kāraṇa*, the material cause, which is different from him. Further, he needs the help of various *karaṇas*, instruments, like the wheel, the stick to move the wheel and so on. The things that he makes are also more or less the same without much variation, like an assembly line. This holds good for anything that is created by human beings.

But, the creation of the Lord is different. He is the intelligent and independent maker as well as the material and the means. He does not depend on anything other than Himself.

At the same time, He is *Vikartā* creating a wondrous universe consisting of many and varied things. In His creation, there are no two things alike and hence, this *jagat* is *vicitra*. As the creator of this *vicitra-jagat* with its manifold forms, He is *Vikartā*.

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382. गहनः *Gahanaḥ* (544)
The one who is not easily known.
स्वरूपं सामर्थ्यं चेष्टितं वा तस्य ज्ञातुं न शक्यते इति गहनः।

His nature, capabilities, power and actions cannot be easily known and so, He is *Gahana*. Since *Īśvara*'s *sāmarthya*, glories and capabilities, are countless, it is difficult to understand them. We can only know His glories in a general way; they cannot be known in detail—just as we may know the woods, but we cannot know the botanical names of all the trees therein. His *svarūpa*, nature, being unlike anything else, is also *gahana*, difficult to understand.

383. गुहः *Guhaḥ*
The one whose nature is covered by ignorance.
गूहते संवृणोति स्वरूपादि निजमाययेति गुहः।

He lives in the cave of the *buddhi*, intellect and His *svarūpa* is covered with the darkness of *avidyā*. This darkness can only be removed by the light of knowledge, which will reveal the *svarūpa* of *Bhagavān*. Till then, He is *Guha*. *Bhagavān* says in the *Gītā*, '*nāhaṃ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ*—I am not recognizable to all, being covered by my *yogamāyā*' (*7.25*).

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः।
परर्द्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः।। ४२ ।।
vyavasāyo vyavasthānaḥ saṃsthānaḥ sthānado dhruvaḥ |
parardDhiḥ paramaspaṣtas-tuṣṭaḥ puṣṭaḥ śubhekṣaṇaḥ | 42

384. व्यवसायः *Vyavasāyaḥ*
The one who is of the nature of consciousness.
संविन्मात्रस्वरूपत्वात् व्यवसायः।

Vyavasāya generally means determination, a knowledge free from doubts. It is the Lord who is in the form of determination and knowledge and hence, He is *Vyavasāya*. Knowing Him one can also get rid of doubts.

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Vyavasāya also means the *saṃvit*, the consciousness. All cognitions and determinations are possible only because of the blessing of the consciousness. Being that *saṃvit*, He is *Vyavasāya*.

385. व्यवस्थानः *Vyavasthānaḥ*
The basis of everything.
यस्मिन् व्यवस्थितिः सर्वस्येति व्यवस्थानः। व्यवस्थां करोतीति व्यवस्थानः।

Because everything is properly placed in Him, He is *Vyavasthāna*.

Vyavasthā means a clear division. The whole creation is regulated according to the *karma-phala* of each *jīva*. There are *loka-pālas*, who are the heads of the various *lokas*. In this world there are varieties of creatures as *jarāyuja*—born from wombs like the human beings and various animals, *aṇḍaja*—born of eggs like the birds and reptiles, *svedaja*—born of sweat, that is, moisture and warmth like the various small insects and bacteria, *udbhijja*—the plant kingdom which seems, as though, to break the earth and come out. Each of these have again many, many subdivisions with different behaviours. Again among the human beings, there are various *varṇāśrama* divisions and other divisions. He does all this *vyavasthā*, clear divisions, so that each has a basic behavioural pattern different from the others and He makes them function accordingly. Within the body of the human being (and other living beings) each organ has its *vyavasthā*, specially demarked function. There is no mix up whatsoever. This is according to the law and order of *Bhagavān* and hence, He is *Vyavasthāna*.

386. संस्थानः *Saṃsthānanaḥ*
The excellent abode.
अत्र भूतानां संस्थितिः प्रलयात्मिका। समीचीनं स्थानम् अस्येति संस्थानः।

He is the maker and also the material cause. He is manifest as the universe with all the orders. Having done the *vyavasthā*, He remains there as that which is already done. He is the *kartā* and also the *karma*.

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While everything comes and goes, being the only *satya-vastu*, He is *Saṃsthāna*, well placed. Again it is in Him that all beings get their *sthiti*, stay, at the time of *pralaya*, He is *Saṃsthāna*.

387. स्थानदः *Sthānadaḥ*
The one who gives status.
ध्रुवादीनां कर्मानुरूपं स्थानं ददातीति स्थानदः।

He is the one who delegates *sthāna*, position and power, according to one's own *karma-phala* and is therefore *Sthānada*. He gave the status of the pole star to *Dhruva*, the respective status to *Indra*, *Yama*, *Varuṇa* and so on.

388. ध्रुवः *Dhruvaḥ*
The one who is constant and indestructible.
अविनाशित्वात् ध्रुवः।

The Lord is like the axle of everything. He does not undergo any change or destruction but always remains the same. The world consisting of changes cannot exist without Him, but He Himself is *Dhruva*, firm, never changing.

389. परर्द्धिः *Pararddhiḥ*
The one with great glories.
परा ऋद्धिः विभूतिरस्येति परर्द्धिः।

The Lord's *ṛddhi*, *vibhūti* is *parā*. His glories are countless and unmatched.

390. परमस्पष्टः *Paramaspaṣṭaḥ*
The one who is completely evident.
परा मा, शोभा अस्येति परमः, सर्वोत्कृष्टः वा। अनन्याधीनसिद्धित्वात् संविदात्मतया स्पष्टः परमस्पष्टः।

He is *Parama*, limitless, superior to all. Or, He is *Parama* because He has *parā mā*, limitless knowledge, supreme glory. *Spaṣṭa* means clear, clear like crystal. So *Īśvara* is *Paramaspaṣṭa*, being of the nature of pure and limitless consciousness. Being the

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self-effulgent *samvit*, consciousness, it is *ananya-adhīna-siddha*, self-evident not dependent on anything else for revealing it and uninhibited at any time. Thus, there is nothing more clear than the *svarūpa* of *Īśvara*. While the mind and senses, that gain clarity because of the consciousness, tend to get clouded at times, the *svarūpa* of *Īśvara* is in fact the very content of clarity, with no ignorance or confusion at all.

391. तुष्टः *Tuṣṭaḥ*
The one who is satisfied.
परमानन्दैकरूपत्वात् तुष्टः।

Being of the nature of limitless *ānanda*, *Bhagavān* is *Tuṣṭaḥ*, ever satisfied.

392. पुष्टः *Puṣṭah*
The one who is full.
सर्वसम्पूर्णत्वात् पुष्टः।

Being *pūrna*, full, endowed with everything, He is *Puṣṭa*.

393. शुभेक्षणः *Śubhekṣaṇam*
The one whose glance is auspicious.
ईक्षणं, दर्शनं यस्य शुभं सः शुभेक्षणः। (ईक्षणं यस्य शुभकरं नराणाम्, मुमुक्षूणां मोक्षदं, भोगार्थिनां भोगदं, पापिनां पावनं, सर्वसन्देहविच्छेदकारणं, हृदयग्रन्थेः विच्छेदकरं, सर्वकर्माणां क्षपणं, अविद्यायाश्च निवर्तकं सः शुभेक्षणः)।

His *īkṣaṇa*, seeing us, is *śubha*, auspicious. Our *īkṣaṇa*, seeing Him, is *śubha*, auspicious. Hence, He is *Śubhekṣaṇa*. The Lord is all the time looking at us from inside and from outside. But we do not look at Him. When we start looking at Him and catch a glimpse of Him, we say that we got a glance from *Bhagavān*.

All that you require is only a glance from *Īśvara*. His glance gives you *śubha*, auspiciousness. His grace alone is His glance. His grace is *narāṇāṃ subhakaram*—brings auspiciousness to all human beings. How? It is *mumukṣūṇāṃ mokṣakaram*—gives *mokṣa* to those who desire *mokṣa*, *bhogārthināṃ bhogadam*—

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provides objects of enjoyment to those who desire them; *pāpīnāṃ pāvanam*—purifies those who have acquired *pāpa* by taking to *adharma*. Further, His grace blesses one with the *īkṣaṇa*, the knowledge of *Īśvara* and that in turn is *avidyāyāśca nivartakam* —totally removes self-ignorance; *sarva-sandeha-viccheda-kāraṇam*—brings about removal of all doubts and confusions; *hṛdaya-granthеḥ vicchedakaram*—breaks asunder the knot of the heart; *sarva-karmaṇāṃ kṣapaṇam*—destroys all *karmas*.

Thus, He is *Śubhekṣaṇa* blessing those who seek *artha-kāmas*, with *artha* and *kāma* and blessing those who seek *mokṣa* with *jñāna* and *mokṣa*. The *Upaniṣad* has a *mantra* to this effect, which says, '*bhidyate hṛdayagranthiḥ chidyante sarvasaṃśayāḥ. kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare*' (*Mu.Up.*2.2.7).

रामो विरामो विरतो मार्गो नेयो नयोऽनयः।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः।। ४३ ।।

rāmo virāmo virato mārgo neyo nayo'nayaḥ. ।
vīraḥ śaktimatāṃ śreṣṭho dharmo dharmaviduttamaḥ ।। *43*

394. रामः *Rāmaḥ*

The one who gives happiness.

नित्यानन्दलक्षणे अस्मिन् योगिनो रमन्ते इति रामः। स्वेच्छया रमणीयं वपुर्वहन् वा दाशरथी रामः।

Ramante asmin iti rāmaḥ—The one in whom people discover their fulfillment or joy, is *Rāma*. Even before *Rāmāvatāra*, the word *Rāma* was there. One can discover joy only in the *vastu*, reality, and in the *avastu*, unreal, there is no joy. Whenever one discovers joy, one is in touch with the *vastu*, the reality. One goes after *avastu*, unreal things, searching for the reality, but the *vastu* happens to be oneself alone. Whenever you are happy, you are with the *vastu*, which is the truth of yourself, because the seeker is resolved for the time being. Without realising this, one keeps going after the *avastu* to get back to the *vastu*, experientially. Such a person is a *mūdhamati*. 'Yesterday I had

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joy; even if I don't get it today, I will get it tomorrow.' This is the general thinking. Experience is *saṃsāra* and going after experiences is being in *saṃsāra*, while understanding the experience is the truth.

The Lord is *nityānanda-lakṣaṇa*, of the nature of limitless happiness. By the knowledge of the Lord, *ānanda* is gained and there is *kṛtakṛtyatā*, fulfillment. Even a deluded person, whenever he is happy, experiences *rāma*, the source of joy, whether he realizes it or not. At that time, it is the *nityānanda-ātmā* alone, that manifests. But the *yogīs*, those who understand the nature of the *ātmā*, know that, that is the only source of joy and revel in the Lord and hence, He is *Rāma*. The *Padmapurāṇa* says, '*ramante yogino'nante nityānande cidātmani iti rāmapadena etat paraṃ brahma abhidhīyate*—it is *parambrahma* alone that is called *rāma* because the *yogis* revel in that *cidātmā* which is the limitless *ānanda*.'

Parameśvara alone is that *Śrī Rāma*. He alone assumes a body, in order to fullfill the prayers of the righteous people. By keeping the *māyā* under His control, He assumes *svecchayā*, by His own will, a human body and that is what is called *avatāra*. In that particular *avatāra*, *Parameśvara* took a *ramaṇīya-vapus*, a charming form and was born as the son of *Daśaratha* and the name that was given to Him then was *Rāma*. So in this *avatāra* as *Dāśarathi-Rāma*, He was charming even to His enemies.

395. विरामः *Virāmaḥ*

The ultimate end.

विरामः - अवसानं प्राणिनाम् अस्मिन्निति विरामः ।

The one in whom all beings rest is *Virāma*. He is *Virāma* either because all beings resolve, rest, in Him at the time of *pralaya*, or because He is the one in whom the real respite from *saṃsāra* can be got.

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396. विरत: *Virataḥ*[1]

The one free from desires.

विगतं रतमस्य विषयसेवायामिति विरत: ।

Being *pūrṇa*, He has no *rata*, desire and therefore, does not require any *viṣaya-sevā*, enjoyment of objects or special situations, for His happiness. Being *ānanda-svarūpa*, He is *ātmarata*, revels in Himself. Because He is the *svarūpānanda*, He is *Rāma* and does not require the external sources for His *ānanda*. He is *Virata*, free from desires. He is the one in whom everyone finds their *ānanda* and therefore, *Virāma*.

Now how do we reach this *Rāma*? Through *Rāma* we can reach *Rāma*. The way is *Rāma* and the end is also *Rāma*. The limitless is not reached by any way. You are the limitless. Therefore, the knowledge that 'I am the limitless,' is the *mārga* by which you come to know that you are non-separate from *Rāma*. By that knowledge, you give up forever your notion of separateness from *Rāma*, from *Īśvara*. This knowledge is nothing but consciousness. The object of consciousness is limitless and when you understand the limitless consciousness, you become the limitless. Understanding the limitless consciousness is to be the limitless consciousness. *Rāma* is that limitless consciousness. Therefore, the way is *Rāma* and the end is also *Rāma*. *Bhagavān* is the way and also the end.

397. मार्ग: *Mārgaḥ* (365)

The way.

यं विदित्वा अमृतत्वाय कल्पन्ते योगिनो मुमुक्षव: स एव पन्था: मार्ग: ।

The end is *Rāma*, the source of happiness; the means is *Rāma* and having reached the end, there is nothing more to be gained, nothing else to revel in, and therefore, the end is *Virāma*, the ultimate end.

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[1] There is another reading as '*Viraja*,' which also means the same.

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Now how do we reach that *amṛtatva*, that ultimate end? That end is reached only by knowing *Īśvara*. If *amṛtatva*, freedom from limitations, is not already with one and it is to be gained in time, it would be limited. A donkey cannot become a horse. If you are really a limited *jīva*, you can never become the limitless. If you are already limitless, then you need not become limitless. But, you do not know this fact. It is only by knowing yourself as the limitless Lord, that you gain *amṛtatva*. Therefore, He is the *marga*, the way, because through the knowledge of Him alone, the seeker attains the ultimate end. Here the very knowledge of the Lord is pointed out as the Lord.

The *Puruṣa-sūkta* says, '*tam etaṃ vidvān amṛta iha bhavati*—the one who knows Him becomes limitless here. *Na anyaḥ panthāḥ vidyate ayanāya*—there is no other path for gaining the *amṛtatva*.'

398. नेयः *Neyaḥ*
The one who is led.
मार्गेण सम्यग्ज्ञानेन जीवः परमात्मतया नीयत इति नेयः।

If the Lord is the ultimate end and also the way to gain it, then, who is the one who gains it? Who takes him along the path? Are they separate from the Lord? No. The *jīva*, who is made to gain the *mokṣa-icchā*, the desire to become the limitless, is also *Bhagavān*. The *jīva*, who is led through the knowledge that he is really the *paramātmā*, is also *Bhagavān*. The enlightened *jīva* is also *Bhagavān*.

399. नयः *Nayaḥ*
The one who leads.
नयतीति नयः - नेता। मार्गो नेयो नय इति त्रिरूपः परिकल्प्यते।

This *jīva*, who is a *mumukṣu*, is taken to *Bhagavān* by the *guru* and that *guru*, who leads him, is also *Bhagavān*.

The Lord is referred to in a three-fold way, as *mārga*—the path, the means for *mokṣa*, *neya*—the *jīva* who is led and *naya*—

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the *guru* who leads. He is the way, He is the goal and He is the one who leads the *jīva* to the goal.

400. अनयः *Anayaḥ*
The one who is not led by anyone.
नास्य नेता विद्यते इति अनयः।

If *Bhagavān* is the *guru* who leads, is He also led to *mokṣa* by someone else? Does He also need a *guru*? No. He is *Anaya*, not led anywhere, by anyone. He has no *netā*, leader, *guru*, to lead Him. Everyone has to reach Him. But He does not have to reach anywhere, because He was not a *jīva* before to become *Īśvara*. So He has no leader; He has no *guru*. He is the first *guru*.

401. वीरः *Vīraḥ* (643, 658)
The valorous.
विक्रमशालित्वात् वीरः।

Vīra means one who is valourous and capable of subduing his enemies.[1] Everybody thinks that he is a *vīra* until challenges arise. To have the skill and courage to face challenges in life, one should be a *vīra*. We require *Bhagavān* to be a *vīra*, because it is from Him that we can get *vīrya*, *śaurya*—valour, bravery and so on to face our daily challenges. His *vīrya* is creation, sustenance and dissolution. The one who has the *vīrya*, that is, the capacity to create, to sustain and to take back, is *Vīra*. We invoke the Lord as *vīra* so that we can get some *vīrya*.

402. शक्तिमतां श्रेष्ठः *Śaktimatāṃ śreṣṭhaḥ*
The most powerful among the powerful.
शक्तिमतां विरिञ्च्यादीनामपि शक्तिमत्त्वात् शक्तिमतां श्रेष्ठः।

Among all those who are powerful, He is the most powerful. He is almighty and there is no one like Him. Any power that anyone has is because of the Lord. All the *devas* like *Indra*, *Agni*, *Varuṇa*,

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1 वीर् (विक्रान्तौ) 10th conj. + अच् = वीर

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Vāyu and others are *śaktimantaḥ* and they have tremendous power. Locally also we see people having power of money, position, people and so on. But none of them are *śreṣṭha* because in many situations, when they have problems, they have to seek His help alone. Even the *devas*, when they are troubled by the *asuras*, have to seek His help. Therefore, He alone is *śaktimatāṃ śreṣṭha*, the most powerful among those who are powerful.

403. धर्मः *Dharmaḥ*
i. The one who supports in the form of order. ii. The one adored through *dharmas*.
सर्वभूतानां धारणात् धर्मः। धर्मैराराध्यते इति वा धर्मः।

Dhārayati sarva-bhūtāni iti dharmaḥ—Dharma is that which supports and sustains. The *ātmā* is called *Dharma*, because that alone lends existence to and supports all beings. In the *Kaṭhopaniṣad* Lord *Yama* says, '*aṇureṣa dharmaḥ*—the self that you ask for is very subtle' (*1.1.21*).

Dharma is the basic order around which this whole universe revolves. It is the infrastructure for human beings to interact with each other and the world. It is also the order because of which animals are programmed to behave in certain ways. *Dharma* is the manifestation of *Parameśvara*. In the form of order, He supports all beings and hence, is *Dharma*.

He is also known as *Dharma* because He is propitiated through the *dharmas* told in the *śrutis*, *smṛtis* and *āgamas*.

404. धर्मविदुत्तमः *Dharmaviduttamaḥ*
The greatest among those who know *dharma*.
श्रुतयः स्मृतयश्च यस्य आज्ञाभूताः स एव सर्वधर्मविदाम् उत्तम इति धर्मविदुत्तमः।

Those, who have studied the *śruti* and *smṛti*, know *dharma* and are called *dharmavits*. So these *dharmavits*, the knowers of *dharma*, are only *śāstravits*, the knowers of the *śāstra*. They have to gain the knowledge of *dharma* by studying the *śāstra* and their knowledge may not be complete. But *Bhagavān* is the *śāstrakṛt*,

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the author of the *śāstra*. *Bhagavān* does not study, need not study the *śāstra*, because He is the very giver of the *śāstra*, the source of all *dharma*; hence, His knowledge of *dharma* has no error or vagueness. He is therefore *dharmavidāmapi uttamaḥ*, greater than those who know *dharma*.

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः।। ४४ ।।

vaikuṇṭhaḥ puruṣaḥ prāṇaḥ prāṇadaḥ praṇavaḥ pṛthuḥ ।
hiraṇyagarbhaḥ śatrughno vyapto vāyuradhokṣajaḥ ।। *44*

405. वैकुण्ठः *Vaikuṇṭhaḥ*

i. The one who has no obstacles. ii. The cause of obstacles.

विगता कुण्ठा यस्मात् सः वैकुण्ठः। विविधा कुण्ठा गतेः प्रतिहतिः विकुण्ठा। विकुण्ठायाः कर्ता इति वैकुण्ठः। जगदारम्भे विश्लिष्टानि भूतानि परस्परं संश्लेषयन् तेषां गतिं प्रतिबध्नाति इति।

Kuṇṭhā means an obstacle. *Bhagavān*'s *saṅkalpa*, knowledge, is this *jagat*. Since He never has any obstacles in His way, the Lord is *Vaikuṇṭha*.

Various forms of obstacles are called *vikuṇṭhā*. When one goes to *Badri*, one finds various obstacles on the road like potholes, boulders, speed-breakers and landslides; sometimes even the road is not there, having been washed away. This is just with reference to travel on the road. When we take into account other things we may have any number of obstacles. *Vikuṇṭhāyāḥ kartā vaikuṇṭhaḥ*—*Bhagavān* is the cause of all the obstacles. He creates so many obstacles for you, that finally you have to turn to Him for help. In order to turn the attention of the devotee towards himself, He gives all these obstacles and therefore, He is called *Vaikuṇṭha*.[1] Because of the *puṇya*, the person turns to the Lord, at first for removing the obstacles and later for knowing Him. If a person has a heavy unconscious, the obstacles may make one very angry and as the

[1] இடையூறுகளைத் தந்து நம்மைத் தடுத்தாட்கொள்பவன்.

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person grows older, the person may even take to crime. But, if one has good *saṃskāras*, *puṇya*, then, the obstacles would take him/her to a spiritual pursuit. The Lord blocks all other roads—marriage, married life, children, life with the family, business and so on, so that the person has no other go but to turn to the spiritual pursuit.

At the beginning of the creation, the elements were as though inclined to fly away from each other and *Bhagavān* obstructed their independent movement by uniting them and hence also, He is *Vaikuṇṭha*.

406. पुरुषः *Puruṣaḥ* (14)
i. The destroyer of *pāpa*. ii. The one who resides in the body.
सर्वस्मात् पुरा सदनात् सर्वपापस्य सादनाद्वा पुरुषः। पुरि शयनाद्वा पुरुषः।

Because He was there before everything and also because He destroys all the *pāpas*, He is *Puruṣa*. As He is the *pratyagātmā*, the innermost self, in all, He resides in the *puri*, the city of this body and hence, *Puruṣa*. At the same time, He is *pūrṇa*, that is, limitless.

407. प्राणः *Prāṇaḥ* (66, 320)
The one in the form of life.
प्राणिति क्षेत्रज्ञरूपेण प्राणात्मना चेष्टकत्वात् वा प्राणः।

He is the one who breathes in the form of the *kṣetrajña* and hence, He is *Prāṇa*. As the breath, He makes all the organs function. He is also in the form of *ātmabala* and gives spiritual strength.

408. प्राणदः *Prāṇadaḥ* (65, 321, 956)
The giver of *prāṇa*.
सृष्ट्यादौ सर्वप्राणिनाम् अन्तर्यामितया प्राणान् ददातीति प्राणदः। द्यति खण्डयति प्राणिनां प्राणान् प्रलयकाले इति वा प्राणदः।

At the time of *sṛṣṭi*, *Bhagavān*, as the *antaryāmi*, gives life to all beings and hence is *Prāṇada*. At the same time, He alone cuts away the *prāṇa* of all beings at the time of *pralaya* and is *Prāṇada* for that reason also.

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409. प्रणव: *Praṇavaḥ* (957)
The one saluted by everyone.
प्रणौतीति प्रणवः। 'तस्मादोमिति प्रणौति' इति श्रुतेः। प्रणम्यते इति वा प्रणवः।

Praṇava is *oṃkāra*. *Praṇauti iti praṇavaḥ*—because the *praṇava* is used to praise the Lord, He is *Praṇava*. *Praṇamyate iti praṇavaḥ*—because He is worshipped He is *Praṇava*. The name of the Lord is *Om*. *Om* is *Bhagavān*. Everyone who salutes Him, or chants in praise of the Lord, always starts with *om*. No matter in which language you pray to *Bhagavān*, salute Him or surrender to Him, all those are included in *om*, the *praṇava*.

410. पृथु: *Pṛthuḥ*
The one who is expanded as the universe.
प्रपञ्चरूपेण विस्तृतत्वात् पृथुः।

Bhagavān alone is manifest as this expansive universe and hence is *Pṛthu*. He is very well known.

411. हिरण्यगर्भ: *Hiraṇyagarbhaḥ* (70)
The one who has the gold-like knowledge within Him.
हिरण्यं ज्ञानं गर्भे यस्य इति हिरण्यगर्भः।

It is the knowledge of *Brahman* alone that manifests as this universe. Before the gross universe comes into being, it is in a subtle form and before that, it is in the form of knowledge alone. Knowledge is compared to *hiraṇya*, gold, as it is shining. Therefore the Lord who has the gold-like knowledge within Him, as a child is in the womb before coming out, is called *Hiraṇyagarbha*. This is the Lord looked at from the standpoint of the total *sūkṣma-prapanca*, subtle universe.

412. शत्रुघ्न: *Śatrughnaḥ*
The destroyer of the enemies.
शत्रून् हन्तीति शत्रुघ्नः।

Because the Lord destroys our enemies, He is *Śatrughna*. The enemies outside are due to the inner enemies, which are anger,

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hatred, jealousy, prejudice, and they can only be destroyed with the grace of *Bhagavān*. Outside there are only people and enemies are only inside. Muscle power may be enough to destroy outside enemies, but to destroy the inner enemies we need the grace of *Bhagavān*. Hence we invoke the Lord as *Śatrughna*, to destroy our inner enemies, that are inimical to our spiritual growth.

413. व्याप्त: *Vyāptaḥ*
The all-pervasive.
कारणत्वेन सर्वकार्याणां व्यापनात् व्याप्तः।

He is *Vyāpta*, pervading both inside and outside. Being the cause He pervades everything, both as the material cause and as the order. He pervades you and everything, in the form of varieties of order.

414. वायु: *Vāyuḥ*
The carrier of fragrance.
वाति, गन्धं करोतीति वायुः।

He is the air that is breathed in. Because He carries, wafts the fragrance in the form of *vāyu*, air, He is called *Vāyu*.

415. अधोक्षज: *Adhokṣajaḥ*
i. The one whose nature does not decline. ii. The one who is known when the senses are turned inward.
'अधो न क्षीयते जातु यस्मात्तस्मादधोक्षजः'। 'अधो भूते ह्यक्षगणे प्रत्यग्रूपप्रवाहिते। जायते तस्य वै ज्ञानं तेनाधोक्षज उच्यते'।।

Adhas means downward. *Yasmāt adhaḥ na jatu kṣīyate*—because He never swerves, comes down from His true nature, He is *Adhokṣaja*.

Generally the *akṣagaṇa*, the group of the sense organs, are turned outwards. When they are *adhobhūta*, turned inwards towards the *pratyagātmā*, then the mind becomes conducive for gaining the knowledge of *Parameśvara*. Such a mind is *adhokṣa*.

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Because only in such mind, the knowledge of *Parameśvara* is born, He is called *Adhokṣaja*.

Adhokṣa is the navel, from which the lotus arises and born of this is *Brahmāji*. Therefore, *adhokṣāt jāyate iti adhokṣajaḥ*—*Brahmāji* is called *adhokṣaja*. As *Brahmāji*, He is *Adhokṣaja*.

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ।। ४५ ।।

ṛtuḥ sudarśanaḥ kālaḥ parameṣṭhī parigrahaḥ ।
ugrah saṃvatsaro dakṣo viśrāmo viśvadakṣiṇaḥ ।। 45

416. ऋतुः *Ṛtuḥ*
The one in the form of the seasons.
कालात्मना ऋतुशब्देन लक्ष्यत इति ऋतुः ।

Ṛtu means season and season indicates time. *Bhagavān* is in the form of the seasons and the six seasons—*vasanta*, *grīṣma*, *varṣa*, *śarad*, *hemanta* and *śiśira*—constitute one unit of time called *saṃvatsara*, year. The time taken by the earth to go round the sun is a *saṃvatsara*. He removes all the difficulties of people by the timely seasons.

417. सुदर्शनः *Sudarśanaḥ*
The one who is easily seen.
सुखेन दृश्यते भक्तैः इति, सु, शोभनं निर्वाणफलं दर्शनं, ज्ञानमस्येति सुदर्शनः ।

To have the *darśana* of the politicians and the ministers is very difficult. One has to wait for a very long time. If that is so, how long should one wait for the *darśana* of the Lord who is the King of kings? It should take so many births. No, the *darśana* of the Lord is the easiest, because He is the *ātmā*, oneself. Anything that you see or hear is *Bhagavān*. The eyes that see and the ears that hear are *Bhagavān*. The one who is behind the ears and the eyes is *Bhagavān*. The one who is the eye of the eye, ear of the ear is *Bhagavān*. That which is heard by the ears, that which is seen by

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the eyes is also *Bhagavān*. Thus, *Bhagavān* is *Sudarśana*, the easiest to see, if one's mind is well prepared.

As the *darśana*, knowledge, of Him is *śobhana*, auspicious, by giving the result of *mokṣa*, He is *Sudarśana*. He is *Sudarśana*, as the Lord of the *sudarśana-cakra*. In His various *avatāras*, He has forms that are pleasing to the eyes and hence, He is *Sudarśana*.

418. कालः *Kālaḥ*
The one who as time counts everything.
कालयति - गणयति सर्वमिति कालः।

Kalā is a fraction. *kalā līyate asmin iti kālaḥ*—every fraction, every form, that is there in this world, resolves into Him and hence, He is *Kāla*.

Or *kālayati sarvaṃ iti*—He is *Kāla* as He counts everything, because everything has a measured time. Nothing remains eternal and everything is within a certain period of time. Time is an important manifestation of *Īśvara* and the greatest myth is also time. When we analyze time, we find that there is no time. Past was present, future will be present and present is present. What is the length of the present? In the present, the length of time is zero and only consciousness is there. I am the one who is conscious of time. Time and space finally merge together. What is present is only one *caitanya* and that is the present, timeless and eternal. Timelessness is always you. You do not become timeless. Timelessness is the content of time and that is the nature of 'I' which is the consciousness which is spaceless and timeless. Space is spaceless consciousness and time is timeless consciousness, object is objectless consciousness. (In the same way, you are less than what you think you are).

Bhagavān is both time and space. He says, '*Kālaḥ kalayatāmaham*—I am time among those that count' (*BG.10.30*).

419. परमेष्ठी *Parameṣṭhī*
The one who is in the cave of the heart.
परमे (प्रकृष्टे स्वे महिम्नि हृदयाकाशे) स्थातुं शीलमस्येति परमेष्ठी।

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Parama here refers to the *hṛdaya*, the heart or the *buddhi*. The one, who has the capacity to stay in the heart or the *buddhi* as the *pratyagātmā*, is called *Parameṣṭhī*. Even if one does not like it or one has doubts about it, *Parameśvara* happens to be the *pratyagātmā* and hence, He is *Parameṣṭhī*.

420. परिग्रहः *Parigrahaḥ*
The receiver of the prayers of the devotees.
पत्रपुष्पादिकं भक्तैरर्पितं परिगृह्णातीति परिग्रहः। शरणार्थिभिः परितः गृह्यते, ज्ञायते सर्वगतत्वात् इति परिग्रहः।

Parigraha is collecting whatever comes in one's way and hoarding things. One does *parigraha* because there is a feeling of insecurity that later on, one may not get them. The *jīva* is told to avoid this habit. Then, how is it that the Lord is praised as *parigraha*? The Lord does not need to collect or hoard things because everything belongs to Him. In fact, because the Lord does not take anything for Himself and leaves them wherever they are, we boldly offer whatever we cook. Then, what is it that He takes, to be called *Parigraha*? If anyone offers prayers to Him, or offers anything to Him with devotion—be it a leaf or flower or fruit or even a spoon of water—*paritaḥ gṛhṇāti*, He recieves all the prayers and the devotion; hence He is called *Parigraha*.

As He is all-pervasive, *paritaḥ gṛhyate*—He can be invoked and appreciated anywhere, in any form, by those who want to take refuge in Him and hence, He is *Parigraha*. Or, He is understood as all-pervasive.

421. उग्रः *Ugraḥ*
The terrible.
(सूर्यादीनामपि) भयहेतुत्वात् उग्रः।

When rains do not stop, then the rain god becomes *ugra*, as though wrathful. When the sun is very hot, the sun god is *ugra*, that is, frightening. If anything is extreme, it is called *ugra*. How is it that the Lord is said to be *ugra*, that is, frighteningly severe? This is

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because, He is the *ugratva* of the *ugra*, the one who endows this power to the sun, to the fire, to the wind and so on. Hence, He has the name *Ugra*.

It is as though the forces of nature or the various *devatās* behind them like the sun and others, function very systematically because of a fear of Him and hence, He is *Ugra*.

422. संवत्सरः *Saṃvatsaraḥ* (91)
The one in whom all beings reside.
संवसन्ति भूतानि अस्मिन् इति संवत्सरः।

Earlier the meaning of *saṃvatsara* was seen as a unit of time. Now, He is called *Saṃvatsara* because all beings reside in Him.

423. दक्षः *Dakṣaḥ* (917)
The one who is efficient, capable.
जगद्रूपेण वर्धमानत्वात् सर्वकर्माणि क्षिप्रं करोतीति वा दक्षः।

The verbal root '*dakṣ*' has the meaning of growing and being capable. The Lord manifesting as the *jagat* as though grows and He is *Dakṣa*. He is *Dakṣa* also because He has the *sāmarthya*, the capacity to do all actions efficiently. Everyone is efficient with reference to something or the other. Even the pick-pocketeer is *dakṣa*, efficient. But, the efficiency of *Īśvara* is with reference to creation, sustenance and dissolution of this whole universe, which does not take any time, and hence, He is called *Dakṣa*.

424. विश्रामः *Viśrāmaḥ*
The one who gives respite.
संसारसागरे क्षुत्पिपासादिभिः षड्र्मिभिस्तरङ्गिते विश्रान्तिं काङ्क्षतां विश्रामं मोक्षं करोतीति विश्रामः।

The cloud was always getting fizzled out when it was below. It travelled to the heights and now, it seems to sit peacefully on the peak of the mountains without the fear of being fizzled out. Seeing that, one wonders when one would get that *viśrānti*, like that cloud, without being tossed about in *saṃsāra*.

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Bhagavān is the place to relax. There is tranquility. He gives quietude to the mind of those who have been caught in the ocean of *saṃsāra*, tossed about by the waves of hunger, thirst, grief, confusion, old age and death and, seek respite from it. Understanding, that I am the solution is the real *Viśrāma*. Knowing *Bhagavān*, understanding Him as yourself, you are at rest and there is no more any struggle. Hence, He is called *Viśrāma*.

Till the knowledge takes place, the very attitude of doing whatever one has to do, offering it to Him and accepting what comes as *prasāda*, gives a respite, a relaxation.

425. विश्वदक्षिणः *Viśvadakṣiṇaḥ*
The most skillful.
विश्वस्माद् दक्षिणः शक्तः विश्वेषु कर्मसु दाक्षिण्याद्वा इति विश्वदक्षिणः।

He is the one who gives skill to the people. If anyone has talents like singing, painting, writing and so on, all these are *sāmarthya*, or skills. The *devas* and the *lokapālakas* have their *sāmarthya*. In the world we find that when people need jobs to be done, there is one group of people who would hire the persons already having the skills. There is another group which somehow manages with the people already present even though they do not have the necessary skills. But, *Bhagavān* is the one, who endows everyone with the skills. He gives the capacity to the *jīvas* to perform various actions. He appoints the various *lokapālas* and also gives them the *sāmarthya* to do their jobs. He is *viśvasmāt dakṣiṇaḥ*—more skillful than everyone and *viśveṣu karmasu dakṣiṇaḥ*—skillful in all actions with no exception and hence, *Viśvadakṣiṇa*.

विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम्।
अर्थोऽनर्थो महाकोशो महाभोगो महाधनः।। ४६ ।।

vistāraḥ sthāvarasthāṇuḥ pramāṇaṃ bījamavyayam |
artho'nartho mahākośo mahābhogo mahādhanaḥ || 46

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426. विस्तार: *Vistāraḥ*
The one in whom everything is spread.
विस्तीर्यन्ते समस्तानि जगन्ति अस्मिन्निति विस्तार:।

Since *Bhagavān* is the material cause of the *jagat*, He is spread in the form of the entire *jagat*. In the limitless *Brahman*, which is the *ātmā*, which is in the form of limitless consciousness, is spread this entire *jagat*, which is made of space, time and everything therein. Therefore, as the *adhiṣṭhāna-kāraṇa*, *Bhagavān* is called *Vistāra*.

427. स्थावरस्थाणु: *Sthāvarasthāṇuḥ*
The firm support of the constant elements.
स्थितिशील: स्थावर:। स्थितिशीलानि पृथिव्यादीनि तिष्ठन्ति अस्मिन्निति स्थाणु:। स्थावरश्च असौ स्थाणुश्च स्थावरस्थाणु:।

What does not move and stays without moving, is called *sthāvara*, like the plants and mountains. The Lord is called *Sthāvara* because He does not move, having no place to move.

The earth and other elements and so on, are also called *sthāvara* as (relatively) they do not move and stay constant throughout creation. That in which the *sthāvaras* like the elements, mountains, plants and so on, have their stay is called *Sthāṇu* and *Bhagavān* is that *Sthāṇu*. So the Lord is called *Sthāvara-sthāṇu*, because He is by Himself *Sthāvara* and as the one who gives support to all *sthāvaras*, He is *Sthāṇu*. It refers to *Brahman* which is *kūṭastha*, firm and does not undergo any change and as the *adhiṣṭhāna*, supports everything.

428. प्रमाणम् *Pramāṇam* (959)
The one in the form of knowledge.
संविदात्मना प्रमाणम्।

Pramāṇa means *jñāna*, knowledge and also the *jñāna-sādhana*, the means of knowledge. Both these are nothing but *Parameśvara*. But *ātmā* is neither *pratyakṣa* nor *parokṣa*. *Pratyakṣa-pramāṇa* is direct perception, like seeing an object. The

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object of perception is called *viṣaya-avacchinna-caitanya*, object-qualified-consciousness. This object is the object of the *vṛtti*, thought. That *vṛtti* itself is *vṛtti-avacchinna-caitanya*, thought-qualified-consciousness. Then, there is the *pramātā*, the knower of the object and this is *pramātṛ-avacchinna-caitanya*, the knower-qualified-consciosuness. When these three become one, then knowledge takes place and this is called *pratyakṣa* or direct perception. In this, what is it that gives the knowledge to you? The knower-consciousness, the *vṛtti*-consciousness and the object-consciousness—all the three are nothing but consciousness. So, the *pramāṇa-lakṣya*, that indicated by the *pramāṇa*, is the Lord.

When emotion is involved, you see what is happening in the mind and this is also *pratyakṣa*. So, when the sense organ is involved it is *indriya-pratyakṣa* and even without the sense organs, when you directly perceive what is happening in the mind, it is called *sākṣi-pratyakṣa*. Both are *pratyakṣa*. When there is no *pratyakṣa*, no direct perception, but still, there is the recognition of an object, it is called *parokṣa* or inference. You see the smoke that is *pratyakṣa* and conclude that there is fire. Concluding that there is fire is inference and it is *parokṣa*. Is *ātmā pratyakṣa* or *parokṣa*? Is it directly perceived as an object or inferred? *Ātmā* is neither *pratyakṣa*, object of your perception nor *parokṣa*, object of your inference. It is *nitya-aparokṣa*, because, it is that because of which there is *pratyakṣa* as well as *parokṣa*. It is self-revealing and self-evident consciousness. As the *ātmā*, He is *Pramāṇa*.

429. बीजमव्ययम् *Bījamavyayam*
The immutable cause.
अन्यथाभावव्यतिरेकेण कारणमिति बीजमव्ययम्। सविशेषणमेकं नाम।

Bīja means seed, cause. What is the cause of this *jagat*? *Īśvara* is the cause—the maker. Then, what is the material that is used by *Īśvara* to make the *jagat*? *Īśvara*'s knowledge itself is manifest in the form of the *jagat*. Daily you are creating the dream world and for that your knowledge is the material that is used in creating the

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dream world. That is why, it is available for you to understand. When you keep looking at it, it keeps disappearing, that is, the names and forms keep disappearing. In creating the dream world, you did not undergo any change. In dream you are in the form of consciousness. All that is there is only the *caitanya-jyoti*.

So too, it is the knowledge of *Īśvara* that is manifest in the form of the *jagat*. *Īśvara*, without undergoing any change, is the cause of this universe and hence, He is the *bīja* which is *avyaya*, that which does not change. So, He has not undergone any change and at the same time, He is the cause of everything.

430. अर्थः *Arthaḥ*
The one sought after by all.
सुखरूपत्वात् सर्वैरर्थ्यते इति अर्थः।

Whatever *arthyate*—is sought after by human beings is called *puruṣārtha* or simply *artha*. They fall into these four categories: *artha*, *kāma*, *dharma* and *mokṣa*—security, pleasures, *puṇya* and freedom. The only security is *Bhagavān*, in the form of *ātmā* which is *kūṭastha*, not subject to change. In and through all these pursuits, what one really seeks is *ānanda*, happiness. The Lord being *sukharūpa*, of the nature of *ānanda*, is the only source of happiness. Therefore, knowingly or unknowingly He is the one, sought by all and hence, He is *Artha*.

431. अनर्थः *Anarthaḥ*
The one without any end to fulfill.
आप्तकामत्वात् न विद्यते अर्थः - प्रयोजनमस्येति अनर्थः।

If everyone has *Bhagavān* as their *artha*, the end to be accomplished, what is the *artha*, the end that He wants to accomplish? Being *pūrṇa*, *Bhagavān* is *āptakāma*, with all His desires fulfilled. Having no *artha*, no end to achieve, He is *Anartha*.

432. महाकोशः *Mahākośaḥ*
i. The one with a big treasury. ii. The one with great coverings.
महान् कोशः अस्येति महाकोशः। महान्तः कोशा अन्नमयादय आच्छादका अस्येति वा।

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The Lord is called *Mahākośa*, because His *kośa*, treasury does not ever get exhausted. Anything that you seek, that is *Bhagavān*. He himself does not have any end to accomplish, because his treasury is inexhaustible. Every person, however rich he may be, will always have something to which he has to say 'no' and which would make him feel small. But, the treasures of the Lord are immeasurable and there is no lack whatsoever in Him.

Because one has the notion of 'I' in the gross body, the *prāṇas*, the mind and so on, it is as if these cover the *sat-cit-ānanda-ātmā* from one's vision. So the gross body, the *prāṇas*, the mind and so on are spoken of as *kośas*, covers for the *ātmā*. The Lord being the *ātmā*, has these *mahāntaḥ kosāḥ*, big coverings and hence, is *Mahākośa*.

433. महाभोगः *Mahābhogaḥ*
The one who is an ocean of *ānanda*.
महान् भोगः सुखरूपो अस्येति महाभोगः।

At first, one strives to gain *artha*, wealth. Then one seeks *kāma*, pleasures, and for the sake of getting them one spends some *artha*. Some have sacrificed wealth and kingdoms for the sake of *kāma*, love. *Bhagavān* being *mahākośa*, does not need to seek *artha*. But what about *kāma*? Will He not seek pleasures? He is one ocean of *bhoga*, one ocean of *ānanda*. He is *Mahābhoga*, the source of all pleasures and the source of all joy.

434. महाधनः *Mahādhanaḥ*
The one who has great wealth.
मोक्षाख्यं महत् धनमस्येति महाधनः।

He is the one who has the greatest wealth and that is *mokṣa*. People want more and more wealth because that would be a *sukha-sādhana*, a means for gaining *sukha*. But, He is the very means of attaining the ultimate end or happiness called *mokṣa*. Thus, He is *Mahādhana*.

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अनिर्विण्णः स्थविष्ठोऽभूर्धर्मयूपो महामखः।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः।। ४७ ।।

anirviṇṇaḥ sthaviṣṭho'bhūr-dharmayūpo mahāmakhaḥ ।
nakṣatranemirnakṣatrī kṣamaḥ kṣāmaḥ samīhanaḥ ।। *47*

435. अनिर्विण्णः *Anirviṇṇaḥ* (892)
The one who is never tired.
अवाप्तसर्वकामत्वात् निर्वेदः अस्य न विद्यत इति अनिर्विण्णः।

Bhagavān gets a lot of names because we try to understand Him from our standpoint. We, the *jīvas*, very often lose enthusiasm, becomes disinterested, waiting for weekends, holidays, the day of retirement and so on, because we are *nirviṇṇa*, tired. One is fed up and dejected, because in spite of struggling, one does not get what one wants. Sometimes, we even take retirement voluntarily.

But *Bhagavān* has continous work with no holidays or voluntary retirement schemes. Unlike us, *Bhagavān* is *Anirviṇṇa*, never loses His enthusiasm or interest in what He does. Being *avāpta-sarva-kāma*, with all His desires fulfilled, He has no expectations and therefore, no dejections. At the same time, He is *asaṅga*, untouched by what He does.

Would *Lakṣmī* make Him *nirviṇṇa*, complaining that He has no time for her! No! Because she is not another entity separate from Him, clamouring for attention. As *Lakṣmīnārāyaṇa*, She is one with Him. Both are inseparable and at the same time *asaṅga*, uninvolved and they keep the *jagat* going.

436. स्थविष्ठः *Sthaviṣṭhaḥ*
The one manifest as the gross physical universe.
वैराजरूपेण स्थितः स्थविष्ठः।

Sthūla means bulky and *sthaviṣṭha* means the most bulky. *Bhagavān* is in the form of *Virāṭ*, in the form of the cosmos, the physical universe with its order and hence, *Sthaviṣṭha*. The *Muṇḍakopaniṣad* describes His *virāt* form as '*agnir-mūrdhā*

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cakṣuṣī candrasūryau diśaḥ śrotre vāg vivṛtāśca vedāḥ vāyuḥ prāṇo hṛdayaṃ viśvamasya padbhyāṃ pṛthivī hyeṣa sarvabhūtāntarātmā—the fire is His head, the sun and moon His eyes, the directions His ears, the *Vedas* His speech, the air His breath, the universe is His heart, the earth His feet…' (*2.1.4*).[1]

437. अभूः *Abhūḥ* or भूः *Bhūḥ*
The unborn or, i. Existence. ii. The earth.
अजन्मा अभूः। अथवा 'भू सत्तायाम्' इत्यस्मात् क्विप्, भवनं, सत्ता। मही वा।

The *sandhi* rules allow this *nāma* to be taken both as *abhūḥ* and *bhūḥ*.

Even though He is *Sthaviṣṭha*, and therefore, continously born as one thing or other, He is really never born. Hence, He is *Abhū*, one who has no *janma*, no birth.

Or *bhavati iti bhūḥ*—in the form of existence, He is *Bhū*. Again, He is *Bhū*, the one who is in the form of the earth and so on. Among the five elements, *Parameśvara* is *bhū*, the earth. The earth is the *upalakṣaṇa* standing for the other four elements *ākāśa*, *vāyu*, *agni*, and *ap*, that is, space, air, fire and water also.

438. धर्मयूपः *Dharmayupaḥ*
The sacrificial post for the *dharmas*.
यूपे पशुवत् तत्समाराधनात्मकाः धर्माः तत्र बध्यन्ते इति धर्मयूपः।

Yūpa is a sacrificial post that is used in rituals. It is made of wood and is octagonal in shape and the sacrificial animals are bound to this sacrificial post. Similarly, the Lord is the *Yūpa*, the resting place of all the *dharmas*, and hence, *Dharmayupa*. All *dharmas* are centred on Him. That means, every *dharma*, every good quality like compassion, *sevā*, *ānanda*, *dāna*, *tyāga*, peace, discipline and so on, is connected to *Īśvara*. Whereas, the qualities like greed and so on are all connected only to the *jīva*. Selfishness, concern, fear, anger, jealousy, aggressiveness, competitiveness,

[1] See also the *dhyāna-śloka* beginning with, '*bhūḥ padau.....*'

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indifference, unmindfulness, and so on—all of them tend to make one cut the corners of *dharma*. Thus, there seem to be two *yūpas*, one the *yūpa* of the *jīva* and the other the *yūpa* of *Īśvara*. The *jīva*, if he wants to live a life of *dharma*, should try to hold on to *Īśvara*, who is the *dharma-yūpa*.

439. महामखः *Mahāmakhaḥ*
The one who makes a sacrifice great.
यस्मिन्नर्पिताः मखाः यज्ञाः निर्वाणलक्षणफलं प्रयच्छन्तो महान्तो जायन्ते स महामखः।

Makha means a *yajña*, a sacrifice. *Yajña*, being a *karma*, is always performed for a result, even if it is for *citta-śuddhi*. What is the greatest result that *Bhagavān* can give for our *yajñas*? The greatest result that can be given is *mokṣa*, that is, limitlessness. That means *Bhagavān* gives Himself. If the *yajña* is performed properly and then the very *yajña* is *arpita*, offered unto Him, one gains *citta-śuddhi* and in course of time, *jñāna* and thereby, one gets *Bhagavān* Himself, that is, *mokṣa*. All the *yajñas* are ultimately meant only for gaining the knowledge of *Bhagavān*. So, by giving Himself, that is, limitlessness as the result, He makes the *makha mahān*, the ritual great, and hence, He is *Mahāmakha*.

440. नक्षत्रनेमिः *Nakṣatranemiḥ*
The centre of the *nakṣatrās*.

Our solar system is considered to be in one end of the *nakṣatra-samūha* or the milky way. *Bhagavān* is the *nemi* or the centre around which, all the *nakṣatras*, all the systems and planets revolve. This centre does not move. *Nakṣatra* means here, all the constellations and heavenly bodies. Even the moon is considered to be a *nakṣatra*. The planets, the sun, the moon and other stars, which are moving are in the form of a wheel in the galaxy. The *Dhruva-nakṣatra* is said to regulate the motions of the systems. At the centre of the wheel of the luminaries, is *Viṣṇu*. He is the one who makes the wheel rotate and exists as the axle.

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441. नक्षत्री *Nakṣatrī*
The Lord of the stars.
चन्द्ररूपेण नक्षत्री।

If the Lord is the *Nakṣatranemi* and all the *nakṣatras* are around Him, the Lord, are they apart from Him? *Bhagavān* is manifest in the form of the *nakṣatras*. Like the *dehī*, who is the indweller in the *deha*, *Bhagavān* is the *Nakṣatrī*. As the moon, He is the Lord of the *nakṣatras*. The Lord says, '*nakṣatrāṇām ahaṃ śaśī*—among the stars, I am the moon' (*BG.10.21*).

442. क्षमः *Kṣamaḥ*
i. The one who is patient. ii. The efficient.
क्षमत इति क्षमः। सर्वकार्येषु समर्थः क्षमः।

In the *Vālmīki-Rāmāyaṇa*, *Śrī Rāma* is said to be '*kṣamayā pṛthivīsamaḥ*—in patience, He is like the earth' (*Bāla.1.18*). Earth is the one which puts up with all our various atrocities like mining, brick-making, pollution and other such activities. For generations, people trample on the earth, jump on it, without thinking and she puts up with all this. What a patience! Whatever we may do, the Lord is full of patience. He is the one from whom we have to draw patience and hence, He is called *Kṣama*, the patient one.

He is *Ksama*, because He is efficient in all actions like the creation of this wondrous universe.

443. क्षामः *Kṣāmaḥ* (854)
The emaciated.
सर्वविकारेषु क्षपितेषु स्वात्मना अवस्थितः इति क्षामः।

At the time of *pralaya*, when everything is dissolved, what is left behind is the Lord alone as the *ātmā*. Hence, while manifest as the universe, He is said to be *sthaviṣṭha*, bulky and when the world is withdrawn, He is said to be *Kṣāma*, emaciated.

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444. समीहनः *Samīhanaḥ*
The one who functions well.
सृष्ट्याद्यर्थं सम्यक् ईहत इति समीहनः।

To accomplish an end, you have to perform action. The desire and the effort that is to be put in is called *īhana*. One has to use the minimum time, minimum resources, minimum manpower and minimum effort but at the same time the amount should be adequate and appropriate to achieve whatever is to be achieved. That is the *samyak īhana*, the optimum and efficient functioning. *Bhagavān* does all His actions, like creation and so on, well and at the right time but with the minimum effort needed for achieving what He has to achieve. Therefore, He is called *Samīhana*. This, we have to learn as a value from *Bhagavān* by invoking Him with this name.

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम्।। ४८ ।।
yajña ijyo mahejyaśca kratuḥ satraṃ satāṃ gatiḥ |
sarvadarśī vimuktātmā sarvajño jñānamuttamam || *48*

445. यज्ञः *Yajñaḥ* (971)
The one who exists as all rituals.
सर्वयज्ञस्वरूपत्वात् यज्ञः। सर्वेषां देवानां तुष्टिकारको यज्ञाकारेण प्रवर्तत इति वा।

Bhagavān is *Yajña*, because He alone is in the form of all *yajñas*. In the *Veda*, the word *yajña*, is used in the sense of a fire ritual, in the sense of a *yāga*, like *soma-yāga* and so on. *Yajña* is a comprehensive word. There are different kinds of *yajña*. Any form of prayer is a *yajña*. Even charity, doing one's duty and so on are considered to be *yajña*. It has to be done with a proper attitude. If oblations are offered daily to the deities, it is *deva-yajña* and when they are offered to the ancestors, it is *pitṛ-yajña*. If food and other help are offered to fellow human beings with a proper attitude, it is *manuṣya-yajña* and when it is offered to other living beings, it is *bhūta-yajña*.

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In the *Gītā*, the word *jñāna-yajña* is used in the sense of study of the *śāstra* and this is a *yajña* in itself. Teaching becomes a *yajña* on the part of the teacher and study is a *yajña* on the part of the student. Daily recitation of the *Veda* is called *svādhyāya-yajña*. *Japa*, repetition of the Lord's names a number of times, becomes *japa-yajña*. Thus various *yajñas* are there.

Anything that is offered unto *Īśvara*, should be done with an awareness of *Īśvara*. If it is done with an attitude of *Īśvarārpaṇa*, as an offering to *Īśvara*, then it becomes a *yajña*. Or else, with an awareness of *Īśvara*, when something is done, because it is to be done, then that is your *dharma*. *Īśvara* is to be propitiated in the form of *dharma*. So, *Īśvara* in the form of *dharma* creates for you a certain *svadharma*. At a given time and place, you have to do something and that becomes the mandate of *Īśvara*, as though, because *dharma* is very rigorous. If you do not do it, then there will be dereliction of duty. So, the awareness of *Īśvara*, in the form of *dharma*, is required to live a life in the form of *yajña*. The whole life becomes one of *yajña*. When you perform all your duties, at the correct time and place, with an awareness of *Īśvara* who is in the form of *dharma*, then *svakarma*, or one's own *karma*, becomes very evident and it becomes an offering to *Īśvara*. So your actions, which are in conformity to *Īśvara*, are also *yajña*. The Lord Himself is in the form of *yajña*. Therefore, *Bhagavān* becomes *yajña* in the form of *dharma*.

Bhagavān says, '*niyataṃ kuru karma*—do the actions that are to be done, *yajñārtham*—as an offering to *Bhagavān*' (*BG.3.8*). With the awareness of *Īśvara*, if your daily duties are done, then, those daily duties become *yajña*, because He is in the form of *yajña*. '*Yajño vai viṣṇuḥ*' is a *Vedic* statement (*Tai.Sam.2.5.5*) and in the *Viṣṇu-sahasranāma*, that statement that Lord *Viṣṇu* is in the form of *yajña*, is presented as a *nāma* for the Lord.

As the Lord pleases the *devas* in the form of *yajña*, He is called *Yajña*.

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446. इज्यः *Ijyaḥ*
The one worshipped through the *yajña*.
यष्टव्योऽपि अयमेवेति इज्यः।

If the Lord is in the form of *yajña*, who is the one propitiated by the *yajña*? The one who is *Ijya*, to be worshipped through the *yajña* is also Lord *Viṣṇu* alone. He is the one who is worshipped in the form of the *devas* and *pitṛs* and accepts the offerings. The *Harivaṃśa* says, 'Whether people worship the *devatās* or *pitrs*, through the various rituals that give *punya*, or they contemplate on the *ātmā*, all of them worship Lord *Viṣṇu* alone.'[1]

447. महेज्यः *Mahejyaḥ*
The greatest object of worship.
सर्वासु देवासु यष्टव्यासु प्रकर्षेण यष्टव्यो मोक्षफलदातृत्वादिति महेज्यः।

With reference to the various results that one wants to get through *karma*, Lord *Viṣṇu* is *Ijyaḥ*, the one to be worshipped. If one wants *mokṣa*, even then, He is *ijya*. One may continue to perform rituals, but what one desires is *mokṣa*. Even though *mokṣa* is not the result of a ritual, still, *paramparayā*, by succession, it is connected to the ritual. By rituals and prayers, you gain *citta-śuddhi* and by this, you prepare yourself for *jñāna*. That *karma* itself then takes you to the teacher and the teaching, and the teaching also becomes clear. Even as you study the *śāstra*, if you continue to do the rituals, then, the daily rituals and prayers help you gain *mokṣa*. This is a particular way of saying, because depending on your attitude, everything gets connected to *mokṣa*. The *karma* is initially done for *citta-śuddhi*. Then, when it is done with *citta-śuddhi*, that same *karma* gives *mokṣa* as the result, because that *karma* is done for the sake of *mokṣa* alone.

Bhagavān may give all other *phalas*, through the various *devatās*. But, *mokṣa* is given directly. Since He gives *mokṣa*,

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[1] ये यजन्ति मखैः पुण्यैः देवतादीन् पितॄनपि।
आत्मानमात्मना नित्यं विष्णुमेव यजन्ति ते।। *Harivaṃśa.3.40.27*

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Bhagavān is higher than all the other deities. Hence, He is *Mahejya*. He is to be worshipped through *yajña*, with care and devotion.

448. क्रतु: *Kratuḥ*
The one in the form of the *Vedic* ritual *kratu*.
यूपसहितो यज्ञः क्रतुः ।

He alone is in the form of the *Kratu*, the *vedic* ritual which involves a *yūpa*, the post to which the sacrificial animal is tied.

449. सत्रम् *Satram*
The one in the form of the *Vedic* ritual, *satra*.
आसत्युपैतिचोदनालक्षणं सत्रम्। सतः त्रायत इति वा।

Satra is a ritual wherein a group of learned people get together to perform a ritual, according to the injunctions in the *Veda*. This ritual is done for the benefit of the society or the world, without expecting any personal benefit. In this ritual a lot of food is distributed. Therefore, places, where food is distributed free, is also called *satra*. As *Bhagavān* alone is in the form of all these activities of *dharma*, wherein good and righteous people are benefitted, He is called *Satra*.

He is *Satra*, because He protects the *sat-puruṣas*, the righteous people.

450. सतां गति: *Satāṃ gatiḥ* (184)
The only end of *sat-puruṣas*.
सतां मुमुक्षूणां नान्या गतिरिति सतां गतिः।

Sat-puruṣas are *mumukṣus*, the seekers of *mokṣa*. *Bhagavān* is *Satam gati*, the only end for them, because they are not ready to settle for anything less than attaining *Bhagavān* Himself as the end.

451. सर्वदर्शी *Sarvadarśī*
The one who sees everything.
सर्वेषां प्राणिनां कृताकृतं सर्वं पश्यति स्वाभाविकेन बोधेन इति सर्वदर्शी।

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Sarvadarśī means the one who sees everything. With the advent of science and computers, certain governments pry into the records of all people. With the touch of a few buttons of the computer, the government becomes a *sarvadarśī*, sees the records of anyone it chooses, regarding birth, origin, family background, marriage, education, jobs held, financial and business transactions, phone, e-mail and other correspondence, medical and dental records, commissions and omissions and what not. There is no more privacy. But if the computer is infected with a virus or tampered with, it cannot give the necessary information. Nor can any government know the the *punya* and *pāpa* accrued by the people.

But the Lord is *Sarvadarśī*, sees everything, without the need of any computer. How? *Svābhāvikena bodhena*, by His all-knowing nature, which is innate to Him. He does not even need eyes to see, much less a computer. Still, He knows all the actions of every *jīva*, the *kṛta* and *akṛta*, the actions done in keeping with *dharma* or *adharma* and therefore, the *puṇya* and *pāpa* of all the *jīvas*. Thus, He is *Sarvadarśī*, all-seeing, all-knowing.

452. विमुक्तात्मा *Vimuktātmā*
The one who is ever liberated.
स्वभावेन विमुक्तः आत्मा यस्येति, विमुक्तश्च असौ आत्मा चेति वा विमुक्तात्मा।

He is one whose *ātmā* is always *vimukta*, whose self is always free by nature and hence, He is *Vimuktātma*. This is the *svarūpa* of *Īśvara*.

Though He is the creator of the *jagat*, He has no sense of doership. He knows that He is actionless. Since He is all-knowing, He knows Himself also and hence, *Vimukta*, free. He is not only *vimukta*, but is also the *ātmā* of all and hence, *Vimuktātma*.

453. सर्वज्ञः *Sarvajñaḥ* (815)
The one who is all and who is the knower.
सर्वश्चासौ ज्ञश्चेति सर्वज्ञः।

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He is *Sarva*, all and He is *jña*, the knower. The *Upaniṣad* says, '*idaṃ sarvaṃ yad ayam ātmā*—all that is here is *ātmā* alone' (*Bṛ.Up.2.4.6*).

454. ज्ञानमुत्तमम् *Jñānamuttamam*
The supreme knowledge.
ज्ञानं उत्तमं प्रकृष्टमजन्यं अनवच्छिन्नं, सर्वस्य साधकतममिति ज्ञानमुत्तमं ब्रह्म।

Both the words are taken together as one name. *Sarvajñatva* implies *jñāna*, knowledge of things, objects. But, His *svarūpa* is *jñāna*, pure consciousness. It is *uttama* because it is *ajanya*, not born; it is not a *vṛtti-jñāna*, a knowledge that is in the form of a thought modification that is born. Being pure consciousness, it is *anavacchinna*, free from limitations of time, space and object and therefore *uttama*, superior. When the object is there also, it maintains its freedom, like a clay pot, which maintains its clayness, even though the pot is a superimposed attribute. This is *Parameśvara*'s *svarūpa*, which is *satyaṃ*, *jñānam*, *anantam*—existence, knowledge and limitless. That is *Brahman*.

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत्।
मनोहरो जितक्रोधो वीरबाहुर्विदारणः।। ४९ ।।

suvrataḥ sumukhah sūkṣmaḥ sughoṣaḥ sukhadaḥ suhṛt।
manoharo jitakrodho vīrabāhurvidāraṇaḥ।। *49*

455. सुव्रतः *Suvrataḥ* (818)
The one with an admirable commitment.
सु, शोभनं व्रतमस्येति सुव्रतः।

Bhagavān's *vrata*, vow, that is commitment, is *śobhana*, great and admirable. In His *avatāra* as *Śrī Rāma*, *Bhagavān* says, 'I give *abhaya*, protection from all dangers to the one who takes refuge in Me.' What about those who do not seek His refuge? Does He not have a *vrata* or commitment to them? Is He indifferent to such people?

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No. *Bhagavān* is available for anyone to claim. He is always available in the form of laws, in a potential form. Therefore, you have to tap *Bhagavān*. If we take one step, then, *Bhagavān* will take a step towards you. But *Bhagavān*'s step is always bigger than your step, as we have seen in the *Vāmana-avatāra*. In taking the step, *Bhagavān* cannot make an omission and therefore, He is *Suvrata*. Being the giver of the *karma-phala*, there is no question of His not giving the result of action. From our standpoint we call *Īśvara* as *Suvrata*, one of admirable commitment.

456. सुमुखः *Sumukhaḥ*
The one with a beautiful face.
सु, शोभनं मुखमस्येति सुमुखः। सर्वविद्योपदेशेन वा सुमुखः।

The word *mukha* can mean both face and mouth. *Sumukha* is the one with a beautiful face. *Bhagavān* has many faces, because every face is the face of *Bhagavān*. Which is a beautiful face, then? The face, by just looking at which, we should be able to calm down and relax, we should feel that all our obstacles have vanished, that face alone is *sumukha*. We invoke the Lord as *Sumukha*, in the face that you like and that is the face of *Bhagavān*. As everything is *Bhagavān*, we invoke Him with a face that we like. The face of *Śrī Rāma* or *Śrī Kṛṣṇa* and so on is *Sumukha*. Lord *Gaṇeśa* is invoked specially with the name *Sumukha*.

Because the *upadeśa*, the teaching, of all disciplines of knowledge come from the Lord, He is *Sumukha*.

457. सूक्ष्मः *Sūkṣmaḥ*
The one who is subtle.
शब्दादि-स्थूलकारण-रहितत्वात् सूक्ष्मः।

He is *Sūkṣma*, subtle, without any form or quality. Any form that you want, is His form. But, He Himself is free from any form. *Sūkṣmāt sūkṣmaḥ, aṇoḥ aṇīyān*—He is smaller than an atom, subtler than even space. Anything that you think as small, He is smaller than that. Anything that you think as subtle, He is subtler

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than that. Therefore, He has no particular form. Since He is formless, every form is His form. That is why *sumukha* and *sūkṣma* go together. If this is understood, there is no harm in invoking Him in any form and there should be no misunderstanding and fight over the form of God.

458. सुघोषः *Sughoṣaḥ*
He is the auspicious sound.
सु - शोभनो घोषो वेदात्मको अस्येति सुघोषः।

What would be the *ghoṣa*, the voice of *Bhagavān*? The chanting of the *Vedas* is the *ghoṣa* of *Bhagavān*, because the *Vedas* have come from *Bhagavān* and the object of that *Veda-ghoṣa* is also *Bhagavān*.

459. सुखदः *Sukhadaḥ* (889)
The one who gives (cuts) happiness.
सद्वृत्तानां सुखं ददाति असद्वृत्तानां सुखं द्यति खण्डयतीति वा सुखदः।

Whenever you think of *Īśvara*, there is happiness. If you analyze further, whenever you have happiness, there is *Īśvara*. That *sukha* that you enjoy is the *svarūpa* of *Īśvara*. Being the source of *sukha*, *Īśvara* is *Sukhada*, the giver of happiness. If music makes you happy, it is not the music that gives you *sukha*, but it is *Bhagavān* who gives *sukha*. So, through music and in many other ways, He gives *sukha* and whatever *sukha* you get, it is always from *Īśvara*.

But the manifestaion of that *sukha* depends on our mental condition. When one follows *sat-vṛtti*, the path of *dharma*, then according to one's *puṇya*, the Lord is *Sukhada*, gives situations that are conducive to *sukha*. And a mind that is *sātvik* is able to enjoy the *sukha*. On the other hand, when one follows *asat-vṛtti*, the path of *adharma*, then according to one's *pāpa*, the Lord is *Sukhada*, causes situations that are unpleasant, *duḥkha* and as though cuts away the *sukha*.

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460. सुहृत् *Suhṛt*
The one who helps without any expectation.
प्रत्युपकारनिरपेक्षतया उपकारित्वात् सुहृत्।

The one who helps without introduction is *suhṛt*. He does not require introduction. One does not need to be known, in order to get help and that person is *Suhṛt*.

Usually, a friend helps you, a family member helps you because of family identity, or a person belonging to the community may help you, because of community identity. Then, there is a group identity because of belonging to various organizations and clubs such as the rotary, lion, freemason and so on, where one helps the other. In all these, you know the person who helps and there is an expectation of returning the help and thus, there is an obligation.

Who is a *suhṛt*? *Suhṛt* is one, who helps you, without any kind of prior introduction, just because you need help. There is no motive whatsoever behind this help. You need help and the person happens to be in that place and capable of helping and therefore, he helps. He helps without expecting anything in return.

Bhagavān is also *Suhṛt*, because when you pray for help, it is a *karma* and for this *karma*, He gives a result. As an intelligent being, you seek help. *Bhagavān* is a source of help as He is *Suhṛt* and there is no obligation involved. In fact, there is no way in which we can ever help *Bhagavān* in return. So we invoke *Bhagavān* as *Suhṛt*. The *Gītā* talks of Him as *sarvabhūtānaṃ suhṛt* (5.29).

461. मनोहरः *Manoharaḥ*
The one who robs the mind.
निरतिशयानन्दरूपत्वात् मनो हरतीति मनोहरः।

Manaḥ harati—He robs away your mind as the *Suhṛt* and hence, He is called *Manohara*. Very often people ask, 'How am I to think of the Lord? It is very dry and dull.' 'OK, what is it that you like to think of with interest?' 'I like mountains and blue skies; I like to enjoy discos and parties.' Whatever holds your interest, that

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is the Lord. Whatever robs the minds of people, that is *Īśvara*. Whether it be disco or mountains or anything else, it is *Īśvara*, whom you are attracted to. You should be able to see that and that is called *viveka*, discrimination. When this *viveka* is there, then *vairāgya* will naturally be there. What attracts is *Īśvara* because *Īśvara* is joy. Joy means *ātmā* and therefore, it is never available outside or inside. It is you. Joy is you and what attracts is your pleased self. So, *Parameśvara* is *Manohara*, being the *ānanda-svarūpa-ātmā*, which is limitless.

462. जितक्रोधः *Jitakrodhaḥ*
The one who has conquered anger.
जितः क्रोधो येन सः जितक्रोधः।

Bhagavān is called *Jitakrodha*, one who has mastered anger. We are perpetually given to likes and dislikes and therefore to anger, when we cannot have our way. The anger in turn overwhelms us making us unable to master it. But *Bhagavān* does not have any desires or expectations nor does He have anybody to obstruct His desires and make Him angry. When the Lord has no anger, where is the necessity for Him to master it? This again is a name given to the Lord from our own standpoint. We invoke *Bhagavān* as *Jitakrodha*, so that we can have mastery over our anger.

In His *avatāras* again, He is *Jitakrodha*, even when there are instances that can trigger anger.

463. वीरबाहुः *Vīrabāhuḥ*
The one whose arms have got valour and skill.
विक्रमशाली बाहुरस्येति वीरबाहुः।

The Lord is *Vīrabāhu* because His arms have *vikrama*, valour and strength. We find that our hands are not enough to face our daily challenges and battles. So, we invoke the Lord as *Vīrabāhu*, to help us face them. The Lord in His *avatāra* as *Śrī Rāma* and *Śrī Kṛṣṇa*, was a *Vīrabāhu*.

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464. विदारणः *Vidāraṇaḥ*
The one who tears apart the unrighteous.
अधार्मिकान् विदारयतीति विदारणः।

The Lord is in the form of *dharma* and anyone who goes against *dharma* cannot escape from *Parameśvara*, because, He gives the results for the *adhārmic* actions and thus disciplines them. In this way, He maintains *dharma* and nobody can escape the law of *dharma*. It is not that the Lord punishes or tears apart the *adhārmic* people, but they themselves face the consequences of their actions, according to the law of *karma* of the Lord. Since, He is the *karma-phala-dātā*, He is called *Vidāraṇa*.

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत्।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः।। ५० ।।

svāpanaḥ svavaśo vyāpī naikātmā naikakarmakṛt |
vatsaro vatsalo vatsī ratnagarbho dhaneśvaraḥ || *50*

465. स्वापनः *Svāpanaḥ*
The one who makes everyone go to sleep.
प्राणिनः स्वापयन् आत्मसम्बोधविधुरान् मायया कुर्वन् स्वापनः।

Māyayā sarvān svāpayati—He makes everyone fall asleep by His *māyā*. This is due to the *puṇya* which is got as the result of *karma*. One should have some *puṇya* to be able to sleep, because in sleep there is *sukha*. Just as a mother makes a child fall asleep, it is because of the grace of *Īśvara* that one goes to sleep and hence, He is *Svāpana*. But He does not go to sleep; He is awake at all times and at all places. When everybody is asleep, *Bhagavān* never goes to sleep. He is *aluptadṛk*. He has no eyelids to close. He is awake in all the three states of experiences.

That people are *ātma-sambodha-vidhura*, asleep to the true nature of oneself, is also due to the *āvaraṇa-śakti* of His *māyā* and hence also He is *Svāpana*.

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466. स्ववशः *Svavaśaḥ*
The one who is independent.
स्वतन्त्रः, स्ववशः जगदुत्पत्तिस्थितिलयहेतुत्वात्।

Īśvara is not dependent on anyone or anything with reference to being the cause of the creation, sustenance and resolution of this *jagat*. Thus, He is *Svavaśa*, independent, not controlled by or at the mercy of anyone, but everything is under His control.

467. व्यापी *Vyāpī*
The one who is all-pervasive.
आकाशवत् सर्वगतत्वात् व्यापी। कारणत्वेन सर्वकार्याणां व्यापनाद्वा व्यापी।

Parameśvara is not located in a given place, but He is *Vyāpī*, all-pervasive, like *ākāśa*, space. Being the cause of everything including space, He is all-pervasive. He pervades all the three states of experience and thus, the entire waking world, dream world and the sleep world. There is nothing which is not pervaded by Him.

468. नैकात्मा *Naikātmā*
The one who has many forms.
न एकः आत्मा, रूपः विद्यते यस्य सः नैकात्मा।

Here, *ātmā* means *rūpa*, form. *Na ekaḥ ātmā asya*—He is one who does not have one form alone. There are many objects in the universe. We think that there are many objects like apple, pot, house, star, sun, uncle, grandfather and then, there is *Īśvara* also. Therefore, we feel that when we think of the house or a monkey or anything else, we are distracted from *Īśvara*. All spiritual advices also cater to this by saying, 'everytime your mind wanders, bring it back to *Īśvara*, to *bhagavat-carana*.' Now, 'please think of an object which is not *Īśvara*.' One must be an ingenious person to do so. Every object is only the manifestation of *Īśvara*. So, He is every form. The study of the *Viṣṇu-sahasranāma* is only to understand this, that you can never escape from *Īśvara*. The word *naikātmā* is to say that He is not *ekarūpa*, but He is every *rūpa*. This is the significance of saying 'not one *rūpa*.'

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All the *devatās* mentioned in the *śāstras* as carrying out various functions, with reference to creation, sustenance and resolution, are all the forms of the Lord. All *vibhūtis* are nothing but His manifestations.

469. नैककर्मकृत् *Naikakarmakṛt*
The one who performs many actions.
जगदुत्पत्तिसम्पत्तिविपत्तिप्रभृतिकर्माणि करोतीति नैककर्मकृत्।

We say that *Subbu* cooks food and hence he is a cook; *Ramu* drives and so he is a driver; so and so is an engineer—civil, chemical, mechanical, so and so is a doctor—general physician, cardiologist, pulmonologist and so on. Thus everyone does some job or the other. What does *Bhagavān* do? He does not do *eka karma*, any one action but performs many actions. Any action that anyone does is because of *Bhagavān*. Thus you can attribute all your actions to *Bhagavān* and by this you can knock off your doership. 'But, if I am doing the job of sweeping, how can I attribute it to *Bhagavān*?' We can—because all the time, He is sweeping all the dirt that we gather.

He does the *karma* of *utpatti*—creation, *sampatti*—sustenance and *vipatti*—dissolution of the *jagat* continuously, without stopping and hence, He is *Anekakarmakṛt*. Even though, He performs many actions, at the same time He does not do any action; essentially, He is actionless.

470. वत्सरः *Vatsaraḥ*
The one in whom everything resides.
वसति अत्र अखिलमिति वत्सरः।

Vasati asmin iti vatsaraḥ—The entire universe resides in Him because He is the *adhiṣṭhāna* of everything.

471. वत्सलः *Vatsalaḥ*
The one who is affectionate.
भक्तस्नेहित्वात् वत्सलः।

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Bhagavān is *Vatsala*, affectionate towards the devotees. The Lord is invoked as mother and father, because we want affection. All that we miss from our parents, we can get from *Bhagavān*. He is our therapist. He is invoked as *Vatsala*, as the one who cares for us. It is because there is care, that food is provided, air is provided, water is provided. All this is care. When one sees that the whole *jagat* is nothing but the manifestation of His care, then *Bhagavān* becomes *Vatsala*. We can see this care in our own body too, where we are provided with more capacity of the organs than generally needed. Instead of one kidney there are two. So, the more we understand *Īśvara*, the more we find that He is the personification of care. He is absolute care and it is the caring that is manifest. Care is *Bhagavān*. We get blessed in the way in which we invoke the Lord. When we invoke Him as *Vatsala*, we get cared for.

472. वत्सी *Vatsī*

The protector.

वत्सानां पालनात् वत्सी। जगत्पितुः तस्य वत्सभूताः प्रजाः इति वा वत्सी।

He is *Vatsī*, because all the *jīvas* are His *vatsas*, children. Whether it is a hundred year old or a newborn, all are His children. The *devas* are also His children. From the standpoint of what is timeless, all are His children and He has so many to care for. *Pālanāt*, because He cares for the whole *jagat*, He is *Vatsī*.

473. रत्नगर्भः *Ratnagarbhaḥ*

The one who has valuable gems.

रत्नानि गर्भभूतानि अस्येति (समुद्रः) रत्नगर्भः।

All living beings have to be taken care of by *Bhagavān*. How does He take care? Where does He find the resources? He is a wealthy man and hence He can look after everything. He has very valuable *ratnas* or precious gems. That which has *ratnas* within its *garbha*, womb, is called *Ratnagarbha*. The ocean that has precious gems, as well as the earth, can be referred to as *ratnagarbha*. Both the ocean and the earth are the manifestations of *Bhagavān*. All the

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valuable gems belong to *Bhagavān*, as everything belongs to Him alone. He has everything with Him to keep the world going.

474. धनेश्वरः *Dhaneśvaraḥ*
The Lord of wealth.
धनानामीश्वरः धनेश्वरः।

He is *Dhaneśvara*, the Lord of all forms of wealth. Nobody owns anything, because He has already taken away the ownership from everybody. At the same time, *Bhagavān* does not touch the wealth of anybody because, He does not require it. All the accounts that you have are His accounts, because He is you. Then who am I? You are the trustee of *Bhagavān*. Any form of wealth that is here is the manifestation of *Bhagavān*. Wealth is *Dhanalakṣmī*.

Again, *Kubera* is said to be *Dhaneśvara* and it is *Bhagavān* alone who is manifest as *Kubera*.

धर्मगुब् धर्मकृद्धर्मी सदसत् क्षरमक्षरम्।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः।। ५१ ।।

dharmagub dharmakṛd dharmī sadasat kṣaramakṣaram |
avijñātā sahasrāṃśurvidhātā kṛtalakṣaṇaḥ | | 51

475. धर्मगुप् *Dharmagup*
The one who protects *dharma*.
धर्मान् गोपायतीति धर्मगुप्।

Dharman gopāyati—Bhagavān protects *dharma* whenever *adharma* overwhelms and overpowers *dharma*; He also protects those who follow *dharma*. In the *Gītā* He says, '*Dharma-saṃsthāpanārthāya sambhavāmi yuge yuge*—I take an *avatāra* for establishing *dharma*' (*4.8*). How? By protecting those who follow *dharma* and by destroying those who take to extreme *adharma*, that is, not only do they do *adharma* but do not allow others to follow *dharma*. Thereby, He protects *dharma*. This is *avatāra-karma*.

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How does He protect *dharma* at other times? Through the laws of *karma*. By just being a human being, you are given the knowledge of *dharma*. When *dharma* is followed, there is an immediate result, in the form of a satisfaction, which is conflict-free and, everyone wants it. This is the *dṛṣṭa-phala* which is immediate. If you do not follow *dharma*, then there is the nagging feeling of guilt of omission and commission. This is also a *dṛṣṭa-phala*. *Bhagavān*, in the form of order of *dharma*, gives rise to this feeling of guilt which may help as a deterrent from *adharma* and thereby, He makes one do *dharma* and protects *dharma*. The path of *dharma* alone is the straight, short and clean path. Only when the pressure of desires is great, one goes against *dharma*. In spite of the *dṛṣṭa-phala* of guilt and remorse, if a person takes to *adharma*, the *adṛṣṭa-phala* of *puṇya* and the resulting *sukha* become the incentive for following *dharma*; the *adṛṣṭa-phala* of *pāpa* and the resulting *duḥkha* become the deterrent from *adharma*. Thus, *Bhagavān* is the *Dharmagup*, the protector of *dharma*, through the laws of *karma*.

476. धर्मकृत् *Dharmakṛt*
The one who follows *dharma*.
धर्माधर्मविहीनोऽपि धर्ममर्यादास्थापनार्थं धर्ममेव करोतीति धर्मकृत्।

If *Bhagavān* is the protector of *dharma*, who is the author of *dharma*? *Bhagavān* alone is the *Dharmakṛt*, the author of *dharma*. The rules of *dharma* and *adharma* apply only to those who have the sense of doership. They do not apply to *Bhagavān* and therefore, His actions cannot be judged as keeping with *dharma* or going against *dharma*.

Still, in His *avatāras*, when He appears as a human being in the form of *Śrī Rāma* and *Śrī Kṛṣṇa*, *dharmam karoti*—He follows *dharma* and *dharmaṃ kārayati*—makes people follow *dharma* and hence, is *Dharmakṛt*. In the *Gītā* He says, 'I have nothing to achieve in all the three worlds. Still, I do my *dharma*

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because I have to set an example. If I set a wrong example, I would be destroying the people.' (*BG.3.22-24*).

477. धर्मी *Dharmī*
The supporter of *dharma*.
धर्मान् धारयतीति धर्मी।

Not only is *Īśvara* the *dharmakṛt* and *dharmagup*, but He is also the *dharmī* because all *dharmas* belong to Him. They are from Him and supported by Him. You cannot think of *dharma* without thinking of *Īśvara*. It is like thinking of the quality of a person without thinking of the person. So you have to think of the *dharmī* when you think of *dharma*. So here the *dharma* and the *dharmī* are one and the same. As the *nimitta-kāraṇa*, He is *dharmakṛt*, *dharmagup* and as the *upādana-kāraṇa*, He is manifest in the form of *dharma*. Therefore, He is *dharmī*, all the *dharma* belongs to Him.

478. सत् *Sat*
The one who is existent in all the three periods of time.
अवितथं परं ब्रह्म सत्।

479. असत् *Asat*
The one who is in the form of the creation.
अपरं ब्रह्म असत्।

Sat generally means that which is existent. But, when we analyze the things that exist, we find that their existence seems to be time-bound and also seems to belong really to something else. The pot, for example, was not existent before it was made and also ceases to exist when it is broken and therefore, has a time-bound existence. Even when it exists, its existence belongs to clay. Therefore, pot cannot really be called *sat* and only clay, its cause, can be called *sat*, existent. But, the clay also on analysis seems to have a time-bound existence and depend for its existence on something else, that is, its cause. So, what can be really called *sat* should be always existent without being subject to time, and its

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existence should be independent of anything else. *Brahman*, the ultimate cause of everything including time, is *sat*, always existent and it is not dependent on anything else.

Pot cannot be said to be totally *asat*, non-existent, because it is available for perception and use. It is also not *sat*, because its existence is time-bound and borrowed from clay. Therefore, what cannot be categorically classified as *sat* or *asat*, *sad-asadbhyām anirvacanīya* is referred to as *mithyā*, while what lends existence to it is called *satya*, the truth of it. The whole *jagat* when analyzed is found to be *mithyā*, depending on *Brahman* for its *sattā*, existence. Therefore, *param brahma* is *sat*, the *satya*, the unnegatable truth of this world. As the *jagat* is not *sat*, it is referred to as *asat*, in the meaning of *mithyā*, dependent existence and not in the meaning of total non-existence.

The world is but the manifestation of *Brahman*. From His own standpoint, the Lord, as *Brahman*, is called *param brahma* and *sat*, and as the manifested world, is called *aparam brahma* and *asat*.

The *Upaniṣad* says, '*sadeva somya idam agre āsīt*—in the beginning this world was nothing but one *sat-vastu* alone' and '*vācārambhaṇaṃ vikāro nāmadheyam*—all this is nothing but name and form centred on the *vāk*, speech' (*Chā.Up.6.2.1, 6.1.4*).

480. क्षरम् *Kṣaram*
The one who is present in all that which is perishable.
क्षरम् सर्वाणि भूतानि।

481. अक्षरम् *Akṣaram*
The one who is changeless.
कूटस्थः अक्षरम्।

The world, which is manifest in the form of various things and beings, is *kārya* and it is *kṣara*, time-bound; in its *kāraṇa*, causal, unmanifest state, being timeless and relatively changeless, it is called *akṣara*. *Kūta* means *māyā*, *vañcanā*, deceit. In the *kāraṇa* state, it looks as though gone, but having been only in an

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unmanifest state, it comes back again and so it is called *kūtastha* (*kūta-rupena tiṣṭhati iti*). *Māyā* in the causal state is the *kāraṇa* or *akṣara-upādhi* for *Brahman* and in its manifest state as the effect is the *kārya* or *kṣara-upādhi* for *Brahman*. As the *upādhi* cannot exist separate from *Brahman*, the Lord, from the standpoint of the two *upādhis* is called *Kṣara* and *Akṣara*.

482. अविज्ञाता *Avijñātā*
The one who is not the knower, but the truth of the knower.
आत्मनि कर्तृत्वं कल्पितमिति तद्वासनावगुण्ठितो जीवो विज्ञाता। तद्विलक्षणो विष्णुः अविज्ञाता।

The *jīva* is *vijñātā*, because he considers himself to be the knower. This is because of the *kartṛtva*, the sense of doership that is superimposed on the *ātmā*, due to ignorance. On the contrary, *Bhagavān* is *Avijñātā*, not the knower, but the truth of the knower. He has no self-ignorance and therefore, knows that while the *vijñātā*, the knower, cannot exist without Him, He is not the *vijñātā*, but *vijñānaghana*, the consciousness, which is the essential nature of the knower and this is the *svarūpa* of *Bhagavān*. Hence, He is *Avijñātā*.

483. सहस्रांशुः *Sahasrāṃśuḥ*
The one who has thousand rays.
आदित्यगता अंशवः अस्येति अयमेव मुख्यः सहस्रांशुः।

The luminaries, especially the sun, can be called *sahasrāṃṣu*, as they are radiant with thousands of rays. But they are all His manifestations and so, *Bhagavān* alone is the real *Sahasrāṃṣu*, the thousand-rayed sun and other luminaries. The *śruti* says, '*yena sūryas-tapati tejasā iddhaḥ*—lighted by whose *tejas*, the sun shines' (*Tai.Br.3.12.9*). The *Gītā* says, '*yadādityagataṃ tejaḥ jagad bhāsayate'khilaṃ yaccandramasi yaccāgnau tat tejo viddhi māmakam*—that light in the sun which illumines the entire world and that light in the moon and fire, is my light alone' (*15.12*).

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The thoughts that illumine things can also be called rays. *Bhagavān*, in the form of consciousness, is manifest in the form of thousand rays of thoughts and hence is *Sahasrāṃṣu*.

484. विधाता *Vidhātā*
The one who sustains everything.
विशेषेण दधातीति विधाता।

Things exist because they are known. Therefore, they are sustained by knowledge. In every form of knowledge there are three things involved, *jñātā*, *jñeya* and *jñāna*—the knower, known and knowledge in the form of the thought. As the *caitanya*, the consciousness, He sustains all the three and therefore, He is *Vidhātā*.

485. कृतलक्षणः *Kṛtalakṣaṇaḥ*
i. The one who has a clear definition. ii The one who has made clear definitions. iii. The one who has a clear mark.
नित्यनिष्पन्नचैतन्यस्वरूपत्वात् कृतलक्षणः। सजातीय-विजातीय-व्यवच्छेदकं लक्षणं सर्वभावानां कृतमनेनेति वा। कृतानि लक्षणानि, शास्त्राणि अनेनेति वा। आत्मनः श्रीवत्सलक्षणं वक्षसि कृतमिति वा कृतलक्षणः।

Lakṣaṇa is a definition that helps one identify, understand any object very clearly. The Lord is the one whose *lakṣaṇa* is *kṛtam eva*, already done, because He is ever available as the consciousness without which one cannot set out to identify or define anything.

Further, the clear definition by which one understands *Bhagavān* is already *kṛtameva*, well done. Where? It is already done and given in the *vedānta-śāstras*. The *svarūpa-lakṣaṇa* is given as '*satyaṃ jñānam anantaṃ brahma*' and the *taṭastha-lakṣaṇa* as '*yato va imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanti abhisaṃviśanti*' (*Tai.Up.2.1, 3.1*). Hence, He is *Kṛtalakṣaṇa*.

In the world, we are able to understand and identify things because they have been created by *Īśvara* with clear demarcating features, distinguishing one from the other of the same class, *sajāti*, as well as from *vijāti*, a different class.

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The *Veda* can be called *lakṣaṇa* because all the means and ends *lakṣyate anena*—are pointed out by the *Veda* and we cannot know about them by any other means. *Lakṣaṇaṃ vedaśāstraṃ kṛtaṃ yena*—the *Vedaśāstra* is revealed by Him alone and therefore, the Lord is called *Kṛtalakṣaṇa*. It is going to be said later that the *Vedas* and all the *śāstras* are from *Janārdana*, that is, Lord *Viṣṇu* alone.

For visualizing Lord *Viṣṇu*, certain *lakṣaṇas* are given and one of them is that He has the mole called *srīvatsa* on His chest. This is also the reason, why He is *Kṛtalakṣaṇa*.

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद् गुरुः ।। ५२ ।।

gabhastinemiḥ sattvasthaḥ siṃho bhūtamaheśvaraḥ |
ādidevo mahādevo deveśo devabhṛd guruḥ | | 52

486. गभस्तिनेमिः *Gabhastinemiḥ*
The one who is in the centre of the solar system.
गभस्तिचक्रस्य मध्ये सूर्यात्मना स्थित इति गभस्तिनेमिः ।

Gabhasti is an aura of rays. *Nemi* is the axle which is in the middle, like the axle of the wheel. In the solar system, the one who is in the middle, in the form of the sun, is *Gabhastinemi*. So it is *Bhagavān* who remains as the sun in the centre of the wheel of luminaries.

487. सत्त्वस्थः *Sattvasthaḥ*
i. The one who obtains with a *sattva-upādhi*. ii. The one who obtains in all the beings.
सत्त्वं गुणं प्रकाशकं प्राधान्येन अधितिष्ठतीति, सर्वप्राणिषु तिष्ठतीति वा सत्त्वस्थः ।

The word *sattva* can mean a *guṇa* or a living being. The Lord is *Sattvastha* because His *māyā-upādhi* consists predominantly of *sattva-guṇa*, especially in the protecting aspect. That is why the Lord has no ignorance.

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Sattveṣu, sarvapraṇiṣu tiṣṭhati—He obtains in all beings as the *pratyagātmā* and hence is *Sattvastha*.

Gabhastinemi, is the one who obtains in the form of the sun. That which exists as the *Pratyagātmā* in the individual is *Sattvastha*. The *śruti* says, '*sa yaśca ayaṃ puruṣe yaśca asau āditye sa ekaḥ*—the one who is in this physical body, which is nothing but the essence of food, and the one who is in *āditya*, the sun, that is, the total, is one and the same' (*Tai.Up.2.8.5*). The body is made of the five elements and the *jagat* also consists of five elements. *Īśvara* manifests in the total. The *virāṭ-abhimāni-ātmā* is *Īśvara*. The total includes this individual physical body, the *jīva* also. In the total the individual is also included. Even though the *annarasamaya* body is included in the total, still there is an individual *jīva*.

The self that obtains in every living organism as the *Pratyagātmā*, the conscious being, is *Sattvastha*. That which exists in the total is *Īśvara*. Both of them are *Parameśvara* alone, who is the *Sattvastha* and *Gabhastinemi*. That means *sa ekaḥ*, there is no difference between the two.

488. सिंहः *Siṃhaḥ* (200)
i.The one who is like a lion. ii. The Lord as *Nṛsiṃha*.
विक्रमशालित्वात् सिंहवत् सिंहः। नृशब्दलोपेन नृसिंहः एव सिंहः।

Because of His valour like the lion, the Lord is *Siṃha*. Just as the lion is the king of the forest, *Īśvara* is the lord of all. Or *Siṃha* stands as the shortened form of *Nṛsiṃha*, indicating His *avatāra*.

489. भूतमहेश्वरः *Bhūtamaheśvaraḥ*
i. The great Lord of all beings. ii. The truth of all.
भूतानां महानीश्वरः। भूतेन, सत्येन स एव परमात्मा महानीश्वरः इति वा भूतमहेश्वरः।

Any particular deity can be *bhūteśvara*, the lord of beings, or *bhūta-gaṇas*. But, He is the ultimate Lord of all beings and hence, *Bhūtamaheśvara*. The word *Īśvara* and *Maheśvara* are often used

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to denote Lord *Śiva* but here it stands for the one *Parameśvara*, (even though this is *Viṣṇu-sahasranāma*).

He is the *bhūta*, the *satya*, the truth of all beings and for this reason also, He is *mahān Īśvara*, the ultimate Lord.

490. आदिदेवः *Ādidevaḥ* (334)
The Lord who takes back all.
सर्वभूतानि आदीयन्ते अनेनेति आदिः। आदिश्चासौ देवश्चेति आदिदेवः।

Ādīyante anena—Because all the beings and the elements are all withdrawn by Him, He is *Ādideva*. Also because *ādīyante asmin*—all beings and elements are placed in Him, *arāḥ iva nābhau*—like the spokes in the hub of a wheel, He is *Ādideva* (*Mu.Up.2.2.6*). All the beings in the entire *jagat* have their being in Him, strung in Him and taken back unto Him.

491. महादेवः *Mahādevaḥ*
i. The one who is the great deity. ii. The one who revels in Himself.
महांश्चासौ देवः चैतन्यरूपेण विद्यत इति महादेवः। 'सर्वान् भावान् परित्यज्य आत्मज्ञानयोगैश्वर्ये महति महीयते तस्मादुच्यते भगवान् महादेवः' इति श्रुतेः।

Deva means an effulgent being and here, *Bhagavān* is called *Mahādeva*, the great *deva* because He is *caitanya-rūpa*, the very consciousness, effulgence which makes any one effulgent. The *Atharva-śira-upaniṣad* says, 'giving up everything, He revels in His great glory that is *ātma-jñāna*, self-knowledge and hence is *Mahādeva*.' But *Bhagavān* need not give up anything. So, as one, who does not require anything other than Himself to be happy, He is *mahān* and also *deva*, hence *Mahādeva*.

Or, it can be taken to mean 'The lord who is worshipped by *ātma-jñāna*, the recognition that I am He, by the *yogis*, giving up everything else, is *Mahādeva*.'

492. देवेशः *Deveśaḥ*
The Lord of the *devas*.
देवानामीशः देवेशः।

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He is the *Īśa*, the Lord, of all the *devas*, the denizens of heaven. *Deva* can also mean the sense organs including the mind because they light up objects. As the *ātma-caitanya* which blesses the sense organs, He is *Deveśa*.

493. देवभृद्गुरुः *Devabhṛdguruḥ*
i. The ruler of the lord of the *devas*.ii. The protector of *devas* and the possessor of all disciplines of knowledge.
देवान् बिभर्तीति देवभृत् शक्रः तस्यापि शासितेति देवभृद्गुरुः। देवानां भरणात् सर्वविद्यानां च गरणाद्वा देवभृद्गुरुः।

Indra is called *devabhṛt* as he is the lord and the supporter of the *devas*. But, the Lord is the *guru* of even *Indra* because He protects and rules over *Indra*. Hence, He is *Devabhṛt-guru*.

Or else, He is *Devabhrt*, the protector of all the *devas* and *Guru* because He swallows all the *vidyās*, all disciplines of knowledge, at the time of *pralaya* and brings them out again during creation.

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः।
शरीरभूतभृद् भोक्ता कपीन्द्रो भूरिदक्षिणः।। ५३ ।।

uttaro gopatirgoptā jñānagamyaḥ purātanaḥ |
śarīrabhūtabhṛd bhoktā kapīndro bhūridakṣiṇaḥ || 53

494. उत्तरः *Uttaraḥ*
i. The uplifter. ii. The one superior to all.
जन्मसंसारबन्धनाद् उत्तरतीति उत्तरः। विश्वस्माद् उत्कृष्ट इति वा।

Uttarati—He lifts us up and makes us cross the bondage of *saṃsāra* characterized by repeated births and is therefore *Uttara*. Or, He is *Uttara*, because He is *viśvasmāt utkṛṣṭa*, superior to all.

495. गोपतिः *Gopatiḥ* (592)
i. The Lord of the cows. ii. The Lord of the earth.
गवां पालनात् गोपवेषधरः गोपतिः। गौः मही तस्याः पतित्वाद्वा।

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As *Śrī Kṛṣṇa*, He protected the cows and so, He is the *Gopati*, the Lord of the cows. Mother earth is called '*go*,' and hence He is *Gopati*, the Lord of the earth.

'*Go*' is *śabda-rāśi*, a group of words and here it refers to the *Veda*. As the body of knowledge called *Veda* is given out by *Bhagavān*, He is *Gopati*, the Lord of the *Vedas*. The subject matter of the *Veda* is the Lord alone. The rituals, the *devatās*, the *sādhanas* and the *sādhyas*, the *mantras*, in short that which is revealed by the *Vedas*, are all nothing but *Īśvara*. The *Veda* talks about *dharma* and that is also *Īśvara*.

496. गोप्ता *Goptā* (593)
The protector.
समस्तभूतानि पालयन् रक्षको जगत इति गोप्ता।

Bhagavān is the *rakṣaka*, the protector of the entire *jagat*, which is in the form of the knower, known and knowledge. From the standpoint of the *ādhidaivika*, *ādhibhautika* and *ādhyātmika* aspects, *Bhagavān* is the *Goptā*, the protector and the sustainer of the *jagat*.

497. ज्ञानगम्य: *Jñānagamyaḥ*
The one who is to be attained by knowledge.
न कर्मणा न ज्ञानकर्मभ्यां वा गम्यते। किन्तु ज्ञानेनैव गम्यत इति ज्ञानगम्य:।

If He is the sustainer of the *jagat* and if He is everything, then how will we know him? *Bhagavān* is already *siddha*, attained as one's *ātmā* and inspite of it, if we think that we have to reach Him, it is only because of ignorance. *Jñānena eva gamyate*—He can be reached, attained, only by the knowledge got through the words of *Vedānta*. He is the content of the knower and the content of anything that is known. Hence, He can be reached only by *jñāna* and not by actions or actions combined with *jñāna*. Pure knowledge is the recognition of what 'is.' *Īśvara* is *jñānagamya*, reached, that is, recognized only by knowledge because *Īśvara* is everything. He is you.

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498. पुरातनः *Purātanaḥ*
The ancient.
कालेनापरिच्छिन्नत्वात् पुरापि भवतीति पुरातनः।

Since He is not limited by time, He is *Purātana*, has always been there. He is more ancient than the ancient but always the same. Therefore, even in the past, He was new, even now He is new. *Bhagavān* is always new.

499. शरीरभूतभृत् *Śarīrabhūtabhṛt*
The nourisher of the body.
शरीरारम्भकभूतानां भरणात् प्राणरूपधरः शरीरभूतभृत्।

To have a body, there must be a cause. All those causes that are necessary for the beginning of the individual body or the total body, are called *śarīra-ārambhakāni bhūtāni*. To create a body, all these *bhūtas* must be put together and enlivened. And this cause is only *Parameśvara*. Himself being the *prāṇa*, He is the nourisher of the body. We think that one's father and mother are the cause, but *Parameśvara* is the ultimate cause, and He is the cause of even the father and mother. So He is *Śarīrabhūtabhṛt*. All the causes are nothing but *Bhagavān*.

500. भोक्ता *Bhoktā* (143, 888)
i, The protector. ii. The real enjoyer.
पालकत्वात् भोक्ता। परमानन्दसन्दोहसम्भोगाद्वा भोक्ता।

He is *Bhoktā* because He is the one who protects all.

The physical body is the *bhogāyatana*, the counter of enjoyment and the subtle body with the mind and the *prāṇa* is the *bhoga-sādhana*, the means of enjoyment. He is the one who sustains and puts together all the causes for the physical body and the subtle body, because these are meant for the enjoyment of the *karma-phala*. Then, who is the *Bhoktā*, the enjoyer? *Bhagavān* is not only the physical body which is the counter of enjoyment, and the subtle body which is the means of enjoyment, but, He is also the *Bhoktā*, the enjoyer. In every *bhoga* or enjoyment, there is *sukha*,

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joy and He is the *Bhoktā* of that. By recognising this, your doership and enjoyership is removed. This is enlightenment.

Again *Bhagavān* is the real *Bhoktā*, because He does not have any self-ignorance, and hence, always enjoys the *paramānanda*, limitless joy.

501. कपीन्द्रः *Kapīndraḥ*
The Lord of the monkeys.
कपीनां वानराणामिन्द्रः कपीन्द्रः राघवः वा। कपिश्चासौ इन्द्रश्चेति कपीन्द्रः।

In His *Rāmavatāra*, *Bhagavān* was *Kapīndra*, the Lord of the monkeys. *Kapi* can also mean the *varāha*, boar. As the *varāha-avatāra* also, He is *Kapīndra*.

We can also look at a deeper meaning. Our *citta*, mind, is considered to be a monkey because it does not stay with a given job but keeps wandering. He is the Lord of the mind, *manasaḥ manaḥ*, and it is because of Him that the mind functions. He is also understood by the mind. '*Yatra yatra mano yāti tatra tatra tava pāda-paṅkajam*—O! Lord, Wherever the mind goes, there I see your lotus feet. I find that I cannot move away from you. You are the Lord of the mind.' So we need not tame the mind. The mind has only to be enlightened that wherever the mind goes, it lands on *Īśvara* alone. Whatever the mind thinks of, that is *Īśvara*. Therefore, there is no question of taming the mind. So as the Lord of the monkey-like mind, He is *Kapīndra*.

502. भूरिदक्षिणः *Bhūridakṣiṇaḥ*
The one associated with plenty of *dakṣiṇas*.
भूरयः बह्व्याः यज्ञदक्षिणाः धर्ममर्यादां दर्शयतो यज्ञं कुर्वतोऽस्य विद्यन्त इति भूरिदक्षिणः।

Bhūri means plenty and *bhūri-dakṣiṇā* means *dakṣiṇā* that is given in plenty or given to plenty of people. At the time of a marriage, for example, the guests who come to the marriage get a *dakṣiṇā* and that is called *bhūridakṣiṇā*. *Bhagavān* is the chief guest in all the functions and He is installed first and *pūjā* is done to

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Him. When *dakṣiṇā* is given in any *yajña* or *śrāddha* or marriage or any ritual, the person is invoked as Lord *Viṣṇu* and then the *dakṣiṇā* is given to him. Thus, any *dakṣiṇā* given to anyone goes to Lord *Viṣṇu* alone. So, Lord *Viṣṇu* is *Bhūridakṣiṇa*. He is all the guests, He is all the *ṛtviks*, priests. Whenever you want to give extra respect to any guest that has come to a ritual, extra *dakṣiṇā* is given to that person.

Whatever you give as *dakṣiṇā*, as a part of the *yajña*, that *dakṣiṇā* goes to *Bhagavān* alone, because He is the *yajña* and He is the *dakṣiṇā* also; He alone is the *yajñakartā* who does the ritual and in keeping with *dharma*, gives the maximum *dakṣiṇā* that he can; He alone is in the form of those who receive the *dakṣiṇā*. Hence, He is *Bhūridakṣiṇa*. '*Brahmārpaṇaṃ brahmahavir brahmāgnau brahmaṇā hutam.*' So every aspect of the *yajña* being *Brahman*, *bhūridakṣiṇā* is *brahmadakṣiṇā*.

In His *avatāras* as *Śrī Rāma* and *Śrī Kṛṣṇa*, He gave a lot of *dakṣiṇā*, while performing *yajñas* and hence, He is *Bhūridakṣiṇa*.

सोमपोऽमृतपः सोमः पुरुजित् पुरुसत्तमः ।
विनयो जयः सत्यसन्धो दाशार्हः सात्त्वतांपतिः ।। ५४ ।।

somapo'mṛtapaḥ somaḥ purujit purusattamaḥ |
vinayo jayah satyasandho dāśārhaḥ sāttvatāmpatiḥ | | *54*

503. सोमपः *Somapaḥ*
The one who drinks *Soma*.
सोमं पिबति सर्वयज्ञेषु यष्टव्यदेवतारूपेण, धर्ममर्यादां दर्शयन् यजमानरूपेणेति वा सोमपः ।

The one who performs the *Soma-yāga* is called *Somayājī*. In this *Vedic* ritual, the juice of the *soma* plant is extracted and offered as oblation to the *devatā* that is invoked. Whoever be the *devatā* invoked, *Bhagavān* alone is the ultimate *yaṣṭavya-devatā*, the altar of the ritual and He alone receives the *soma* that is offered and therefore, He is called *Somapa*, the one who drinks *soma*.

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The one, who performs the *soma-yāga* ritual, drinks the *soma* juice as *prasāda* and hence he is called *somapa*. For this reason, the one who performs this ritual is also called *somapa*. Again it is *Bhagavān* alone who is the *yajamāna* of the *soma-yāga* and is therefore also known as *Somapa*.

504. अमृतप: *Amṛtapaḥ*
The one who drinks *amṛta*.
स्वात्मामृतरसं पिबन् अमृतपः।

The *jīva* wants *karma-phala* and therefore does the ritual, and becomes *somapa*. What *phala* does *Bhagavān* want, to be a *somapa*? Nothing. He does not need anything because He is *Amṛtapa*. *Bhagavān* revels in His own *svarūpa-ānanda* and that is figuratively told here by referring to Him as *Amṛtapa*, as one who drinks the *amṛta*, the nectar, that is His self.

505. सोम: *Somaḥ*
i. The one in the form of the moon. ii. Lord *Śiva* with *Umā*.
सोमरूपेणौषधीः पोषयन् सोमः। उमया सहितः (शिवः) वा।

The Lord alone nourishes the plants, in the form of the moon and is therefore, *Soma*. Or, *somo bhūtvā rasātmakaḥ*—He nourishes the plants with the nourishing sap by being *soma*. *Soma* can be the sap which is the food for the plants. So, that which is in the form of sap is the food and that *soma* is *Bhagavān* alone.

Or, *Soma* can be taken as one who is with *Umā*. He alone is Lord *Śiva* who is with *Umā* all the time. *Umā* is *brahma-vidyā* and He is *Soma*, being ever endowed with *brahma-vidyā*.

506. पुरुजित् *Purujit*
The one who vanquishes many.
पुरून् बहून् जयतीति पुरुजित्।

Bhagavān is called *Purujit*, the vanquisher of many. The grace of *Bhagavān* helps one to win over many enemies, that is, enemies both inside and outside. Who is an enemy? That which is

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inimical to your well being is called enemy. In fact, there are really no enemies. Internal enemies create what you do not want. Desire, anger, greed, etc. are called enemies because they create confusion and do not allow you to have the poise and composure necessary to gain self-knowledge. Otherwise, there are no enemies. A *pratikūlakāri*, one who creates disturbance, is called an enemy and an *anukūlakāri*, a well-wisher, is called a *bandhu*. Externally also there are people who create disturbances to you and to keep those people from affecting you, you require the grace of *Bhagavān*. So *Bhagavān* is called *Purujit*, the vanquisher of many.

507. पुरुसत्तमः *Purusattamaḥ*
The one who is many and the best.
विश्वरूपत्वात्पुरुः, उत्कृष्टत्वात्सत्तमः। पुरुश्चासौ सत्तमश्चेति पुरुसत्तमः।

The one who has become many and is in the form of everything is *Puru*. *Bahu syāṃ prajāyeya*—He desired, 'let me become many and create many' and He created. Being in the form of the *jagat*, He is *Puru*, many, and at the same time He is *Sattama*, the best. This indicates that it is the material cause and also the efficient cause. Therefore, *Purusattama* is *abhinna-nimitta -upādāna-kāraṇa*, both the material cause and the efficient cause.

508. विनयः *Vinayaḥ*
i. The one who has humility. ii. The one who disciplines.
विनयं दण्डं करोतीति विनयः।

Vinaya is the one who has humility and does not boast. *Bhagavān* is limitless and hence does not require to boast. So the more knowledge that one has, and the more adequate one is, there is less boastfulness. One should be *vidyā-vinaya-sampanna*; if endowed with knowledge, one should also have humility. Knowledge is only something to be grateful about and nothing to boast about.

Bhagavān cannot be flattered by our praise. We say that *Bhagavān* is all-knowing, even without knowing what that all-

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knowingness is. *Bhagavān* is *vinaya-svarūpa*, that is, He is absolute humility, with absolute absence of any kind of boasting.

He is *Vinaya*, because He brings about *vinaya*, humility, to those who are puffed up with pride. He brings about situations where they have a fall and then recognize that everything has been given by *Bhagavān* and so there is nothing to be proud about. The *Kenopaniṣad* gives a story of how the *devas* were proud of their victory over the *asuras*, and forgot the Lord. *Bhagavān* appeared before them as a *yakṣa* and made them realize that all their glories belong to *Īśvara*.

509. जयः *Jayaḥ*
The victorious.
समस्तानि भूतानि जयतीति जयः ।

Bhagavān is victorious over all beings. He is *Jaya*, absolute victory. That is why we can pray for success and invoke *Īśvara* as absolute success.

Everyday we go out of the house on the road, and whether we go in our vehicle or amidst other vehicles, that we come back alive is a victory. That we continue to live and get our food is a victory. Thus, we have many victories. But still, there are many instances where we fail and so our victory is relative. He is absolute victory and that is why, we can pray to Him for our successs.

510. सत्यसन्धः *Satyasandhaḥ*
The one whose resolve always comes true.
सत्या सन्धा सङ्कल्पः अस्येति सत्यसन्धः ।

He is absolute *jaya*, victory because He is *Satyasandha*, that is, all His *saṅkalpas* always come true. We can appreciate this to a certain extent because in dream we think of a mountain or any object and it is immediately there. So only in dream we are *satyasandhas*.

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511. दाशार्हः *Dāśārhaḥ*
i. The one who deserves gifts. ii. Born in the family of *Dāśārha*.
दाशः दानं तमर्हतीति दाशार्हः। दाशार्हस्य कुलोद्भवाद्वा।

Whenever we give anything, we would like to know about the *pātra*, the receiver, whether the person deserves it and whether it will be received properly and appreciated. A good *pātra* would be one, from whom it would come back again to you. *Bhagavān* is the most deserving altar of our *dāśa*, gifts because anything that you give to Him is received and given back to you in manifold ways. Therefore, *Bhagavān* is *Dāśārha*. He has no limitations like *kāma*, *krodha* and so on, and He is above *rāga* and *dveṣa* and therefore, not judgmental about the gift. Hence, *Bhagavān* is *dāna-yogya*, fully worthy of receiving gifts.

Or, He is *Dāśārha*, being born in the family of *Dāśārhas* of the *Yādu* dynasty.

512. सात्वतां पतिः *Sātvatāṃ Patiḥ*
The one who is the Lord of *Sātvats*.
सात्वतं नाम तन्त्रम्। तत्करोति, तदाचष्टे इति सात्वत्। तेषां पतिः योगक्षेमकर इति सात्वतां पतिः।

He is *Sātvatāṃ pati*, the Lord of the *Sātvats*. The *Sātvats* are those who follow a book called *sātvata*. This *śāstra* tells you to surrender to *Īśvara* in the form of *Śrī Kṛṣṇa*. It also tells the various actions or rituals of how to propitiate and invoke the grace of *Śrī Kṛṣṇa*. So *Parameśvara*, in the form of *Śrī Kṛṣṇa*, is *Sātvatāṃ pati*, their Lord who blesses them with their *yoga* and *kṣema*, by making them get what they want to get and also safeguarding whatever they get.

जीवो विनयितासाक्षी मुकुन्दोऽमितविक्रमः।
अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः।। ५५।।

jīvo vinayitāsākṣī mukundo'mitavikramaḥ |
ambhonidhiranantātmā mahodadhiśayo'ntakaḥ || 55

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513. जीवः *Jīvaḥ*
The one who is the *jīva*.
प्राणान् क्षेत्रज्ञरूपेण धारयन् जीव उच्यते।

The one who has a *śarīra* and breathes is called *jīva*. A living being is called a *jīva*. Even when not manifest in a *śarīra*, the person is still called a *jīva*, because he is a potential and will be taking a body. So, even in the unmanifest condition he is called a *jīva*. When I say 'you are a *jīva*' the 'you' is the *jīva*. Finally we say '*tat tvam asi*—you are that.' The meaning of the word *tvam* is *jīva* and the meaning of the word *tat* is *Īśvara*. This *jīva* is told, 'you are that *Īśvara*.' When understood, the *jīva* is *Īśvara*. This is possible only because *Īśvara* alone obtains as the *jīva*, the *kśetrajña*, the knower, the 'I' in everyone. Therefore, He is *Jīva*.

514. विनयितासाक्षी *Vinayitāsākśī*
i. The witness of humility. ii. The one who is all-pervasive and sees nothing other than self.
विनयित्वं विनयिता तां च साक्षात्पश्यति प्रजानामिति विनयितासाक्षी। अथवा नयतेः गतिवाचिनो रूपं विनयिता। असाक्षी आत्मातिरिक्तं वस्तु न पश्यतीत्यर्थः। विनयितासाक्षी इत्येकं नाम।

The name *Vinayitāsākśī* is one *nāma* and can be looked at in two ways as the *sākśī* of *vinayitā* or as *vinayitā* and *asākśī*.

The one who has *vinaya*, humility, is *vinayī*, and his particular dispositon is called *vinayitā*. This is the condition of the mind and *Bhagavān* is *Vinayitāsākśī*, the direct perceiver, the recognizer of that disposition of humility. When you are proud, you do not recognize *Īśvara*. But when you have *vinayitā*, you recognize *Īśvara* and *Īśvara* also recognizes you.

The *Gītā* says '*ahaṃ tasya priyaḥ*' and '*sa ca me priyaḥ*—I am beloved to the devotee and He is beloved to Me' (*12.17*). The *śāntipāṭha* of the *Sāmaveda* says, '*mā'haṃ brahma nirākuryāṃ mā mā brahma nirākarot, anirākaraṇamastu anirākaraṇaṃ me astu*—May that *Brahman* not reject me and may I not reject Him.'

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This is a prayer. When you have humility, you are accepting more *Īśvara* in your life. You are seeing all the glories in you as the glories of *Bhagavān*. You see the glories in others also as *Bhagavān*, otherwise, you will be jealous. To recognize the glory in you as the glory of *Īśvara*, is a glory. This is *vinayitā*. So, the Lord is *Vinayitāsākśī*. And as the *Sākśī*, He blesses you with the knowledge of Himself. So this is the *dṛṣṭa-phala* and there is *adṛṣṭa-phala* also.

Vinayitā also means 'going.' So the Lord is *Vinayitā*, goes everywhere, is all-pervasive and *Asākśī*, the one who does not see anything other than Himself.

515. मुकुन्दः *Mukundaḥ*
The one who gives *mokṣa*.
मुक्तिं ददातीति मुकुन्दः।

He, whose grace gives *mukti*, freedom from *saṃsāra* or a life of becoming, is *Mukunda*. *Bhagavān* is the one, by whose knowledge one gets liberation and by whose grace alone one finds everything necessary to gain that liberation.

516. अमितविक्रमः *Amitavikramaḥ* (641)
i.The one of immeasurable strides. ii.The one with limitless powers.
अमिताः अपरिच्छिन्नाः विक्रमाः त्रयः पादविक्षेपाः अस्य, अमितं विक्रमणं शौर्यम् अस्येति वा अमितविक्रमः।

As *Trivikrama*, when the Lord strode the universe by taking three steps, His *vikrama*, strides were *amita*, immeasurable. Hence, He is known as *Amitavikrama*.

He is *Amitavikrama* also because His *vikrama*, valour and power are limitless.

517. अम्भोनिधिः *Ambhonidhiḥ*
i. The abode of waters. ii. The abode of *devas* and others.
अम्भांसि देवादयः अस्मिन् निधीयन्त इति अम्भोनिधिः। सागरो वा।

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Bhagavān as the ocean, is the abode where the waters are stored and hence is called *Ambhonidhi*. The *devas*, gods; *manuṣyas*, human beings; *pitṛs*, ancestors; and *asuras*, demons, are called *Ambhāṃsi*.[1] All of them have come from and have their being in *Parameśvara* and therefore, He is called *Ambhonidhi*.

518. अनन्तात्मा *Anantātmā*
The one who is limitless.
देशतः कालतो वस्तुतश्च अपरिच्छिन्नत्वात् अनन्तात्मा।

The *ātmā*, nature, of *Bhagavān* is *ananta*, limitless. It is time-wise limitless, space-wise limitless and object-wise also limitless. Every object is *Īśvara*. Time and space are also *Īśvara*. But, He is not bound by any of these. So, He is *Anantātmā*.

519. महोदधिशयः *Mahodadhiśayaḥ*
The one who reclines in the ocean.
संहृत्य सर्वभूतानि एकार्णवं जगत् कृत्वा अधिशेते महोदधिमिति महोदधिशयः।

At the time of *pralaya*, dissolution, when everything becomes unmanifest, what is there is nothing but *Bhagavān* in the form of consciousness. The causal state is depicted as a *mahodadhi*, huge ocean and *Bhagavān* is depicted as reclining in the ocean of consciousness. This is the milky ocean. And from that consciousness alone, everything comes into manifestation again, when the *saṅkalpa* takes place in *Īśvara*. Till then, He is *Mahodadhiśaya*, reclining as though, in the great ocean.

520. अन्तकः *Antakaḥ*
The one who brings an end.
अन्तं करोति भूतानामिति अन्तकः।

Lord *Yama* is called *Antaka*, because He brings an end to everything. *Īśvara* alone is manifest as *Yama* and He is

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[1] तानि वा एतानि चत्वार्यम्भांसि। देवा मनुष्याः पितरोऽसुराः।। *Tai.Br. 2.3.8*

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antakasyāpi antakaḥ, puts an end to Lord Death also. Therefore, *Īśvara* is the real *Antaka*.

He is *Antaka* also because, He gives *mokṣa*, and puts an end to a life of *saṃsāra*. Every being is subject to death and the Lord, who puts an end to a life of death itself, is called *Antaka*.

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः।। ५६ ।।

ajo mahārhaḥ svabhāvyo jitāmitraḥ pramodanaḥ |
ānando nandano nandaḥ satyadharmā trivikramaḥ | | 56

521. अजः *Ajaḥ* (95, 204)
The one in the form of *Manmatha*.
आत् विष्णोः अजायत इति कामः अजः।

'*A*' is Lord *Viṣṇu* and *kāma*, that is *Manmatha*, the Lord of love, is born of Lord *Viṣṇu* and hence is *aja*. The Lord is in the form of *kāma*, love and desire, and so *Aja*. *Bhagavān* says in the *Gītā*, '*dharmāviruddho bhūteṣu kāmo'smi*—I am in the form of desire that is unopposed to *dharma*' (*7.11*).

522. महार्हः *Mahārhaḥ*
The one who deserves worship.
महः पूजा तदर्हत्वात् महार्हः।

Mahas is *pūja* and *mahārha* is one who deserves worship. Who is the most deserving altar of worship? The one, whose ego does not grow by being worshipped, becomes the deserving altar of worship. *Bhagavān* is *Mahārha*, the one who is absolutely worthy of worship. His ego is absolute and cannot bloat at all.

You can worship anybody, but by that worship the ego of the person should not grow. Hence, you cannot put everybody on the altar because it will destroy the person. That is why, we generally use a stone or wood for worship. We have various rituals in which we do *pūja* to the *guru*, priest, parents, bride-groom, elders and so

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on. In all these, we invoke *Bhagavān* in them. They have to act as conduits and pass the *pūja* to the Lord. Otherwise, what you invoke is one thing and what the person is, is another because the person has his own notions about himself. If the person takes the *pūja* as done to him and does not act as a conduit, it would destroy the person. *Bhagavān* is the one who is *Mahārha*, worthy of worship. Wherever worship is done, be it a *devatā* or a *guru*, all that worship goes only to *Īśvara*.

523. स्वाभाव्यः *Svābhāvyaḥ*
The one who is not objectified.
स्वभावेनैव अभाव्यो नित्यनिष्पन्नरूपत्वादिति स्वाभाव्यः।

Sva is *ātmā* and it is *abhāvya*, that is, by its own nature, it is not available for *bhāvanā*, objectification. *Ātmā* is always self-revealing and so, it need not be objectified. *Ātmā* need not be contemplated upon, but it is that because of which you can contemplate. So it is not an object of *bhāvanā*. *Bhagavān* as the *ātmā*, is *Svābhāvya*.

524. जितामित्रः *Jitāmitraḥ*
The one who wins over the enemies.
जिता अमित्राः अन्तर्वर्तिनो रागद्वेषादयो बाह्याश्च रावणकुम्भकर्णशिशुपालादयो येनासौ जितामित्रः।

Mitra means a friend and *amitra*, an enemy. The Lord is *Jitāmitra* because the *amitras*, both internal and external, are *jita*, won over by Him. *Bhagavan* can really have no enemies inside or outside, because He is the only one that is there.

The internal enemies are desire, anger, greed, hatred, jealousy, pride and so on and the external enemies are those like *Rāvaṇa*, *Kumbakarṇa*, *Śiśupāla* and so on. In His *avatāras*, the Lord had won over the enemies both inside and outside. Therefore, we invoke the Lord as *Jitāmitra* so that we can vanquish all our enemies.

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525. प्रमोदन: *Pramodanaḥ*
The one who is ever joyful.
स्वात्मामृतरसास्वादात् नित्यं प्रमोदते, ध्यायिनां ध्यानमात्रेण प्रमोदं करोतीति प्रमोदनः।

He is *Pramodana*, ever joyful, as though enjoying His own self, that is, of the nature of *ānandāmṛta*. He also makes one happy through the form in which He is meditated upon.

526. आनन्द: *Ānandaḥ*
The one of the nature of joy.
आनन्दः स्वरूपमस्येति आनन्दः।

He is *Ānanda*, because that is His *svarūpa*, nature. Any joy got by anyone is only a fraction of this *svarūpa-ānanda*.

527. नन्दन: *Nandanaḥ*
The source of happiness.
नन्दयतीति नन्दनः।

Not only is He the one in whom you discover *pramoda*, joy, but even the happiness that is born of the sense-objects is also because of *Bhagavān* alone. He is *Nandana*, because He is the one who makes us happy, even though we attribute our joy to various other things.

528. नन्द: *Nandaḥ*
The one rich with all the means to be happy.
सर्वाभिरुपपत्तिभिः समृद्धः इति नन्दः।

Bhagavān is *Nanda* because He is richly endowed with all the means and resources to be happy. *Nanda* can stand for *Nandagopa*, the father of *Śrī Kṛṣṇa* and that is also *Bhagavān* alone.

(This *nāma* is also taken by some as *Ananda*, meaning one who has no *nanda*, no *vaiṣayika-sukha*, the limited happiness born of external sources, as He Himself is limitless joy).

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529. सत्यधर्मा *Satyadharmā*
The one who has the *dharmas* like *satyaṃ jñānam anantam.*
सत्या धर्मज्ञानादयः अस्येति सत्यधर्मा।

Bhagavān has these six *bhagas* or *dharmas*—like *jñāna*, knowledge; *vairāgya*, dispassion; *vīrya*, the capacity to create, sustain and resolve; *yaśas*, fame; *śrī*, wealth; and *aiśvarya*, overlordship. These *dharmas* are *satya*, true for Him, in the sense that they are always present in an absolute measure; never missing or lacking at any time in quantity or quality.

Or the *nāma* can be looked at as such. *Satyadharmā* then would mean, the one who has *satyam*, *jñānam*, *anantam* as His *dharma*, nature. Here *dharma* is *svarūpa-dharma*. *Satya* is that which exists in all three periods of time. *Jñāna* is that which is in the form of consciousness without the limitations of knower, known and knowledge. *Ananta* is that which is limitless, not limited by time, space or object. *Śuddha* is that which is always pure, that is, from the standpoint of our concept of purity. *Mukta* is that which is never bound and ever free. So, the one, who has all these *dharmas*, is called *Satyadharmā*.

530. त्रिविक्रमः *Trivikramaḥ*
The one whose three steps have spanned the three worlds.
त्रयो विक्रमाः त्रिषु लोकेषु क्रान्ता यस्य सः त्रिविक्रमः।

He is *Trivikrama*, because He spanned the three worlds by His three steps. The three worlds can be taken as *bhūḥ*, *bhuvaḥ*, *suvaḥ*—the earth and those below, the heavens and that in between. Or, it can be taken as the physical, subtle and causal worlds.

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः।
त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत्॥ ५७॥

maharṣiḥ kapilācāryaḥ kṛtajño medinīpatiḥ ।
tripadastridaśādhyakṣo mahāśṛṅgaḥ kṛtāntakṛt ।। 57

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531. महर्षिः कपिलाचार्यः *Maharṣiḥ Kapilācāryaḥ*
The one who is the great sage *Kapilācārya*.
'महर्षिः कपिलाचार्यः' इति सविशेषणमेकं नाम। महांश्चासौ ऋषिश्चेति महर्षिः। कृत्स्नस्य वेदस्य दर्शनात्। अन्ये तु वेदैकदेशदर्शनादृषयः। कपिलश्चासौ साङ्ख्यस्य शुद्धतत्त्वविज्ञानस्याचार्यश्चेति कपिलाचार्यः।

Maharṣi is an adjective to *Kapilācārya* and together they make one *nāma*. *Ṛṣati, jānāti mantrān iti ṛṣiḥ*— The one who knows, sees the *mantras*, is called a *ṛṣi*. An *ācārya* is one who teaches the *śāstra*, follows what he teaches and makes others also follow by teaching them.[1]

The *Bhāgavata* mentions *Kapila* who was the son of Sage *Kardama* and *Devahūti* and is considered an *avatāra* of Lord *Viṣṇu*. He is called *Kapila* being golden brown in colour. Since he taught the entire *Vedānta* to his mother, He became an *ācārya*. As there are certain original contributions in his work, he is a *ṛṣi*. What He taught to His mother is called *sāṅkya*, which is *suddha-ātma-tattva-vijñāna*—the knowledge of the truth of the pure *ātmā*. He is pehaps different from the *Kapila* the propounder of the *Sāṅkya-darśana*, which talks of *ātmās* being many and also a *prakṛti* which has got a parallel reality. We do not know. The original *Sāṅkya-darśana* of *Kapila* is not available. But He had also some special contributions to give—the concept of the three *guṇas*, *sattva*, *rajas* and *tamas*.

This *Kapila* is not separate from *Īśvara*, because he knew the truth, that the *jīva* is indeed *Parameśvara*. Hence, *Bhagavān* is called *Maharṣi Kapilācārya*.

532. कृतज्ञः *Kṛtajñaḥ* (82)
The one who is the creation and the knower.
कृतं - कार्यं जगत्, ज्ञः - आत्मा, कृतं च तत् ज्ञश्चेति कृतज्ञः।

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[1] आचिनोति हि शास्त्रार्थमाचारे स्थापयत्यपि। स्वयमाचरते यस्मादाचार्यस्तेन चोच्यते।।

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Kṛta is the effect, the created universe. *Jña* is the knower, the *ātmā*. *Bhagavān* is the one in the form of the created *jagat* and He is also the knower, the *ātmā*, and hence, He is *Kṛtajña*.

If we try to think of how *Dhṛtarāṣṭra* and *Gāndhāri* could remember the names of all their hundred children, it is mind boggling. But, the Lord is *Kṛtajña*, He knows every aspect of the entire *kṛtaṃ jagat*, created universe.

533. मेदिनीपतिः *Medinīpatiḥ*
The Lord of the earth.
मेदिन्याः भूम्याः पतिः मेदिनीपतिः ।

Bhagavān is *Medinīpati*, the Lord of the earth. People think that they are owners of the earth and emperors. But, it is *Bhagavān* who empowers them to become emperors.

534. त्रिपदः *Tripadaḥ*
The one who has three steps/states.
त्रीणि पदान्यस्येति त्रिपदः ।

Bhagavān is called *Tripada*, because He has three *padas*, steps. But, a better meaning can be given.

Padyate, gamyate iti padam—that which is gained is *pada*. The three states of experience experienced by us, the waking, dream and deep sleep experiences, are the three *padas*. With reference to the individual, they are called *avasthās*. With reference to the total, they are called *prapañcas*. So the *sthūla-prapañca*—the waking physical world, *sūkṣma-prapañca*—the subtle dream world and the *kāraṇa-prapañca*—the causal state, when the entire world is in an the unmanifest condition, are the three *padas* and the one who has these three is *Tripada*. All the three are nothing but *Parameśvara* alone. At the same time *Parameśvara* is distinct from all the three. Hence, He is called *Tripada*. This name is with reference to the total.

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535. त्रिदशाध्यक्ष: *Tridaśādhyakṣaḥ*
The Lord of the three states of experiences.
गुणावेशेन सञ्जातास्तिस्रो दशाः अवस्थाः जाग्रदादयः तासामध्यक्ष इति त्रिदशाध्यक्षः।

The individual goes through these three *daśās*, states of experience of *jagrat*, waking; *svapna*, dream and *suṣupti*, deep sleep, depending on the predominance of the three *guṇas*. *Bhagavān* is the *Sākṣī*, the witness of and the *Adhyakṣa*, the one who presides over these three states.

He is the one who is a witness to all the three states of experience but is not any one of them. All the three states of experience are *tripada* and all the three levels at the total level, that is, the *sthūla*, *sūkṣma* and *kāraṇa-prapañca* are also *tripada*. If all the three are *Bhagavān*, He is also free from all the three and the *ātmā* is the witness of all the three states of experience. *Adhyakṣa* is *Sākṣī*, witness.

The *devas* are called as *tridaśas* because they have only three *daśās*, states and do not have *jarā*, old age. They are always youthful. He is their *adhyakṣa*, presides over them.

536. महाशृङ्ग: *Mahāśṛṅgaḥ*
The one who has a very big horn/peak.
महान् शृङ्गः यस्य सः महाशृङ्गः।

The word *Mahāśṛṅga* means the one who has a great horn. In His *avatāra* as a *matsya*, fish, He had a horn which was so big, that He could pull the boat containing the King *Satyavrata* and the *saptarṣis*. Again in His *avatāra* as a *varāha*, boar, He had a big horn with which He could lift the earth. So, the name *Mahāśṛṅga*, refers to the *avatāra-līlā*.

Or, the word *śṛṅga* can mean a peak. As having the *mahāśṛṅga*, the peak of the *Himālayas*, or the north pole which indicates the *Meru*, as His abode, He is *Mahāśṛṅga*. The *mahāśṛṅga* is considered as the North Pole, where the sun never

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sets. The *Veda* talks about the midnight sun. Or the *mahāśṛṅga* is like a mark, a pendant for Him.

537. कृतान्तकृत् *Kṛtāntakṛt*
i. The one who withdraws the *jagat*. ii. The destroyer of death.
कृतस्य संसारस्यान्तं संहारं करोतीति, कृतान्तं मृत्युं कृन्ततीति वा कृतान्तकृत्।

Kṛtasya antakṛt—He is the *antakṛt*, the one who brings an *anta*, end, to the *kṛta-jagat* and hence, *Kṛtāntakṛt*. There are people who build things, but they need demolition squads to pull them down. There are others who cannot build things but they happily destroy things. Thus, people, cultures, libraries and temples have been destroyed. *Bhagavān* created the *jagat* but He does not need anyone else to demolish it, He himself does it. In fact, He does not destroy, He only withdraws. He is the maker and so He projects it. Then He withdraws it, and the cycle begins again. He is the maker and He takes it back unto Himself.

Kṛtaḥ antaḥ yena sa antakṛt—Lord *Yama* is called *kṛtānta*, because he brings *anta*, death, to people. *Bhagavān* is the *Kṛtāntakṛt*, because He cuts, brings an end to Lord *Yama* also.

महावराहो गोविन्दः सुषेणः कनकाङ्गदी।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः।। ५८।।

mahāvarāho govindaḥ suṣeṇaḥ kanakāṅgadī ।
guhyo gabhīro gahano guptaścakragadādharaḥ ।। *58*

538. महावराहः *Mahāvarāhaḥ*
The great *Varāha*.
महांश्चासौ वराहश्चेति महावराहः।

The Lord is *mahān*, great and also in the form of a *varāha*, a boar, in a particular *avatāra*. The earth was lost in water, in an *avāntara-pralaya*, It might have been a global upheavel and then the earth was saved by the Lord who took the form of a boar. So, as the restorer of the earth, He is *Mahāvarāha*.

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539. गोविन्दः *Gōvindaḥ* (187)
The one known through the *vedas*.
गोभिः वाणीभिः वेद्यत इति, वेदान्तवाक्यैरिति वा गोविन्दः।

'*Go*' means *śabda*. Since *Bhagavān* is known through *go*, that is, the *Vedas*, He is called *Govinda*. He is known mainly through the words, the *mahāvākyas*, of *Vedānta*. *Bhagavān* has to introduce Himself. He makes you see Him through His own words, which are the *śruti*. *Veda* is the *śabda-pramāṇa* and through the *ṛṣis*, He reveals himself. The *Viṣṇutilaka* says, '*gobhireva yato vedyo govindaḥ samudāhṛtaḥ*—as He is to be known through the words of the *Veda*, He is well known as *Govinda*.'

In the *Gītā*, *Śrī Kṛṣṇa* makes Himself known as to what He is. He reveals Himself through His own words, which are the words of *Īśvara* and they are the words of the *Veda*. *Śrī Kṛṣṇa* says, 'this is what I taught to *Vivasvān*, Lord Sun or the head of the solar dynasty. He taught it to his son *Manu* and *Manu* taught this to *Ikṣvāku* (in whose lineage, *Śrī Rāma* was born). Handed down from generation to generation, the kings who were sages knew it. Or else, the kings knew and the *ṛṣis* knew. Thus, this knowledge has been coming down' (*4.1*, *2*).

540. सुषेणः *Suṣeṇaḥ*
The one with a good army.
सु शोभना सेना गणात्मिका यस्येति सुषेणः।

Bhagavān has a big army of *devatās* and these are the presiding deities of various phenomena. They are called *senā*, the army of gods. It means the one who is manifest in the form of various laws and orders. He is *Suṣeṇa*.

541. कनकाङ्गदी *Kanakāṅgadī*
The one who wears golden armlets
कनकमयानि अङ्गदानि अस्येति कनकाङ्गदी।

Bhagavān always wears golden armlets. It means that the Lord is always with *Lakṣmī* and *Lakṣmī* wears golden armlets. So

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wherever there is gold, it is the armlet of *Bhagavān*. All the stars in the sky are His necklace.

542. गुह्यः *Guhyaḥ*
The one who is a secret.
रहस्योपनिषद्-वेद्यत्वात् गुहायां हृदयाकाशे निहित इति वा गुह्यः।

The *Vedas*, especially the *Upaniṣads* are known as *rahasya*. As *Bhagavān* can be known only through the *Upaniṣads*, He is said to be *Guhya*.

The Lord is all-knowing and all-powerful. He is the *ākāśa* and so on, but what is the truth of Him? He is you and that is the secret. He is secretively hidden as yourself in the *hrdayākāśa*, the cave of the *buddhi*, and hence, He is *Guhya*. He has to be recognized only in the *buddhi*, as the very *adhiṣṭhāna* of the *buddhi*.

That you are He, is a secret, because even when told, it is not understood. Therefore, this is the greatest secret. One has to study the *Vedānta* and even then, it remains a secret. Unless it is thoroughly understood, it will always remain a secret and hence it is *guhya*. When it is said like this, one may immediately conclude, that He is something small in the heart or in the *buddhi*. This is the *pratyagātmā*, the inner-self. This is the secret.

543. गभीरः *Gabhīraḥ*
The profound.
ज्ञानैश्वर्यबलवीर्यादिभिः गभीरः।

This is the secret and even if one knows the secret, again it may be understood as 'I am a small *ātmā*' like some other small organ in the body. This is not so. The *ātmā* is *Parameśvara* who is *Gabhīra*, that is, *Gambhīra*. *Parameśvara* is *Gabhīra*, very profound and unfathomable because He is endowed with all *jñāna*, knowledge; *aiśvarya*, overlordship; *bala*, strength; *vīrya*, prowess; and so on, in infinite measure. One can never fathom these *guṇas* of the Lord.

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544. गहन: *Gahanaḥ* (382)
The impenetrable.
दुष्प्रवेशतया गहनः। अवस्थात्रयभावाभावसाक्षित्वाद्वा गहनः।

He is *Gahana*, impenetrable, not easily gained unless one is an *adhikārī*, qualified. Or because He is the witness of the presence and absence of the three states of waking, dream and sleep, and at the same time is free from these three, He is *Gahana*.

545. गुप्त: *Guptaḥ*
The hidden.
वाङ्मनसयोरगोचरत्वात् गुप्तः।

He cannot be objectified by the mind or the sense-organs. Nor can He be pointed out as the direct meaning of the words. He can only be pointed out as the implied meaning of words. As He is not available as the object of words and the mind, He is *Gupta*, hidden.

546. चक्रगदाधर: *Cakragadādharaḥ*
The bearer of the *cakra* and *gadā*.
मनस्तत्त्वात्मकं चक्रं बुद्धितत्त्वात्मिकां गदां लोकरक्षणार्थं धारयतीति चक्रगदाधरः।

Lord *Nārāyaṇa* is *Cakragadādhara* bearing in His two hands the *cakra*, the discus and the *gadā*, the mace. The other two hands are sometimes picturised as *abhaya-varada*, as if one is saying 'do not be afraid. I am here.' and the other saying 'come to my feet.' The *cakra* is meant to remove the enemies like *kāma*, *krodha* etc. and the *gadā* is meant for disciplining the thoughts of the mind. If *Bhagavān* is with you then the enemies will go away. The *gadā* is all the *yama* and *niyama* disciplines and then you can live a life of *dharma*. This form as *Cakragadādhara* is given as an *upāsanā-mūrti*, for one's own invocation.

Or, the *cakra* stands for the *manas-tattva*, the principle of the mind and the *gadā* stands for the *buddhi-tattva*, the principle of the intellect which He wields, for the welfare of the world.

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वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः।। ५९ ।।

vedhāḥ svāṅgo'jitaḥ kṛṣṇo dṛḍhaḥ saṅkarṣaṇo'cyutaḥ |
varuṇo vāruṇo vṛkṣaḥ puṣkarākṣo mahāmanāḥ | | 59

547. वेधाः *Vedhāḥ*
The creator.
विदधाति सृजतीति विधाता वेधाः।

In the form of *Brahmāji*, He is the one who creates, makes all the divisions, and brings about law and order. Water flows to find its level. The wind blows—it should keep moving. Eyes must see, the sun must be hot and the moon should be cool and so on. Water when heated should boil. This is order and this is what *Parameśvara* does. Thus, He is *Vedhāḥ*.

548. स्वाङ्गः *Svāṅgaḥ*
The one who does not depend on anybody.
स्वयमेव कार्यस्य करणे अङ्गं सहकरोतीति स्वाङ्गः।

Here, *aṅga* means an instrument, help. When *Bhagavān* does various kinds of jobs involved in the *nirmāṇa*, construction, of this *jagat*, what kind of help does He have? *Svayam eva aṅgam*—He Himself is the helping hand, as well as the *aṅgi*. He does not require any help, He helps Himself, because He is almighty. Thus, He is *Svāṅga*.

549. अजितः *Ajitaḥ*
The one who is not conquered.
केनाप्यवतारेषु न जित इति अजितः।

In all His *avatāras*, He is never conquered. *Bhagavān* is always the hero who wins for you if only His grace is with you.

At the end of the *Gītā*, *Vyāsa* says, in the words of *Sañjaya*, '*yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ tatra śrīvijayo bhūtirdhruvā nītirmatirmama*—where *Śrī Kṛṣṇa* is,

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there is definitely victory, there is *śrī*, prosperity, and *nīti*, justice' (*18.78*). *Partha* being *dhanurdhara* shows that the *jīva* must be ready to do his part and also pray for the grace of *Bhagavān*; then there will be definite victory.

550. कृष्णः *Kṛṣṇaḥ* (57)
The one who is in the form of *Vyāsa*.
कृष्णद्वैपायनः कृष्णः।

The name *Kṛṣṇa* was earlier seen to indicate *Bhagavān Śrī Kṛṣṇa*. Here, it stands for *Vyāsa*, known as *Kṛṣṇa-dvaipayana*. Sage *Vyāsa*, being dark in complexion, is also known as *Kṛṣṇa*. Being born in a *dvīpa*, island, he is known as *Dvaipāyana*. Sage *Vyāsa*, being the author of the *Mahābhārata*, is naturally the author of this *sahasranāma* also. He is the one who collected all the *Veda-mantras*, and compiled them in the form of the four *Vedas*. Again, He is the author of the *Brahma-sūtras* and the *Purāṇas*. Naturally, He is seen as one in whom the *vibhūti* of the Lord is manifest in a very great measure. This kind of a special manifestation is known as *aṃśa-avatāra*. The *Viṣṇupurāṇa* says, 'know *Vyāsa* to be Lord *Nārāyaṇa* because who else, other than *Puṇḍarīkākṣa*, could have written the *Mahābhārata*.'[1]

551. दृढः *Dṛḍhaḥ*
The one who is firm.
स्वरूपसामर्थ्यादेः प्रच्युत्यभावात् दृढः।

Bhagavān is *Dṛḍha*, firm, because there is no *pracyuti*, moving away from His *svarūpa*. As *Bhagavān*, His *svarūpa* is *satyam*, *jñānam*, *anantam* and His *sāmarthya* is being endowed with all *jñāna*, *aiśvarya*, *bala*, *vīrya* and so on, in infinite measure. All these qualities will never get lost. Since *pracyuti*, loss or decline, is not there, *Bhagavān* is *Dṛḍha*.

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[1] कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम्।
को ह्यन्यः पुण्डरीकाक्षान्महाभारतकृद् भवेत्।। *Vi.Pu.3.4.5*

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We look upon *Bhagavān* as *dṛḍha*, because we want *dārḍhya*, firmness, and so we look upon *Bhagavān* as absolute firmness. When *Bhagavān* is in our heart, then, there is strength.

552. संकर्षणोऽच्युत: *Saṅkarṣaṇo'cyutaḥ*
The one who attracts and is unswerving.
संहारसमये युगपत् प्रजाः सङ्कर्षतीति सङ्कर्षणः। न च्योतति स्वरूपादित्यच्युतः।

Saṅkarṣaṇa and *Acyuta* together constitute one *nāma*. At the time of *pralaya*, *Bhagavan saṅkarṣati*, at once draws everything and everyone into Himself and is hence called *Saṅkarṣaṇa*. He is *Acyuta* because He never swerves from His nature.

Or, He is *Saṅkarṣaṇa* because He attracts everybody, because whatever we want, *Bhagavān* is that. If we want security and happiness, *Bhagavān* is security and firmness. If it is victory that we want, *Bhagavān* is *jaya*. If it is happiness, *Bhagavān* is *ānanda*. Therefore, everyone is naturally attracted to Him. So, He is *Saṅkarṣaṇa*, attracting everyone to Himself. Generally, any attraction is only short-lived because it is time-bound. But the attraction to *Bhagavān* never wanes, because, there is no *cyuti*, waning, whatsoever in Him and so, He is *Acyuta*. It is an absolute and a never waning attraction.

553. वरुण: *Varuṇaḥ*
The concealer/*Varuṇa*.
स्वरश्मीनां संवरणात्सायं गतः सूर्यो वरुणः।

The setting sun is called *Varuṇa*, because *saṃvṛṇnoti*, he withholds, conceals all his rays and the heat. The God of water and aquatic animals is also *Varuṇa*. In the evening *sandhyāvandana*, Lord *Narāyaṇa* is invoked in the setting sun as *Varuṇa*, as '*imaṃ me varuṇa śrudhī havam*—O! *Varuṇa*, hear this praise of mine' (*Tai.Sam.2.1.11*). The Lord alone is *Varuṇa*.

554. वारुण: *Vāruṇaḥ*
The son of *Varuṇa*.
वरुणस्यापत्यं वसिष्ठोऽगस्त्यो वा वारुणः।

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The water is *Bhagavān*; *Varuṇa* is *Bhagavān* and *Vāruṇa*, the son of *Varuṇa* is also *Bhagavān*. It refers to either sage *Vasiṣṭha* or *Agastya*, who are the partial incarnations of Lord *Viṣṇu*.

555. वृक्षः *Vṛkṣaḥ*
The one who is stable like a tree.
वृक्ष इवाचलितः स्थिर इति वृक्षः।

He is *sthira*, stable, like the tree and hence, *Vṛkṣa*. The *śruti* says, '*vṛkṣa iva sthabdho divi tiṣṭhati*—He stands firm as a tree' (*Tai.Ara.10.12*).

Or these three *nāmas* can be looked at in this way. He is *Varuṇa*, the Lord of waters, *Vāruṇa*, the water that comes from *Varuṇa*, and the *Vṛkṣa*. standing for the entire plant life, that is water born. Further, this entire *jagat* is a *vṛkṣa*, tree, and *Bhagavān* is that *Vṛkṣa*.

556. पुष्कराक्षः *Puṣkarākṣaḥ* (40)
i.The all-pervasive. ii. The one who shines in the lotus of the heart.
व्याप्त्यर्थाद् अक्षतेर्धातोः पुष्करोपपदात् अच् प्रत्यये सति पुष्कराक्षः। पुष्करे हृदयपुण्डरीके चिन्तितः स्वरूपेण प्रकाशत इति वा पुष्कराक्षः।

Puṣkarākṣa, as derived from the verbal root '*akṣ*' preceded by *puṣkara* (*puṣkala*), means all-pervasive. He is also *Puṣkarākṣa*, because He obtains in everybody's heart, shining as consciousness. *Puṣkara* is a lotus and here it refers to the lotus of the heart.

557. महामनाः *Mahāmanāḥ*
The one with a great mind.
सृष्टिस्थित्यन्तकर्माणि मनसैव करोतीति महामनाः।

Bhagavān has to create the whole universe, sustain it and then resolve it into Himself. For such a job what sort of a mind does He have? If He has a mind like ours, a mind that has to think step by step and execute the jobs one by one, He cannot even create, let alone sustain and resolve. To indicate that *Bhagavan* does it effortlessly, it is said *manasa eva karoti*, He does it *saṅkalpa-*

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mātreṇa, by just thinking of it. But we should not conclude, that He has an elaborate thinking process, which involves thinking, changing, rethinking and so on. He is all-knowing, *Mahāmanāḥ*, and that knowledge itself manifests in the form of the *jagat*. All-knowledge, does not imply any thinking process, much less a faculty of thinking. So, He is *Mahāmanāḥ*.

भगवान् भगहाऽऽनन्दी वनमाली हलायुधः।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः।। ६० ।।

bhagavān bhagahā''nandī vanamālī halāyudhaḥ |
ādityo jyotirādityaḥ sahiṣṇurgatisattamaḥ || 60

558. भगवान् *Bhagavān*
The one with the six-fold qualities called *bhaga*.
भगः अस्य अस्तीति भगवान्।

The one who has *bhaga*, the six-fold virtues, is *Bhagavān*. The *Viṣṇu-purāṇa* defines *bhaga* as these six-fold virtues.[1] They are: *aiśvarya*, overlordship; *vīrya*, the capacity to create, sustain and resolve; *yaśas*, absolute fame; *śrī*, all wealth and resources; *jñāna*, all knowledge; and *vairāgya*, total dispassion. These are with Him in absolute, limitless measure.

The same *Purāṇa* also gives another definition for *Bhagavān*.[2] *Bhūtānām utpattiṃ pralayaṃ ca vetti*—He is the one who knows about the creation and the dissolution of the world and also of all the beings, about the exact time, type, and place of both birth and death of all beings; *bhūtānām āgatiṃ gatiṃ vetti*—has complete knowledge about the *puṇya-phala* and *pāpa-phala* that they would be getting, and *vidyām avidyāṃ ca vetti*—knows about the

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[1] ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः।
ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा।। *Vi.Pu.6.5.74*

[2] उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम्।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति।। *Vi.Pu.6.5.78*

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knowledge and ignorance of all beings, the *karma* that is done and the *phala* that accrues to them.

559. भगहा *Bhagahā*
The remover of *bhaga*.
ऐश्वर्यादिकं संहारसमये हन्तीति भगहा।

The *jīvas* also have *bhaga*, these virtues, that they have earned due to their *puṇya*, though not in absolute measure as that of the Lord. At the time of *pralaya*, He destroys, that is, takes back all the *bhaga* that the *jīvas* have and hence, He is *Bhagahā*.

Or, during the creation and sustenance, He manifests the *bhagas* that He has, and takes them back into Himself at the time of *pralaya*. Therefore, He is *Bhagahā*.

560. आनन्दी *Ānandī*
The possessor of *ānanda*.
सुखस्वरूपत्वात् आनन्दी। सर्वाभिः संपद्भिः समृद्धत्वाद्वा आनन्दी।

Bhagavān is *ānanda-svarūpa*, of the nature of *ānanda* and therefore, is *Ānandī*. He is *Ānandī* also because He is abundantly endowed with all prosperity.

'*Raso vai saḥ rasaṃ hi eva ayaṃ labdhvā ānandī bhavati*'—*Bhagavān* is of the nature of *ānanda-rasa*. The *vidvān* who comes to know the *ātmā*, by gaining the knowledge, gains that *rasa*, and becomes *ānandī* (*Tai.Up.2.7.1*).

561. वनमाली *Vanamālī*
The one who wears a *vanamālā*.
वनमाला अस्य अस्तीति वनमाली।

Śrī Kṛṣṇa is called *Vanamālī* because He wears a garland of leaves and flowers of the *vana*, forest. *Vana* can mean lotuses or any plants growing together in abundance. He is *Vanamālī* also, because He wears a garland of lotuses.

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We offer a garland made of various leaves and flowers at the altar. But, for the all-pervasive *Bhagavān*, the trees in all the forests, with all types of leaves and flowers of all shades of colours, are His garlands. For Him, *vanaṃ eva mālā*, the forest itself is the garland and so He is, *Vanamālī*.

The *vanamālā* that He wears is said to represent the *bhūta-tanmātrās*, the subtle elements, that go to form the creation.

562. हलायुध: *Halāyudhaḥ*
The one with a plough.
हलं आयुधम् अस्येति हलायुधो बलभद्राकृतिः।

The one who has the *hala* as His *āyudha*, the plough as His weapon, is *Halāyudha*. This refers to the *Balarāma-avatāra*, where the Lord is said to be born of *Rohiṇi* and *Vasudeva*. In general, the plough stands for effort. So He is one of absolute and continous effort, bringing about changes. He never gets tired.

563. आदित्य: *Ādityaḥ* (39)
The one born of *Aditi*.
अदित्यां कश्यपाद् वामनरूपेण जात इति आदित्यः।

This refers to the *Vāmana-avatāra*, where the Lord was born of *Aditi* and *Kaśyapa*. Therefore, He has got the name *Āditya*.

564. ज्योतिरादित्य: *Jyotirādityaḥ*
The one who resides in the disc of the sun.
ज्योतिषि सवितृमण्डले स्थितः ज्योतिरादित्यः। ज्योतिश्चासौ आदित्यश्च इति वा।

Bhagavān is the one who is manifest in the form of this brilliant *sūryamaṇḍala*. He is the *devatā* who presides over the sun and He is the *antaryāmī*, the *ātmā*, of that very *Ādityadevatā*. Hence, He is *Jyotirāditya*.

565. सहिष्णु: *Sahiṣṇuḥ*
The one who endures.
द्वन्द्वानि शीतोष्णादीनि सहत इति सहिष्णुः।

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He is *Sahiṣṇu*, the one who has the absolute capacity to endure, put up with all our doings. Or, in His various *avatāras*, He shows patience and a capacity to put up with all pairs of opposites.

When you invoke the Lord as *Sahiṣṇu*, you can also get some of that quality. With whichever quality you visualize and invoke the Lord, that is the quality that you will find in yourself. In life, if you admire somebody, like your father or teacher, then you gain their qualities. If *Bhagavān* is visualized in a particular form, with a particular quality, then you will be able to identify with that quality in *Īśvara* and this intimate understanding of *Īśvara* accounts for your own growth. Since we invoke Him with all the different qualities that we require, *Bhagavān* is presented with all those qualities in the *Viṣṇu-sahasranāma*.

566. गतिसत्तम: *Gatisattamaḥ*
The one who is the refuge and the best.
गतिश्चासौ सत्तमश्चेति गतिसत्तमः।

Being *sahiṣṇu*, He is the most easily approachable, the *Gati*, the refuge. *Gamyate anayā iti gatiḥ*—He is the way by which the end is achieved. *Gamyate iti gatiḥ*—He is also the end which everyone wants to acheive, the one everyone wants to be, the *sattama*.

Sat has various meanings and the suffix '*tamap*' added to it, gives the superlative degree of that. He is *Sattama*, because He is *satyatama*, the most true, that is the truth of everything; He is *sādhutama*, the best and the most compassionate; He is *praśastatama*, the most auspicious and He is *abhyarhitatama*, the most honoured. In short, He is all that one wants to be. And He is the *Gati*, the way, because the *avagati*, the knowledge of Him as oneself, alone is the way.

If you say *Bhagavān* is absolute compassion, then the way to achieve absolute compassion is to be compassionate. You cannot be cruel and hope to achieve absolute compassion. So the way is almost like the end. That is why, *dharma* becomes very important.

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Bhagavān is the way and also the end. Relative accomplishment is the way and absolute accomplishment is the end.

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः।
दिवःस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः।। ६१ ।।

sudhanvā khaṇḍaparaśurdāruṇo draviṇapradaḥ ।
divaḥspṛk sarvadṛgvyāso vācaspatirayonijaḥ ।। *61*

567. सुधन्वा *Sudhanvā*
The one with a great bow.
शोभनं धनुरस्यास्तीति सुधन्वा।

In His *avatāra*, as *Śrī Rāma*, He is *Sudhanvā*, being endowed with the great bow called *kodaṇḍa*. As Lord *Viṣṇu*, He has the great bow called *Śarṅga*. This bow stands for the principle of the *indriyas*, in which He strings the arrows of the *indriyas*.

568. खण्डपरशुः *Khaṇḍaparaśuḥ*
The one with the punishing axe.
शत्रूणां खण्डनात् खण्डः परशुरस्य जामदग्न्याकृतेरिति खण्डपरशुः।

In His *Paraśurāma-avatāra*, as the son of Sage *Jamadagni*, He carried a *pàraśu*, an axe, for the *khaṇḍana*, cutting of *adharma* and hence, He is *Khaṇḍaparaśu*. He condemned those who did *adharma*. Or, He is *Akhaṇḍaparaśu*, because, His *paraśu* never met a defeat or destruction.[1]

569. दारुणः *Dāruṇaḥ*
The one who is fierce.
सन्मार्गविरोधिनां दारुणत्वात् दारुणः।

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[1] In the *Śiva-aṣṭottara-śatanāmāvali*, Lord *Śiva* has the name '*Khaṇḍaparaśu*,' because He carries an axe, to axe down *adharma*. His *paraṣu* had a *khaṇḍa*. The tip was broken when He fought against *Gajāsura* and hence '*Khaṇḍaparaśu*.'

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Lord is *Dāruṇa*, because He is fierce like *Paraśurāma*, towards those who follow *adharma*. There is somebody like *Paraśurāma* to take care of *adharma*.

These are great qualities of blessing. There is nothing frightening here. We can relax that *Īśvara* takes care of *adharma* and that nobody can get away with it. One cannot rub one's back against a tree without getting rubbed and hurt. This is the law. So too, one cannot rub against *dharma*, without getting rubbed. This, again, is the law. *Adharma* gets punished immediately. Punishment does not mean that somebody is out to get you, but it is something that you do not like. If you stick your finger into fire, then the fire burns the finger. That is the law. When you get burnt, it looks as though the fire is fierce and merciless. But the fire burns, because you asked for it. So too, when one faces the consequences of *adharma*, it looks as though *Bhagavān* is *Dāruna*, fierce and merciless.

570. द्रविणप्रद: *Draviṇapradaḥ*
The one who gives wealth.
द्रविणं वाञ्छितं भक्तेभ्य: प्रददातीति द्रविणप्रद:।

He is also *Draviṇaprada*, gives the desired objects to His devotees. Anything that you want is *draviṇa*, wealth. He is the giver of the results of action. So, as the the giver of the positive results of action, He is *Draviṇaprada*.

571. दिवस्पृक् *Divaspṛk*[1]
The one who touches the heaven is *Divaspṛk*.
दिव: स्पर्शनात् दिवस्पृक्।

What is the size of *Bhagavān*? The *śrutis* describe Him as having His head touching the *dyu*, heaven and His feet touching the *pātāla*. This description is to show that He is all-pervasive. As His head touches the heaven, He is *Divaspṛk*. He is the most effulgent-being, whose pervasiveness is limitless.

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[1] There is an alternate reading as *Divispṛk*.

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572. सर्वदृग्व्यासः *Sarvadṛgvyāsaḥ*
The all-knowing *Vyāsa*.
सर्वदृशां, सर्वज्ञानानां विस्तारकृत् व्यासः - सर्वदृग्व्यासः। (अथवा सर्वं च तत् दृक् चेति सर्वदृक् - सर्वाकारं ज्ञानं, सर्वस्य दृष्टित्वाद्वा सर्वदृक्)। सर्वं पश्यति इति सर्वदृक्। ऋग्वेदादिविभागेन चतुर्धा वेदाः व्यस्ताः, कृताः एवमन्यानि पुराणानि च व्यस्तानि अनेनेति व्यासः। सर्वदृक् च असौ व्यासश्च।

Sarvadṛk and *Vyāsa* together make one *nāma*. *Jñāna* of all disciplines is called *sarvadṛk*. As *Vyāsa*, He dilated on all disciplines of knowledge and so *Bhagavān* is called *Sarvadṛgvyāsa*.

Sarvadṛk means *sarvaṃ paśyati*, one who sees everything, that is, *sarvajña*. *Vyāsa* is *Veda-vyāsa*, who compiled the four *Vedas* and also the *Purāṇas*. *Bhagavān* Himself is the all-knowing *Vyāsa*.

Or as *Sarvadṛk*, *Bhagavān* knows everything in general, in its essence and as *Vyāsa*, knows all details, with all particulars being clear to Him. He knows everything, with reference to the individual *jīvas*, with reference to the *jagat* and with reference to the *devatās*.

573. वाचस्पतिरयोनिजः *Vācaspatirayonijaḥ*
The one who is the Lord of all the *vidyās* and unborn.
वाचस्पतिरयोनिज इति सविशेषणमेकं नाम। वाचः विद्यायाः पतिः वाचस्पतिः। योन्यां न जायत इति अयोनिजः।

Vācaspati and *Ayonija* together make one *nāma*. *Vāk* is *vidyā*, knowledge, and He is the Lord of *vāk*, all *vidyās*. The name *vācaspati* can refer to *Bṛhaspati* the *guru* of the *devas* or *Brahmāji*. It is *Parameśvara*, who is ultimately the Lord of all knowledge.

Everyone is *yonija*, born from a womb, like the mammals. But *Bhagavān* is *Ayonija*, because He is not born, let alone being born of a womb. He is not bound by time and hence He is unborn. He is *nitya*, unborn and hence, He is *Vācaspatirayonija*.

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त्रिसामा सामगः साम निर्वाणं भेषजं भिषक्।
संन्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणम्।। ६२ ।।

trisāmā sāmagaḥ sāma nirvāṇaṃ bheṣajaṃ bhiṣak।
sannyāsakṛcchamaḥ śānto niṣṭhā śāntiḥ parāyaṇam।। 62

574. त्रिसामा *Trisāmā*
The one praised by the three-fold *sāmans*.
देवव्रतसमाख्यातैः त्रिभिः सामभिः सामगैः स्तुत इति त्रिसामा।

575. सामगः *Sāmagaḥ*
The one who sings the *Sāman*.
साम गायतीति सामगः।

576. सामः *Sāmaḥ*
The one in the form of *sāma-veda*.
'वेदानां सामवेदोऽस्मि' इति भगवद्वचनात् सामवेदः साम।

These three *nāmas*, 574, 575 & 576, go together. *Sāma* is a *mantra* cast in *sāma* tune and it is sung to music. The other *Vedic mantras* also have *svaras*, but their *svaras* are only three. Music is pentatonic; there must be at least five *svaras* to sound as music. The *sāma* is used specially to praise the *devatās* and the Lord.

As He is the one praised through the three types of *sāma* known as *devavrata*, He is called *Trisāmā*.

The one who sings the *Sāma*, the *mantras* from the *sāma-veda* is called *sāmaga*. The *Sāmaga* is also *Bhagavān*.

The Lord says, '*Vedānāṃ sāmavedo'smi*—I am the *sāma-veda* among the *vedas*' (*BG.10.12*).

Thus, *Bhagavān* is the *sāmaveda*; He is the singer of the *sāma* and the one praised through the *sāma*. All the musical notes are *Īśvara*. He is the one manifest in the form of notes, in every melody. In every melody one can appreciate *Īśvara* and when the human being is absorbed in it, the restless mind becomes quiet.

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577. निर्वाणम् *Nirvāṇam*
The one in the form of *mokṣa*.
सर्वदुःखोपशमलक्षणं परमानन्दरूपं निर्वाणम्।

The next few *nāmas* also go together as a set. *Nirvāṇa* means *mokṣa* which is freedom from all sorrow. Absolute happiness, which is the essential nature of *Īśvara*, is *mokṣa*. So *Bhagavān* is in the form of *Nirvāṇa*.

578. भेषजम् *Bheṣajam*
The medicine.
संसाररोगस्यौषधं भेषजम्।

Again, it is *Bhagavān* who is the *bheṣaja*, the medicine, for the disease called *saṃsāra*, the medicine that totally cures, that is, removes sorrow.

579. भिषक् *Bhiṣak*
The one who is the physician.
संसाररोगनिर्मोक्षकारिणीं परां विद्यामुपदिदेश इति भिषक्।

Who is then the doctor, who gives the medicine? The Lord alone is the *Bhiṣak*, the doctor, who dispenses, teaches, *brahma-vidyā*, which is the only means of removing the disease of *saṃsāra*.

580. संन्यासकृत् *Sannyāsakṛt*
The one who instituted *sannyāsa*.
मोक्षार्थं चतुर्थमाश्रमं कृतवानिति संन्यासकृत्।

He is *Sannyāsakṛt*, the one who instituted *sannyāsa*, the fourth stage of life, which is taking to a life of renunciation. Why should one take to *sannyāsa*? For the sake of *mokṣa*, a freedom from limitations, in other words, to gain limitlessness. A person gives up everything and takes to *sannyāsa*, only for *Īśvara*, because He is limitlessness. One gives up the desires for all the three worlds, *bhūḥ*, *bhuvaḥ* and *svaḥ*, the desires for wealth, children and *lokas*, and desires only *Bhagavān* and that is *sannyāsa*. As the founder of the the *sannyāsa-āśrama* and as the

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nimitta, the cause for it, *Bhagavan* is *Sannyāsakṛt*. Though He alone initiated all the four *āśramas*, He is specially praised here as *Sannyāsakṛt*, because that is the *āśrama* most conducive for gaining Him.

581. शम: *Śamaḥ*

The one who ordains the control of the mind.

सन्न्यासिनां प्राधान्येन ज्ञानसाधनं शममाचष्ट इति शमः। सर्वभूतानां शमयितेति वा शमः।

Śama is the control of the mind, or the calmness of the mind. There is no anger or frustration. All these are resolved or there is *upaśama* and that is *sannyāsa-lakṣaṇa*. It is one of the most important qualities required for a *sannyāsī*. The *smṛtis* say, that the most important quality to be practised by the *sannyāsis* is *Śama*; for the *vānaprasthas*, the forest-dwellers, it is *niyama*—external restraint, a life of self-control, discipline and meditation, as a preparation for *sannyāsa*; for the *gṛhasthas* it is *dāna*—giving in charity and for the *brahmacāris* it is *śuśrūṣā* —service to the *guru* and listening to the scriptures.[1]

It is *Bhagavān* who ordains *sannyāsa* and *śama* as an important *dharma* for it. It is He who is in the form of *śama* and also in the form of the *sannyāsi* who practises *śama*. Hence, He is *Śama*.

He is also the *śamayitā*, the extinguisher, of all beings at the time of *pralaya*, and hence He is *Śama*.

582. शान्त: *Śāntaḥ*

The one who is tranquil.

विषयसुखेषु असङ्गतया शान्तः।

When *śama* is prescribed as a *dharma* for the *sannyāsī*, it presupposes the presence of a mind that is subject to restlessness. One of the important reasons for restlessness is *saṅga*, an attachment to *viṣayas*, which itself is due to seeing them as different from oneself and as a source of joy. Therefore, by

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[1] यतीनां प्रशमो धर्मो नियमो वनवासिनाम्। दानमेव गृहस्थानां शुश्रूषा ब्रह्मचारिणाम्।।

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practising *śama*, one becomes *śānta*, relatively tranquil and then, by understanding oneself as the limitless *ātmā*, free from any division, one is *śānta*.

But, *Bhagavān* is *svarūpeṇa śānta*, of the nature of tranquility. His nature itself is tranquility and it is not by the practice of *śama*. He is free from all divisions. The knower, known and knowledge, all the three are Himself alone and He knows this. All the divisions are only apparent. The *sruti* says, '*niṣkalaṃ, niṣkriyaṃ śāntam*—free from parts and divisions, free from actions and tranquil' (*Śve.Up.6.19*). Therefore, *Bhagavān* is always *Śānta*, tranquil, free from any kind of division.

583. निष्ठा *Niṣṭhā*
The residing place.
नितरां स्थितिः निष्ठा।

The state of staying continuously with something or the abode in which one can stay continuously, is *niṣṭhā*. *Sannyāsa* gives *jñāna-niṣṭhā*, the ability to stay with the knowledge without any vagueness, ambiguity or confusion. Since the object of this *jñāna* is *Bhagavān*, He is the *Niṣṭhā*. *Bhagavān* has this *jñāna-niṣṭhā* always.

He is the *Niṣṭhā*, also because, that is where all beings reside at the time of *pralaya*.

584. शान्तिः *Śāntiḥ*
The one who is in the form of peace.
समस्ताविद्यानिवृत्तिः शान्तिः। सा ब्रह्मैव।

Being *Brahman* who is beyond all *avidyā*, He is of the nature of *śānti*, peace. When all *avidyā* is gone, what is there is only *śānti* and that is *Parameśvara*. We have to pray for our *śānti*, peace, respite from our *ādhyātmika*, *ādhidaivika* and *ādhibhautika* troubles. But, *Bhagavān* is innately free from these troubles. Neither the *devatās* disturb Him, nor the bugs or viruses, not even our continuous demands, disturb Him. And He does not have any

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ādhyātmika trouble. He is never subject to any physical aches and pains. He is of the nature of *śānti* and hence *Śānti*.

585. परायणम् *Parāyaṇam*
The ultimate end.
परं - उत्कृष्टमयनं - स्थानं पुनरावृत्तिशङ्कारहितमिति परायणम्।

He is *Parāyaṇam*, the greatest and the ultimate end to be gained by all. It is an end, gaining which, there is no return and nothing further to be gained. There is an alternate reading as *Parāyaṇaḥ*. Then, (it means that) He is one who has the highest abode.

In the above *śloka*, the first three *nāmas* form a set. The *nāmas* from *nirvāṇam* to *parāyaṇam* form another set and are connected to *mokṣa*, and therefore, specially to be chanted by a *mumukṣu*.

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः।। ६३ ।।

śubhāṅgaḥ śāntidaḥ sraṣṭā kumudaḥ kuvaleśayaḥ |
gohito gopatirgoptā vṛṣabhākṣo vṛṣapriyaḥ | | *63*

586. शुभाङ्गः *Śubhāṅgaḥ* (782)
The one who has a beautiful form.
सुन्दरीं तनुं धारयन् शुभाङ्गः।

Śubhāṅga is one whose *aṅgāni*, limbs, are *śubha*, auspicious, that is, they do not fail. The limbs are as sacred as the person. If we take the *avatāra* aspect, *Śubhāṅga* will apply to *Śrī Rāma* and to *Śrī Kṛṣṇa*. They have a beautiful form. Human beings, in general, do not have symmetrical limbs. Symmetry of the limbs and face is considered to be a special *sāmudrikā-lakṣaṇa* that is generally found only in *avatāras*. *Śrī Rāma* is said to be *ājānubāhu*, having handsome long arms, with the tips of the fingers reaching upto the knees. So too *Śrī Kṛṣṇa*.

Or, any limb or part of *Parameśvara* is auspicious. It is complete. Once you say that *Parameśvara* is the total, the infinite,

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then every limb is as complete as everything else. The whole is *Parameśvara* and the wholeness is there in every limb. It is not that all the limbs together constitute the wholeness; that patches make the whole, but every part enjoys the wholeness, the limitlessness, that is the nature of the *ātmā*. The limbs are *mithyā*, apparent, and these limbs do not constitute the wholeness of *Īśvara*. The wholeness of *Īśvara* is the limitless consciousness. All the limbs are apparent, since they are only name and form. Every name and form of *Parameśvara* is auspicious. There is no defect in His form. The limbs or parts do not create the whole. The limitless consciousness is the whole and that is you and it has limbs which are apparent. In each limb the whole is present.

In *upāsanā*, you can visualize any of the *aṅgas* of the Lord, and for that prayer, the blessing of the Lord will be complete. So being *Śubhāṅga*, He will give *śubha*, auspiciousness.

587. शान्तिदः *Śāntidaḥ*
The one who gives peace.
रागद्वेषादिनिर्मोक्षलक्षणां शान्तिं ददातीति शान्तिदः।

Parameśvara is *Śubhāṅga* and also *Śāntida*, one who gives peace, a peace that is free from all *rāga* and *dveśa*, likes and dislikes and so on. The very thought of *Parameśvara* will remove all your likes, dislikes and hatred. When you look at yourself or the creation, there seem to be inadequacies and defects. And since nothing is away from *Parameśvara*, all the inadequacies and defects belong to Him alone. But, He is the total, and from the total standpoint, that is, from the standpoint of *Parameśvara*, there is nothing lacking and therefore, no room for *rāga* and *dveśa*. So one has to seek the total. The more you think of *Parameśvara*, the more is the *śānti*, the peace. So He gives *śānti*, peace and tranquility, characterized by the absence of *rāga* and *dveśa*.

588. स्रष्टा *Sraṣṭā* (990)
The creator.
सर्गादौ सर्वभूतानि ससर्ज इति स्रष्टा।

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He is the *Sraṣṭā*, the one who created all the beings, in the beginning. It is not that He created at the beginning and hence it is something of the past. He continues to create and the creation is a continuous process.

589. कुमुदः *Kumudaḥ* (807)
The one who enjoys the earth.
कौ भूम्यां मोदत इति कुमुदः ।

Ku means the earth and *Bhagavān* is the one who is in the form of the earth. He is *Kumuda*, seems to enjoy Himself in the form of earth. When we see the earth, there are beautiful colours in the form of the precious stones, the various types of red soil and black soil, mud, sand and sand-dunes; in the form of the rivers and mountains, the various trees, plants, shrubs and so on. Even the work of the wind on the sands of the desert is the handiwork of *Bhagavān*, an expression of His joy. The very topography contributes to the beauty of mother earth.

He is *Kumuda*, also because He takes various *avatāras* on earth and seems to enjoy Himself by His various *līlās*.

590. कुवलेशयः *Kuvaleśayaḥ*
The one who reclines on the waters.
कोः क्षितेर्वलनात् कुवलं जलम्। कुवले शेते इति कुवलेशयः ।

Ku is the earth and that which flows encompassing the earth is *kuvala*, water. *Bhagavān* is *Kuvalesaya*, because He is reclining in a relaxed manner on the water.

Reclining means, He abides in the water and expresses as joy in the form of the ocean, as the waves, froth, the undulating rivers, the lakes and the ripples and so on. As the ocean, now He is roaring in laughter, now he is noiselessly laughing, now just smiling, now quiet. But His fullness never wanes like the ocean. The ocean is always full and its oceanness does not depend on any water reaching the ocean. Even if the rains do not happen, and the rivers dry up, the ocean is not affected; it does not ever dry up and its

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glory does not depend on anything else. The clouds depend on the ocean, but the ocean does not depend on the clouds. That is why in the *Gītā*, the fullness that is *Parameśvara* is compared to the ocean.[1] The fullness is the *svarūpa* of *Bhagavān*, His essential nature.

591. गोहितः *Gohitaḥ*
The one beneficial to the cows/earth.
गवां रक्षणार्थं गोवर्धनं धृतवानिति गोभ्यः हितः गोहितः। गवे भूम्यै हितः गोहितः।

In order to protect the cows, *Śrī Kṛṣṇa*, lifted the *Govardhana* hill. He is the Lord of the cows. He loved and took great care of the cows. So, being *hita*, beneficial, to the *go*, cows, He is *Gohita*.

The word *go* also means the earth. He is also *hita*, beneficial to the earth. In His *avatāras*, He takes care of the earth by destroying the *asuras* and all those who have *āsura*-like qualities.

592. गोपतिः *Gopatiḥ* (495)
The Lord of the earth/cows.
गोः भूम्याः पतिः गोपतिः। गवां पतिः गोपतिः।

As the Lord of the earth and also as the Lord of the cows, He is *Gopati*. *Go* can also mean the senses and He is the Lord of the senses also.

Every physical body is a *go*, like a cow and is called *paśu* and He is the *Paśupati*, that is, the *Gopati*, the Lord of the *jīvas*.

593. गोप्ता *Goptā* (496)
i. The protector. ii. The one who hides.
रक्षको जगत इति गोप्ता। स्वात्मानं स्वमायया संवृणोतीति वा गोप्ता।

He is the *Goptā*, the protector of the universe, the protector of life. He protects every human being, every animal, every plant, every bird, every aquatic being, every *deva*, and everything in creation. He is also the protector of life. He is the one who obtains in this body, enlivens it, nourishes the body and makes the body

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[1] आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् *BG.2.70*

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function. There is such a fine tuning of the body; the whole networking of the body is perfectly done; there is a fine balance of the salt, water, acid, sugar, heat, harmones and so on. For the human beings to understand and reproduce the functioning of any of the organs—like the liver or kidney—is a mind-boggling job. And He is the the *Gopati* and *Goptā*.

Also because He as though, hides Himself by His *māyā*, He is *Goptā*. The verbal root '*gup*' has the meanings of both 'protecting' and 'hiding.'

594. वृक्षभाक्षः *Vṛkṣabhākṣaḥ*
i. The one whose vision is *dharma*. ii. The one whose eyes rain desired objects.
वृषभः धर्मः स एव दृष्टिरस्येति, सकलान् कामान् वर्षुके अक्षिणी अस्येति वृषभाक्षः।

As seen earlier *vṛṣabha* means *dharma*. He has His *akṣa*, eye, on *dharma* all the time. Or *dharma* itself is His *akṣa*, *dṛṣṭi*, vision. Hence, He is *Vṛṣabhākṣa*. The expression of *dharma* is very important for a human being. *Dharma* is like the eyes of *Bhagavān*. So, going against *dharma* is like damaging His eyes.

Or, He is *Vṛṣabhākṣa* because in all His *avatāras*, He has His eye all the time on *dharma*, keeping *dharma* as important as the eyes.

Or, He is *Vṛṣabhākṣa* because His *aksi*, mere look, is capable of raining all desirable things on us.

595. वृषप्रियः *Vṛṣapriyaḥ*
The great lover of *dharma*.
वृषः धर्मः प्रियो यस्य सः वृषप्रियः। वृषश्चासौ प्रियश्चेति वृषप्रियः।

Bhagavān is *Vṛṣapriya*, a great lover of *dharma*, because He wants you to love *dharma*. For a human being, *dharma* is a very important thing. *Bhagavān*'s love is *dharma*; *Bhagavān* is *dharma*. If you say, 'I want to look for *Bhagavān*' then you should look for *dharma*.

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If a person is suspected of having done a crime, where will the police look for him? In his favourite haunts like a gambling place or a bar, because, the person is known to have a love for these. In the case of some other persons, one may have to look for them in temples or *satsaṅgs*, because that is their love. So too, *Bhagavān*'s love is *dharma*. Therefore, we have to conform to *dharma*.

Here we are describing *Īśvara*. Why is He said to be *Vṛṣapriya*, *dharmapriya*? This is to show that we have to conform to *dharma*. To be beloved to Him, we have to learn to love what is beloved to Him.

He is *vṛṣa*, in the form of *dharma* and He is *priya*, beloved to all and therefore also *Vṛṣapriya*.

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः।। ६४ ।।
anivartī nivṛttātmā saṃkṣeptā kṣemakṛcchivaḥ |
śrīvatsavakṣāḥ śrīvāsaḥ śrīpatiḥ śrīmatāṃ varaḥ | | *64*

596. अनिवर्ती *Anivartī*
The one who never turns away.
वृषप्रियत्वाद् धर्मात् न निवर्तते, देवासुरसङ्ग्रामात् न निवर्तते इति वा अनिवर्ती।

Normally in life we find that love for anything does not last long. People say, 'I love you' for a length of time and then say, 'I allow you' meaning, they do not want to have anything to do with them thereafter. Is *Bhagavān*'s love for *dharma* also like that? No. *Bhagavān* is *Anivartī*; being a lover of *dharma*, *dharmāt na nivartate*—He never deviates, turns away, from *dharma*, He is always busy in His work. We should be grateful for that because if suddenly *Bhagavān* retreats from *dharma*, then we may be flying in the air!

For the sake of establishing *dharma*, when the *asuras* have to be put down, He never retreats from the job, till it is done and hence also, He is *Anivartī*.

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597. निवृत्तात्मा *Nivṛttātmā* (229)
The one who is turned away by nature.
स्वभावतो निवृत्त आत्मा अस्येति निवृत्तात्मा।

If He is always busy in His work, is He then a *kartā*, a doer? Is He attached to His job? No. He is *Nivṛttātmā*, ever turned away from the sense pleasures. Again *Bhagavān* gets this name, because we look at Him from our own standpoint. To turn our mind away from things, we should have some blow in life. But, He is *nivṛtta-svarūpa*, by nature, He is always free from everything. He is *asaṅga*, unattached.

598. संक्षेप्ता *Saṅkṣeptā*
The one who compresses everything.
संहारसमये विस्तृतं जगत् सूक्ष्मरूपेण संक्षिपन् संक्षेप्ता।

He is *Saṅkṣeptā*, the one who compresses everything, makes it brief. He makes life brief, happiness brief and so on. Everything that we want is brief. What we do not want seems to be long. So, He seems to be a *Saṅkṣeptā*.

He can project as well as withdraw. In the tree, He projects, He elaborates making the tree with so much foliage, flowers, fruits and adventitious roots. He can also collapse the whole tree into the seed and hence, He is *Saṅkṣeptā*. In the seed all the details are not seen. But in the tree they are all there. *Bhagavān* is both an elaborator and a compressor. He is like a *Vyāsa* who can elaborate with great details and He can also compress everything into a seed, where there is no differentiation of root, trunk, leaf and so on. This is with reference to a tree. Similarly, at the time of *pralaya*, dissolution, He makes the expanded *jagat* compressed; He makes the entire universe into a subtle, unmanifest form, as though, in the form of a seed.

599. क्षेमकृत् *Kṣemakṛt*
The one who protects what has been acquired.
उपात्तस्य क्षेमं परिरक्षणं करोतीति क्षेमकृत्।

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He protects the whole tree in the seed and when the time is right, the plant germinates. So *kṣema* is protection. It is protected in the unmanifest form. Then, later it is manifest and in the manifest form it is again protected. He is never a destroyer. He is always a *Kṣemakṛt*, protecting the whole world, either in the *vyakta* or in the *avyakta* form.

Yoga is *aprāptasya prāpaṇam*—acquiring what we do not have and *kṣema* is *prāptasya rakṣaṇam*—protection of what is acquired. So *Bhagavān* is the *Kṣemakṛt*, who protects whatever we have acquired. We need His grace for *yoga* and *kṣema*, for gaining things and safeguarding them. The word *Kṣemakṛt* signifies both.

600. शिवः *Śivaḥ* (27)
The purifier.
स्वनामस्मृतिमात्रेण पावयन् शिवः।

He is essentially *Śiva*, auspicious. Not only is He auspicious, He makes us auspicious, He purifies us. If we remember and repeat the names of *Bhagavān*, He purifies and makes us free from conflicts and inadequacies that are centred on the ego. The ego is only apparent and it does not really exist. If all the glories are given back to *Īśvara*, by understanding that all the glories belong to Him, then where is the ego? The mere remembrance and repetition of His names itself is a great blessing. Understanding them is a greater blessing. The more we understand the meaning of these names, the more we are free from all the problems and inner conflicts.

601. श्रीवत्सवक्षाः *Śrīvatasavakṣāḥ*
The one who has the *Śrīvatsa* on the chest.
श्रीवत्ससंज्ञं चिह्नमस्य वक्षसि स्थितमिति श्रीवत्सवक्षाः।

This is a form given for *upāsanā*, a form given to create an altar and think of the Lord. In that form there is *Śrīvatsa*, a mole-like mark which is permanently present in His *vakṣas*, chest. Hence, He is *Śrīvatsavakṣāḥ*.

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602. श्रीवासः *Śrīvāsaḥ*
The abode of *Śrī*.
अस्य वक्षसि श्रीः अनपायिनी वसतीति श्रीवासः।

Goddess *Śrī*, that is, *Lakṣmī* always dwells in His chest, without ever leaving Him. Hence, He is *Śrīvāsa*. When we say heart, it means that it is united with *aham*, 'I.' When He points out to His chest to say *aham*, it is His *śakti*, strength. So *Śrī* is His *śakti*, power.

603. श्रीपतिः *Śrīpatiḥ*
The Lord of *Śrī*.
श्रीः परा शक्तिः तस्याः पतिरिति श्रीपतिः।

He is the Lord of *Lakṣmī*. And, He is also the Lord because of *Lakṣmī*. She is *parāśakti*, meaning all *śaktis* put together. Without *śakti*, there is no Lord. Without the Lord, there is no *śakti*. In our culture, there is no *pati* without *patnī* and no *patnī* wthout *pati*.

He is picturised as the husband of *Śrī*, that is, *Lakṣmī*. The *Purāṇas* say that Goddess *Lakṣmī* came out of the milky ocean when it was churned and chose Him among others as her *pati*.

604. श्रीमतां वरः *Śrīmatāṃ Varaḥ*
The best among those who have *Śrī*.
ऋग्यजुस्सामलक्षणा श्रीः येषां तेषां सर्वेषां श्रीमतां वरः - प्रधानभूतः श्रीमतां वरः।

Among those people who have *śrī*, wealth, *Bhagavān* is *Varaḥ*, the best because the *śrī* of others comes and goes, whereas, *śrī* is always present with Him.

Or, *Śrī* is the knowledge available in the *Vedas*. Among those people who have the knowledge of the *Ṛg*, *Yajus*, *Sāma Vedas* (and *Atharva*), He is the greatest, because He is the one who introduced all the *Vedas*. *Śrī* is *Veda*. The *amṛtā śrī*, the most lasting wealth, for the noble people, is nothing but the body of

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knowledge contained in the four *Vedas*.[1] Whatever they have learnt from the *Vedas*, that is their real wealth, not the bank balance. Among the *Śrīmāns*, people who have this wealth, *Bhagavān* is *Varaḥ*, because He is the one who introduced this wealth. If even *Viriñci*, that is *Brahmājī* got it from Him and became a *śrīmān*, what to talk of others!

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः।
श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः।। ६५।।

śrīdaḥ śrīśaḥ śrīnivāsaḥ śrīnidhiḥ śrīvibhāvanaḥ |
śrīdharaḥ śrīkaraḥ śreyaḥ śrīmān lokatrayāśrayaḥ || 65

605. श्रीदः *Śrīdaḥ*
The bestower of wealth.
श्रियं ददाति भक्तानामिति श्रीदः।

He bestows *śrī*, gives all kinds of wealth to His devotees, of course as *karma-phala*. Anything that gives us happiness is *śrī*, wealth. He gives us *śrī* in the form of marital happiness, *gṛha*, home; *santāna*, children; *dhana*, wealth; *dhānya*, food grains; *rājya*, kingdom; *dhairya*, courage; *vidyā*, knowledge; *jaya*, victory and success; *aiśvarya*, the capacity to rule; *ārogya*, health, etc.

606. श्रीशः *Śrīśaḥ*
The one who is the Lord of *Śrī*.
श्रिय ईशः श्रीशः।

He is *Śrīśa*—the Lord of *Śrī* as wealth; the Lord of *Śrī* as knowledge; the Lord of *Śrī* as the *Vedas*; the Lord of *Śrī* as lordship. Wherever *Śrī* is—whether in the form of lordship among the *devatās* or anyone else, in the form of any type of wealth or resource, in the form of any branch of knowledge, in the form of the *mantras* and knowldge in the *Vedas*—she is under His control and management. That is why He can give and also withdraw *Śrī*.

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[1] ऋचः सामानि यजूंषि। सा हि श्रीरमृता सताम्। *Tai.Br.1.2.1*

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607. श्रीनिवासः *Śrīnivāsaḥ* (183)
The one who always resides where *Śrī* resides.
श्रीमत्सु नित्यं वसतीति श्रीनिवासः। श्रीशब्देन श्रीमन्तो लक्ष्यन्ते।

Śrī here refers to the *śrīmāns*, the people who have *śrī*, wealth. *Bhagavān* always lives where *śrī* lives. Where *Lakṣmī* lives, there alone Lord *Nārāyaṇa* also lives.

608. श्रीनिधिः *Śrīnidhiḥ*
The one who is the treasure house of *Śrī*.
सर्वशक्तिमये अस्मिन् अखिलाः श्रियो निधीयन्ते इति श्रीनिधिः।

All *śrī*, all *vibhūtis*, glories are vested with the Lord. All forms of wealth, all treasures are with the Lord and hence, He is *Śrīnidhi*.

609. श्रीविभावनः *Śrīvibhāvanaḥ*
The one who gives wealth.
कर्मानुरूपेण विविधाः श्रियः सर्वभूतानां विभावयतीति श्रीविभावनः।

He alone makes all *jīvas* get *śrī*, various types of wealth, in keeping with their *karma-phala* and hence, He is *Śrīvibhāvana*.

610. श्रीधरः *Śrīdharaḥ*
The one who has *Śrī* on his chest.
सर्वभूतानां जननीं श्रियं वक्षसि वहन् श्रीधरः।

He is the one who has *Śrī*, on His chest— *Śrī*, the mother of all, the entire universe. *Śrī* is His *māyā-śakti*.

611. श्रीकरः *Śrīkaraḥ*
The one who brings about *Śrī*.
स्मरतां स्तुवतां अर्चयतां च भक्तानां श्रियं करोतीति श्रीकरः।

He is *Śrīkara*, He is the one who makes those, who remember, praise and worship Him, get varieties of *śrī*. Even the relaxation, the peace that comes to these devotees, is *śrī* given by Him alone.

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612. श्रेय: *Śreyaḥ*
The one in the form of *mokṣa*.
अनपायिसुख-अवाप्तिलक्षणं श्रेयः तच्च परस्यैव रूपमिति श्रेयः।

He is in the form of *Śreyas*, that is, *mokṣa*. *Mokṣa* is in the form of knowledge of the *Parātmā*. He is the object of knowledge, which gives *śreyas* or *mokṣa*. This *śreyas*, which is in the form of a happiness that never wanes, is His *svarūpa*.

613. श्रीमान् *Śrīmān* (22, 178, 220)
The one who possesses *Śrī*.
श्रियोऽस्य सन्तीति श्रीमान्।

Here the word *śrī* means *vibhūti*, glory. *Bhagavān* possesses varieties of *vibhūtis*, glories, which as though add to His *śobhā*, beauty, and and hence He is *Śrīmān*.

He possesses not only *Lakṣmī*, but all forms of *Śrī* like power, knowledge and so on and hence, He is *Śrīmān*.

614. लोकत्रयाश्रय: *Lokatrayāśrayaḥ*
The basis of all the three worlds.
त्रयाणां लोकानामाश्रयत्वात् लोकत्रयाश्रयः।

All the three worlds are dependant on Him. Being the *aśraya*, support, basis, of all the three *lokas*, He is *Lokatrayāśraya*.

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः।
विजितात्मा विधेयात्मा सत्कीर्तिश्छिन्नसंशयः।। ६६।।

svakṣaḥ svaṅgaḥ śatānando nandirjyotirgaṇeśvaraḥ |
vijitātmāvidheyātmā satkīrtiśchinnasaṃśayaḥ | | 66

615. स्वक्ष: *Svakṣaḥ*
The one who has beautiful eyes.
सु शोभने पुण्डरीकाभे अक्षिणी अस्येति स्वक्षः।

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Svakṣa means one who has beautiful eyes, like the petals of a lotus. For the purpose of *upāsanā*, *Bhagavān* can be visualised as having beautiful eyes.

Akṣa can also mean the senses and the *prāṇas*. Our senses are defective and we can see only thus far and no further, that is, our perception is limited. If something is too small or too far we cannot see it. The stars are really very, very big, but what we see is very, very small and that is why we sing and also teach our children to sing, 'Twinkle, twinkle little star.' We see a blue sky which is not there. Again, we can hear only at a certain frequency; we cannot hear the sounds that some animals can hear. The sense of smell is also limited. Thus all our senses are limited. But *Bhagavān* being *sarvajña*, all His senses are *śobhana*, ever bright, defectless and limitless and hence, He is *Svakṣa*.

616. स्वङ्गः *Svaṅgaḥ*
The one who has beautiful limbs.
सु शोभनानि अङ्गानि अस्येति स्वङ्गः।

Bhagavān is *Svaṅga*, one whose every *aṅga*, limb, is perfect. His form is not limited in any way, because He is *pūrṇa*. In His *avatāras* as *Vāmana*, *Śrī Rāma*, *Śrī Kṛṣṇa* and so on, Lord *Viṣṇu* is *Svaṅga*, very handsome.

617. शतानन्दः *Śatānandaḥ*
The one who expresses as varieties of joy.
एक एव परमानन्दः उपाधिभेदात् शतधा भिद्यते इति शतानन्दः।

Bhagavān is *Paramānanda*, that is, of the nature of infinite joy, which means that our true nature is also *paramānanda*, limitless happiness. But when the *jīvas* experience happiness, it is of different degrees, depending on the *upādhi*, the type of body-mind-sense-complex. As *ānanda* expresses only in the mind, it expresses in hundreds of types and degrees, depending on the type of mind, its conditions and moods. Thus, *Bhagavān*, who is one non-dual limitless *ānanda*, expresses as hundreds of happiness,

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depending on the mind, not only in human beings but also in *devas*, animals and other *jīvas* and hence, He is *Śatānanda*.

The *śruti* says, '*etasya eva ānandasya anyāni bhūtāni mātrām upajīvanti*—of this limitless *ānanda* alone, all beings enjoy but a fraction' (*Bṛ.Up.4.3.32*).

618. नन्दिः *Nandiḥ*
The one who is in the form of *ānanda*.
परमानन्दविग्रहः नन्दिः ।

Even though He expresses as varieties of *ānanda*, *Bhagavān* is *Nandi*, His form itself being *nanda*, that is, *ānanda*, happiness. *Bhagavān* is of the form of *ānanda*.

619. ज्योतिर्गणेश्वरः *Jyotirgaṇeśvaraḥ*
The lord of all the effulgent things.
ज्योतिर्गणानामीश्वरः ज्योतिर्गणेश्वरः ।

At the *adhibhūta* level, He is the *Īśvara*, the Lord of all the *jyotirgaṇas*, the suns, the moons, stars and all other luminaries. At the *adhidaiva* level, He is the Lord of the presiding *devatās* of all the luminaries. All our organs of perception and the mind can be called *jyotirgaṇas*, because they illumine the objects. Therefore, at the *adhyātma* level again, He is the Lord of all the effulgent sense organs. Thus, He is *Jyotirgaṇeśvara*.

The *śruti* says, 'everything shines after that self alone which is the light of all lights. By its light alone all this shines.'[1] *Bhagavān* says in the *Gītā*, 'Know that light, which obtains in the sun and lights up the entire world, that which obtains in the moon and the fire, to be mine alone.' (*BG.15.12*)

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[1] न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।।
Mu.Up. 2.2.10, Ka.Up. 2.2.15, Śve.Up. 6.14

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620. विजितात्मा *Vijitātmā*
The master of the mind and the senses.
विजित आत्मा - मनः येन सः विजितात्मा।

Here, *ātmā* means the mind and the sense-organs. *Bhagavān*'s *ātmā*, mind and senses are always *vijita*, under His control, without any effort or struggle, and so, He is *Vijitātmā*. We invoke Him with this name becaue we want to be *vijitātmā*, to have mastery over our mind and senses.

621. अविधेयात्मा *Avidheyātmā*
The one whose nature is not subject to command.
न केनाापि विधेय आत्मा स्वरूपमस्येति अविधेयात्मा।

The nature of *Bhagavān* is *avidheya*, cannot be commanded by anyone. He is not subject to the commands of anyone.

This can be looked at in a different way also. It is said in the *śruti*, '*ātmā vā are draṣṭavyaḥ*—*ātmā* is to be understood by you' (*Bṛ.Up.2.4.5*, *4.5.6*). This amounts to saying, 'You MUST know the *ātmā*.' How can anyone be commanded to know the *ātmā*? I cannot even say, 'You must be compassionate,' 'You must love the world,' 'You must love the society,' 'You must never get angry.' You can be made to carry out physical actions, like keeping your shoes outside in an orderly manner, by a command. Anger, love and other such emotions cannot be evoked or banished by any command.

Ātmā being oneself, is not *vidheyā*, not subject to commands such as, 'you should know the *ātmā*' and so on. Hence *ātmā* is *avidheyātmā*. *Parameśvara*, being everything, is one's *ātmā*, and hence, *avidheyātmā*. When the *śruti* says, '*ātmā draṣṭavyaḥ*' it means that, one has to correct one's notion about oneself.

622. सत्कीर्तिः *Satkīrtiḥ*
The one whose fame is never belied.
सती अवितथा कीर्तिरस्येति सत्कीर्तिः।

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Since He is the Lord of *Lakṣmī*, He is the one who has absolute *kīrti*, fame. Some people are famous for their pioneering work in some field, but then after a period of time or after their demise, the popularity diminishes and is even lost. But, the fame of *Bhagavān* is always there and it is in all directions and spheres. Because, His *kīrti*, fame, never diminishes or gets belied, He is *Satkīrti*.

623. छिन्नसंशयः *Chinnasaṃśayaḥ*
One free from doubts.
करतलामलकवत् सर्वं साक्षात्कृतवतः क्वापि संशयो नास्तीति छिन्नसंशयः।

Īśvara is *sarvajña*, all-knowing and hence, He is *Chinnasaṃśaya*, free from doubts with reference to everything.

Once we know *Īśvara*, we too become *chinnasaṃśaya*. There are no more doubts, with reference to what is the truth and what is not the truth. To be free from doubts, we invoke Him with the name *chinnasaṃśaya*.

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्थिरः।
भूशयो भूषणो भूतिः विशोकः शोकनाशनः।। ६७।।

udīrṇaḥ sarvataścakṣuranīśaḥ śāśvatasthiraḥ |
bhūśayo bhūṣaṇo bhūtiḥ viśokaḥ śokanāśanaḥ || 67

624. उदीर्णः *Udīrṇaḥ*
The one who stands out above everyone.
सर्वभूतेभ्यः समुद्रिक्तत्वात् उदीर्णः।

Bhagavān is taller than the tallest, bigger than the biggest, greater than the greatest. In every sphere, He is the greatest, the most exalted; He stands out apart from and above all and hence, *Udīrṇa*. The *śruti* talks of Him as *Viśvādhika* (*Śve.Up.4.12*).

625. सर्वतश्चक्षुः *Sarvataścakṣuḥ*
The one who has eyes everywhere.
सर्वतः, सर्वं स्वचैतन्येन पश्यतीति सर्वतश्चक्षुः।

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As the consciousness, He sees everything. He is the consciousness in every eye and hence, He is *cakṣuṣaḥ cakṣuḥ*, the eye of the eye in every being. Every eye, be that of a human being, crow or beetle, is His eye alone and hence, He is *Sarvatascakṣuḥ*. The *śruti* talks of Him as '*Viśvatascakṣuruta viśvataspāt*—having eyes and feet everywhere' (*Śve.Up.3.3*).

626. अनीश: *Anīśaḥ*
The one who does not have a Lord.
न विद्यतेऽस्य ईश: इति अनीश:।

He is the Lord of all, and being the Lord of all, He has no *Īśa*, lord to lord over Him. '*na tasya īśe kaścana*—none rules over Him' (*Mahā.Up.1.10*).

627. शाश्वतस्थिर: *Śāśvatasthiraḥ*[1]
The one who is always existent without any change.
शश्वद्भवन्नपि न विक्रियां कदाचिद् उपैतीति शाश्वतस्थिर इति नामैकम् ।

He is *Śāśvata*, exists in all the three periods of time, and *Sthira*, without any change, since He is not bound by time. He is always there in the form of the *jagat*, which is always changing, but, in Himself, He does not undergo any change.

628. भूशय: *Bhūśayaḥ*
The one who rests on the ground.
भूमौ शेते इति भूशय:

He is *Bhūśaya*, the entire earth is His bed. If the earth is His bed, the sheet is the grass, the fan is *Vāyu*. This also refers to *Śrī Rāma*, who rested on the shores of the ocean on His way to *Laṅkā*.

629. भूषण: *Bhūṣaṇaḥ*
The one who adorns.
स्वेच्छावतारै: बहुभि: भूमिं भूषयन् भूषण:।

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[1] Also see *nāmas* 56, 120 and 203.

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Bhagavān is adorned by ornaments and He is *Bhūsaṇa*, the adorner also. In the form of all the stars and the planets, in the form of the milky ways and expanding galaxies, in the form of the oceans and rivers, in the form of forests and colourful flowers and so on, He adorns the whole universe. *Bhagavān* is therefore, *Bhūṣaṇa*.

In His *avatāras*, as *Śrī Rāma* and *Śrī Kṛṣṇa*, which He took by His own wish, by walking on this earth, He adorned the earth.

630. भूतिः *Bhūtiḥ*
The source of existence /all glories.
भूतिः- भवनं सत्ता विभूतिर्वा। समस्तविभूतीनां कारणत्वाद्वा भूतिः।

The word *bhūti* has the meaning of *bhavana* or *sattā*, existence, and *vibhūti*, glory. Being the *sattā*, existence in all beings, *Bhagavān* is *Bhūti*. Every glory is His glory. Again, being the cause of all *vibhūtis*, He is *Bhūti*.

631. विशोकः *Viśokaḥ*
The one free from sorrow.
विगतः शोकोऽस्य परमानन्दैकरूपत्वाद् इति विशोकः।

Being of the nature of limitless *ānanda*, He is always free from sorrow and hence, He is called *Viśoka*. *Bhagavān* has neither the fear of losing desirable things nor the *moha*, attachment to anything or anyone, to have sorrow. The *Chāndogyopaniṣad* describes Him as *Viśoka* (*8.1.5*).

632. शोकनाशनः *Śokanāśanaḥ*
The destroyer of sorrow.
स्मृतिमात्रेण भक्तानां शोकं नाशयतीति शोकनाशनः।

This *nāma* is connected to the previous one. We invoke the Lord as *Viśoka*, as one free from sorrow, and pray to Him to make us also *viśoka*, free from sorrow. When we thus remember Him and repeat His names, He destroys our sorrow. And when we know Him as our very self, He totally destroys all our sorrows of *saṃsāra*. Thus, He is *Śokanāśana*.

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अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः।। ६८।।

arciṣmānarcitaḥ kumbho viśuddhātmā viśodhanaḥ |
aniruddho'pratirathaḥ pradyumno'mitavikramaḥ || *68*

633. अर्चिष्मान् *Arciṣmān*
The effulgent.
अर्चिष्मन्तो यदीयेन अर्चिषा चन्द्रसूर्यादयः, स एव मुख्यः अर्चिष्मान्।

Arcis means a ray of light and *arciṣmān* means the one who has the rays of light and is effulgent. At the *adhibhūta* aspect, that is, outside, He is in the form of the sun, moon, and stars, which are *arciṣmāns*. All of them are effulgent and radiate light. He is the main luminary because of whose effulgence, the sun, moon and others shine. At the *adhyātma* aspect, the rays of the senses and the mind come out to light up the entire world. He is the light of consciousness in the senses and in the mind. So He is the main *Arciṣmān*, who is full of light and makes all the luminaries *arciṣmantaḥ*, by lending light to them.

634. अर्चितः *Arcitaḥ*
The one who is worshipped.
सर्वलोकार्चितैः विरिञ्च्यादिभिरप्यर्चित इति अर्चितः।

He is *Arcita*, worshipped all the time by everyone. He is worshipped even by *Brahmāji* and all the other *devatās*, who themselves are worshipped by all the worlds.

How can we say that He is worshipped by all, when there are so many atheists? They need not offer flowers or do *namaskāra*. Every form that is seen goes and falls at the altar of the *ātmā*, not only in a human being, but also in every being. Whatever is perceived by any sense-organ, goes and falls at the altar of consciousness. Therefore, He is *Arcita*, worshipped by all.

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635. कुम्भः *Kumbhaḥ*
The one who contains everything.
कुम्भवदस्मिन् सर्वं प्रतिष्ठितमिति कुम्भः।

Everything is contained in Him. Just as a *kumbha*, a pot, holds the water that is there inside it, so also, *Bhagavān* holds the entire *jagat* within Him and hence, He is *Kumbha*. The *Chāndogya-upaniṣad* says that both the heaven and the earth, that is, the worlds above and below, the fire and the air, the sun and the moon, the lightnings and the stars, whatever obtains now or does not obtain now, all are contained in Him (*8.1.3*).

636. विशुद्धात्मा *Viśuddhātmā*
The one whose nature is very pure.
गुणत्रयातीततया विशुद्धात्मा स्वरूपः यस्य विशुद्धात्मा।

His *ātmā* is *viśuddha*, nature is ever pure, being devoid of and unaffected by the three *guṇas*—*sattva*, *rajas* and *tamas* and their effects.

637. विशोधनः *Viśodhanaḥ*
The purifier.
स्मृतिमात्रेण पापानां क्षपणात् विशोधनः।

This *nāma* is connected to the previous one. Not only is He pure but He makes others also pure. By thinking of the Lord, we are freed from *pāpa*, from the hold of likes and dislikes, which give us the tendency to go against *dharma*. All our conflicts and notions of insignificance go away. Thus, He is *Viśodhana*, the great purifier.

638. अनिरुद्धः *Aniruddhaḥ* (185)
The unobstructed.
न निरुद्धः अनिरुद्धः। चतुर्व्यूहेषु चतुर्थो व्यूहः।

Aniruddha means the one who is unbstructed. The Lord cannot be stopped or obstructed by anyone. According to *Vyāsa* '*Viṣṇu* who is of great fame, manifests in four forms, *Vāsudeva*, *Saṅkarṣaṇa*, *Pradyumna* and *Aniruddha*, and carries on the work

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of creation, sustenance and destruction.' *Aniruddha* is the one in charge of sustenance.

639. अप्रतिरथः *Apratirathaḥ*
The one without adversary.
प्रतिरथः - प्रतिपक्षः अस्य न विद्यते इति अप्रतिरथः।

Pratiratha means an enemy, an equal adversary in a war. *Parameśvara* has no *pratiratha*, adversaries and He blesses everyone. He blesses even those who are against Him. As *sat-cit-ānanda-ātmā,* He lights up their thinking also.

640. प्रद्युम्नः *Pradyumnaḥ*
The one who has abundant wealth.
प्रकृष्टं द्युम्नं द्रविणम् अस्येति प्रद्युम्नः। चतुर्व्यूहात्मा वा।

Dyumna is wealth. Any wealth that is here, known and unknown, belonging to anybody, belongs only to the Lord and hence, He is *Pradyumna*. *Pradyumna* is also one of the four *vyūhas*, forms of the Lord.

641. अमितविक्रमः *Amitavikramaḥ* (516)
The one with unequalled powers.
अमितः अतुलितो विक्रमोऽस्येति अमितविक्रमः।

The Lord has unabated, unchallenged, unequalled strength, being almighty and thus is *Amitavikrama*. There is none who can measure up to Him.

कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः।। ६९।।

kālaneminihā viraḥ śauriḥ śūrajaneśvaraḥ |
trilokātmā trilokeśaḥ keśavaḥ keśihā hariḥ | | *69*

642. कालनेमिनिहा *Kālaneminihā*
The one who killed the demon *Kālanemi*.
कालनेमिम् असुरं निजघानेति कालनेमिनिहा।

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Bhagavān gains the name *Kālaneminihā*, since He killed *Kālanemi*, an *asura*. The *Purāṇas* say that it was *Kālanemi*, who was born as *Kaṃsa*.

Kālanemi also means the rim of the wheel of *kāla*, time. The *kālanemi*, the wheel of time, keeps all the *jīvas*, without any exception, under its spell. We are *saṃsārīs* in time. We change, age and are destroyed by time. Even while being alive the wheel seems to move so fast, that we have no time for many things. The one whose grace will take care of the *kālanemi*, the spell of the spin of time, is *Kālaneminihā*.

643. वीरः *Vīraḥ* (401, 658)
The courageous.
वीरः शूरः।

He is *Vīra*, because *vīrayati*, He makes His enemies run away from Him or because *īra*, wavering or turning away from any situation, is never seen in Him.[1] If one wants to be courageous, then one should visualize, meditate and understand *Īśvara* as *Vīra*, as one who is courageous and has no fear.

644. शौरिः *Śauriḥ* (340)
The one born in the *śūra* clan.
शूरकुलोद्भवत्वात् शौरिः।

Since *Śrī Kṛṣṇa* was born in the family of *śūra*, as the son of *Vasudeva*, He is called *Śauri*.

645. शूरजनेश्वरः *Śūrajaneśvaraḥ*
The Lord of the *śūras*.
शूरजनानां वासवादीनां शौर्यातिशयेन ईष्टे इति शूरजनेश्वरः।

Among the members of the *Śūra* clan, He is the best. Or, in the society, all the courageous people draw their courage from *Īśvara*

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[1] वि + ईर् (गतौ कम्पने च) 2nd conj. + क = वीर
or विगतः ईरः (ईर् + घञ्) अस्मात् इति = वीर

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and so, He is called *Śūrajaneśvara*. He excels even *Indra* and other *devatās* in valour.

646. त्रिलोकात्मा *Trilokātmā*
The one in the form of the three worlds.
त्रयाणां लोकानाम् अन्तर्यामितया आत्मेति त्रिलोकात्मा। त्रयो लोका अस्मात् परमार्थतो न भिद्यन्ते इति वा त्रिलोकात्मा।

He is the one who is in the form of the three *lokas*. The worlds can be counted as fourteen (with seven up and seven down) or as three—as the earth and below, that above and that which is in-between. Or, the three can be the *sthūla-prapañca*, the physical world; the *sūkṣma-prapañca*, the subtle world; and the *kāraṇa-prapañca*, the causal world. The physical and the subtle worlds collapse into the causal world. The cause is always there, because the unmanifest becomes manifest and the manifest again becomes unmanifest. The entire physical order is constituted of the physiological, biological, psychological, epistomological and even ethical order. The physical world is meant for the sentient, the conscious, the *prāṇadhārī.* If there is no conscious being, then who would see the world? The mountain cannot see the mountain or the river. All these *lokas* are the manifestation of *Īśvara*, in the form of the various orders. He is the *antaryāmī*, the one who pervades the three *lokas* and hence *Trilokātmā*.

Or, *Īśvara*, being the *upādāna-kāraṇa*, is the *ātmā*, the truth, of all the three worlds. When we look at the pot, what is there is really clay alone. Apart from the clay, there is no pot. In all the three *lokas*, what is there is only the *ātmā*, which is the truth, which is '*satyaṃ jñānam anantaṃ brahma.*' The three worlds cannot stand apart from Him, their *ātmā*, and hence, He is *Trilokātmā*.

647. त्रिलोकेशः *Trilokeśaḥ*
The ruler of the three worlds.
त्रिलोकानां ईशः। त्रयो लोकाः तदाज्ञप्ताः स्वेषु स्वेषु कर्मसु वर्तन्ते इति त्रिलोकेशः।

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Parameśvara, as the material cause, is in the form of the three *lokas*. He is also the maker, the efficient cause, of the three *lokas*. According to His law and order alone, all the three worlds function and hence, He is the *Trilokeśa*, the Lord of the three *lokas*.

648. केशवः *Keśavaḥ* (23)
The one manifest as the rays or energy.
केशसंज्ञिताः सूर्यादिसङ्क्रान्ता अंशवः तद्वत्तया केशवः। ब्रह्मविष्णुशिवाख्याः शक्तयः केशसंज्ञिताः। तद्वत्तया वा केशवः।

The rays of the sun, moon, stars and other luminaries are like their hair and hence called *keśa*. It is the glory of *Bhagavān* alone, that is manifest in the form of all these luminaries and so, their *keśa*, rays, really belongs to Him. Possessing these *keśas*, He is *Keśava*.

He is the *pratyagātmā* of all and His nature is consciousness. Every thought is a ray of consciousness and every perception is also a ray of consciousness. The *Dakṣiṇāmūrti-stotra* gives the analogy of a pot.[1] There is a pot with five holes and a light is placed inside the pot. Five beams of light emanate through the holes and each beam lights up the objects in its path. Similarly, the consciousness goes out, as though, through the senses like the eyes, ears and so on, in the form of *vṛtti*. These are the rays and the one who has these rays is called *Keśava*.

Alternately, *keśa* here represents the *śakti*, power, of *Brahmā*, *Viṣṇu* and *Rudra*. Because He has all these powers with Him for the sake of creation, sustenance and dissolution, He is *Keśava*. The *śruti* uses the word *keśa* in the meaning of *śakti* as in '*trayaḥ keśinaḥ*' (*Ṛg.Sa.1.164.44*).

649. केशिहा *Keśihā*
The one who killed the *asurā*, *Keśin*.
केशिनामानम् असुरं हतवानिति केशिहा।

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[1] नानाछिद्र-घटोदरस्थित-महादीपप्रभाभास्वरं ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते। जानामीति तमेव भान्तमनुभात्येतत् समस्तं जगत्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये। ४

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This is with reference to the *Kṛṣṇāvatāra*. *Keśi* was an *asura*, who was sent by *Kaṃśa* to kill *Śrī Kṛṣṇa*, when He was a child. This *asura* was killed by *Śrī Kṛṣṇa* and hence, *Bhagavān* is called *Keśihā*. A *jīva* has certain negative qualities and because of that, he is an *asura*. These *asura*–like ways of thinking and expression are destroyed by *Bhagavān* and hence, He is called *Keśihā*. So, with the grace of *Bhagavān*, a human being can destroy the *asura keśī* within himself.

650. हरि: *Hariḥ*
The one who removes *saṃsārā*.
सहेतुकसंसारं हरतीति हरिः।

Harati iti hariḥ—The Lord is called *Hari* because He removes. What does He remove? When invoked by proper actions, He removes all our *pāpas*. He removes also the *saṃsāra* along with its cause, that is, self-ignorance. It is because of His grace, that one is taken to the teacher and the teaching. Thereby, one gains knowledge and this knowledge removes the ignorance and thereby totally removes the *saṃsāra*. Hence, *Bhagavān* is called *Hari*.

कामदेवः कामपालः कामी कान्तः कृतागमः।
अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनञ्जयः।। ७०।।

kāmadevaḥ kāmapālaḥ kāmī kāntaḥ kṛtāgamaḥ ।
anirdeśyavapurviṣṇurvīro'nanto dhanañjayaḥ ।।70

651. कामदेव: *Kāmadevaḥ*
The god of love.
धर्मादिपुरुषार्थचतुष्टयं वाञ्छद्भिः काम्यत इति कामः, स चासौ देवश्चेति कामदेवः।

Kāmyate iti kāmaḥ—Whatever is desired by people, in the form of the *puruṣārthas* such as *dharma*, *artha*, *kāma* and *mokṣa*, is *kama*. It is *Bhagavān* alone who is in the form of these *puruṣārthas* and the giver of these *puruṣārthas* and hence, He is *Kāma* and *Deva*.

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He is *kāmasya deva*, the god of love, and is called *Kāmadeva*. *Kāma* is that which attracts and that which is joyous. Generally, the god of love, *Manmatha* or *Kāma*, is depicted as having a bow of sugarcane and an arrow of flowers and people who are hit by it fall in love and then, never rise again. If one has the grace of *Bhagavān*, then one grows in love and not fall because of love. So, *Bhagavān* is in the form of *Kāmadeva*, the god of love, who is necessary for the propagation of all species of living beings. He is *Kāmadeva*, also because He is the Lord of the god of *kāma*, and helps us to keep love under check and use it as a means for our inner growth.

652. कामपालः *Kāmapālaḥ*
The protector of desires.
कामिनां - अधिकृतानां कामान् पालयतीति कामपालः।

For those *adhikārīs*, those who deserve, He is *Kāmapāla*, the protector of their *kāmas*, desirable things, that they have achieved.

Alternately, He is the protector of *kāma*, love. Love should express as *ānanda*; it cannot turn into pain. His grace protects that love with *ānanda*. A lot of grace is required for love to remain as happiness. Otherwise, love can evoke the unconscious, which can express as hatred and bitterness. One loves only the person that one trusts. All that one missed from the father or mother, one starts seeing in that loved person. Later, the same love evokes all the bitterness and causes negative transferences, which makes one blame the loved one. This trusted person does not know what is going on! Blame is always because the love is too much. This is transference. The very thing that one loves, one may destroy and strangulate. Therefore, a lot of grace is required to maintain the love level and its expression as *ānanda*. So, *Bhagavān* is *Kāmapāla*.

653. कामी *Kāmī*
The one with all the desires fulfilled.
पूर्णकामस्वभावत्वात् कामी।

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Bhagavān is *Kāmapāla*, because He is *Kāmī*. All the desires are fulfilled, without any struggle, because He is *pūrṇa-kāma-svabhāva*. *Ānanda* is His essential nature and love is its dynamic form. God is limitless fullness and in a dynamic form, it is called love. Love is not God. Love is a human emotion, which we superimpose on *Bhagavān*. He is absolute fullness, *ānanda-svarūpa*, and hence, *Kāmī*. From our own standpoint, the standpoint of our endless struggle to fulfill our desires, we call Him *Kāmī*, one who has achieved all desires in full measure.

654. कान्त: *Kāntaḥ* (296)
The one who attracts.
अभिरूपतमं देहं वहन् कान्तः।

He attracts like a *kānta*, a magnet, and hence, He is *Kānta*. Wherever there is attraction that is the attraction of *Bhagavān* alone. He is *ānanda-svarūpa*; what attracts you is what pleases you and what pleases you is *ānanda*, because it evokes the pleased self. So *Bhagavān* is the great magnet of attraction.

The form given for visualization and the form that He takes in His *avatāras* as *Śrī Rāma* and *Śrī Kṛṣṇa* and others, are all attractive forms and hence, He is *Kānta*.

Or, He brings about the *anta*, end, to *ka*, that is, *Brahmā* at the end of his life span and hence also, He is *Kānta*.

655. कृतागम: *Kṛtāgamaḥ* (789)
The author of the *Vedas*.
कृतः आगमः श्रुतिस्मृत्यादिलक्षणो येन सः कृतागमः।

Āgama is the *Veda*. It is *kṛta*, authored, revealed by *Īśvara* who is all-knowing and hence, He is *Kṛtāgama*. Every discipline of knowledge is in fact from *Īśvara*. Where the veil is removed we see a little of the knowledge of *Īśvara*.

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656. अनिर्देश्यवपुः *Anirdeśyavapuḥ* (177)
The one whose form cannot be described.
इदं तदीदृशं वेति निर्देष्टुं यन्न शक्यते गुणाद्यतीतत्वात् तदेव रूपमस्येति अनिर्देश्यवपुः।

The manifestation of *Bhagavān* is physical, subtle and causal. Are all these real or unreal? His *vapuḥ* is *anirdeśya*, His manifestation cannot be categorically said as real or unreal and hence, He is *Anirdeśyavapuḥ*.

Generally, we understand objects and persons as having this name, this form and these attributes. The Lord, being of the nature of *satyaṃ jñānam anantam*, and being free from any form and attributes, cannot be pointed out with any particular name, form and attributes. And hence, He is *Anirdeśyavapuḥ*.

657. विष्णुः *Viṣṇuḥ* (2, 258)
The all-pervasive.
रोदसी व्याप्य कान्तिरभ्यधिका स्थिता अस्येति विष्णुः।

He is *Viṣṇu*. He is all-pervasive. He manifests in every sphere. *Śrī Kṛṣṇa* Himself explains in the *Mahābhārata*, 'pervading the heaven and earth, my splendour goes still further. Also because I pervade, traverse the entire universe, I am known as *Viṣṇu*.'[1]

658. वीरः *Vīraḥ* (401, 643)
The one who moves very fast.
गत्यादिमत्त्वात् वीरः। 'वी गति-प्रजन-कान्ति-असन-खादनेषु' इति धातुपाठात्।

This name is repeated three times and each time it can be seen with different meanings. The root '*vī*' has various meanings as 'motion, creation, shining, throwing and eating.' So, the Lord is the one who has the power of all these actions and is therefore, *Vīra*.[2]

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[1] व्याप्ते मे रोदसी पार्थ कान्तिरभ्यधिका स्तिथा।
क्रमणाच्चाप्यहं पार्थ विष्णुरित्यभिसंज्ञितः।। *MB. Śā.350.43*

[2] वी (गति-प्रजन-कान्ति-असन-खादनेषु) 2nd conj. + रक् = वीर or the root 'अज्' (गति-क्षेपणयोः), 1st conj. gets replaced by 'वी' and takes ' रक्' to form 'वीर.'

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Veti, gacchati bhakta-hṛdayam—He goes to the heart of the devotees, *veti, kṣipati astrān*—throws arrows towards the *asuras* and is hence, *Vīra*.

659. अनन्तः *Anantaḥ* (886)
The limitless.
व्यापित्वात् नित्यत्वात् सर्वात्मत्वात् देशतः कालतो वस्तुतश्च अपरिच्छिन्नः अनन्तः।

He is *Ananta*, because He has no *anta*, limitation. Being *sarvavyāpī*, He has no space-wise limitation; being *nitya*, He has no time-wise limitation; being *sarvātmā*, He has no object-wise limitation. Every object is *Īśvara*. Time and space are also *Īśvara*. There is nothing to limit Him. The *Taittirīyopaniṣad* says, '*satyaṃ jñānam anantaṃ brahma*' (*2.1*).

Further, as *Parameśvara*, none can find the *anta* of His countless attributes and hence, He is *Ananta*. Both ways, He is *ananta*. The *Viṣṇupurāṇa* says, that even the *gandharvas*, *apsaras*, *siddhas*, *kinnaras*, *uragas* and *cāraṇas* cannot know the extent of His *guṇas* (*2.4.24*).

660. धनञ्जयः *Dhanañjayaḥ*
The conquerer of wealth.
यद्दिग्विजये प्रभूतं धनमजयत् तेन धनञ्जयः।

Arjuna is called *dhanañjaya* because He won a lot of wealth for the *Rājasūya-yāga* of *Yudhiṣṭhira*. In the *Gītā*, *Bhagavān* says, '*pāṇḍavānāṃ dhanañjayaḥ*—I am *Arjuna* among the *Paṇḍavas*' and shows that the glory of *Arjuna* as *Dhanañjaya* is really His glory alone (*10.37*).

Or the name can be seen as such. He is the one to whom all wealth belongs and He is the one because of whose grace, one wins different forms of wealth. Health, children, home, marriage—all these are wealth and by His grace alone we get all these. We invoke the Lord as *Dhanañjaya* so that we can gain all forms of wealth, from Him.

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ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः।
ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः।। ७१।।

brahmaṇyo brahmakṛd brahmā
brahma brahmavivardhanaḥ |
brahmavidbrāhmaṇo brahmī
brahmajño brāhmaṇapriyaḥ | | *71*

661. ब्रह्मण्यः *Brahmaṇyaḥ*
The one to be known.
'तपो वेदाश्च विप्राश्च ज्ञानं च ब्रह्मसंज्ञितम्'। तेभ्यो हितत्वात् ब्रह्मण्यः।

The next few names are all connected to the word *brahma*. The word *brahmaṇya* means what is *hita*, good, to *brahma*. The word *brahma* has many meanings, such as, '*tapas*, *Veda*, *vipra* or *brāhmaṇa* and *jñānam*.'

The creator *Brahmāji* is called *Brahman*. All the four *Vedas* are called *Brahman*. The one, who studies and teaches the *Veda*, the *brāhmana* is also *Brahman*. The very subject matter that is to be known through the *Veda* is *Brahman*. Not only is He in the form of all these, but He blesses *Brahmāji* at the time of creation, blesses the *Veda* by validating it and protecting it from loss, blesses the *vipras* who study the *Veda*, blesses the very knowledge by being the subject matter and is therefore *Brahmaṇya*.[1]

662. ब्रह्मकृत् *Brahmakṛt*
The author of the *vedas*.
तपआदीनां कर्तृत्वात् ब्रह्मकृत्।

Īśvara is the *Brahmakṛt*, the author of the *Vedas*. He is *Brahmakṛt*, the creator of *Brahmāji* also and gave him the *Vedas*.

663. ब्रह्मा *Brahmā*
The creator.
ब्रह्मात्मना सर्वं सृजतीति ब्रह्मा।

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[1] Also see the explanation of the introductory *śloka* 12.

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Again, He alone is in the form of *Brahmāji*, the creator and creates everything.

664. ब्रह्म *Brahma*
The truth of everything.
बृहत्वात् बृंहणत्वाच्च सत्यादिलक्षणं ब्रह्म।

That which is big and also grows into something big is *Brahman*.[1] It is *Brahman* alone that, as though, expands into this manifest world. How big is this *Brahman*? The *śruti* says, '*satyaṃ jñānam anantaṃ brahma—Brahman* is of the nature of existence, knowledge and limitlessness' (*Tai.Up.2.1*).

The *Viṣṇupurāṇa* says, 'that is known as *Brahman* which is knowledge, free of all differences (like knower, known and knowledge and *sajātīya*, *vijātīya* and *svagata*) which is pure existence, beyond the reach of words and understood as oneself.'[2]

665. ब्रह्मविवर्धन: *Brahmavivardhanaḥ*
The one who makes the *Veda* and such others grow.
तपआदीनां विवर्धनात् ब्रह्मविवर्धन:।

Bhagavān is *Brahmavivardhana*, because His grace makes the knowledge of the *Veda* grow. Similarly, He makes *tapas* and also the *brāhmaṇas* grow.

666. ब्रह्मवित् *Brahmavit*
The one who knows the *vedā.*
वेदं वेदार्थं च यथावद्वेत्तीति ब्रह्मवित्।

Not only does He know *brahma*, that is, the *Vedas* and their meaning, but He alone is in the form of the *brahmavits*, those who know the *Vedas*.

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[1] (बृहि वृद्धौ) 1st conj. बृंह् + मनिन् = ब्रह्मन्

[2] प्रत्यस्तमितभेदं यत् सत्तामात्रमगोचरम्।
वचसामात्मसंवेद्यं तज्ज्ञानं ब्रह्मसंज्ञितम्।। *Vi.Pu.6.7.53*

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Again, the *brahmavit*, the one who knows himself as *Brahman*, is *Brahman* alone. '*brahma veda barahmaiva bhavati*—the knower of *Brahman* is *Brahman* itself' (*Mu.Up.3.2.9*). You cannot know *Brahman* without being *Brahman*, because *Brahman* is you. Therefore, *brahmavit* is *Parameśvara* and *Parameśvara* is in the form of the *Brahmavit*.

667. ब्राह्मण: *Brāhmaṇah*
The one in the form of the *Brāhmaṇa*.
ब्राह्मणात्मना समस्तानां वेदानां प्रवचनं कुर्वन् ब्रह्मण: वेदस्यायमिति ब्राह्मण: ।

A *brāhmaṇa* is one who has studied the *Vedas* and teaches the *Vedas*. He plays a great role in handing down the *Vedas* given out by the Lord, both by teaching and by living a life centred around *brahma*, that is the *Vedas*.[1] The real *brāhmana* is one who has understood that, 'all that is here is *Brahman* alone and I am that *Brahman*.' The 'I,' that is, the *ahaṅkāra*, is *mithyā*, apparent and does not exist separate from *Īśvara*. And *Parameśvara* alone is that *Brāhmana*.

668. ब्रह्मी *Brahmī*
The possessor of *brahma*.
ब्रह्मसंज्ञिता: तच्छेषभूता: सन्त्यस्येति ब्रह्मी ।

All that are indicated by the word *brahma*, such as the *Vedas*, *tapas* and knowledge, belong only to Him and hence, He is *Brahmī*.

669. ब्रह्मज्ञ: *Brahmajñaḥ*
The knower of *Brahman*.
ब्रह्म - वेदान् स्वात्भूतान् जानातीति ब्रह्मज्ञ: ।

Bhagavān is *Brahmajña*; He knows *brahma*, the entire *Veda*—both the *karmakānda* and the *jñānakānda*—which is non-separate from Him. At the beginning of creation itself, He knew all the *Vedas*, which had resolved into Him at the time of *pralaya*.

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[1] ब्रह्मण: अयम् ब्रह्मन् + अन् = ब्राह्मण (तस्य इदम्) *P.S.4.3.120*

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The word *brahmavit* can mean a person who knows just a part of the *Veda*, or one who knows *Brahman* alone. But, *brahmajña* means the one who knows all the *Vedas* and their meaning.

670. ब्राह्मणप्रियः *Brāhmaṇapriyaḥ*
The one who loves those committed to the *Veda*.
ब्राह्मणानां प्रियः ब्राह्मणप्रियः। ब्राह्मणाः प्रिया अस्येति वा।

Whoever loves *Bhagavān*, to whomever *Bhagavān* is *priya*, dear, that person is also committed to the *Vedas* that have come from *Bhagavān*. They are *brāhmaṇas*, learning and teaching the *Vedas*, and living a *Vedic* life committed to *dharma*. They hold the *Veda* and *dharma* dear to them, because both these are nothing but *Bhagavān*. Thus, the *brāhmaṇas* play a great part in keeping the *Veda* alive and therefore, are *priya* to the Lord. Thus, *Bhagavān* is *Brāhmaṇapriya*, being dear to the *brāhmaṇas*, and also having them dear to Him.

The *Mahābhārata* says that *Devakī* begot *Śrī Kṛṣṇa* from *Vasudeva* for the protection of the earthly *brahman*, that is, the *brāhmaṇa*.[1] *Śaṅkara* quotes from this verse in his introductory *bhāṣya* of the *Gītā* and says that if the *brāhmaṇa* is protected, the *Veda* becomes protected.[2]

महाक्रमो महाकर्मा महातेजा महोरगः।

महाक्रतुर्महायज्वा महायज्ञो महाहविः।। ७२।।

mahākramo mahākarmā mahātejā mahoragaḥ |
mahākratur-mahāyajvā mahāyajño mahāhaviḥ | | 72

671. महाक्रमः *Mahākramaḥ*
The one with a wide step-span.
महान्तः क्रमाः पादविक्षेपाः अस्येति महाक्रमः।

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[1] यं देवं देवकीदेवी वसुदेवादजीजनत्।
भौमस्य ब्रह्मणो गुप्त्यै दीप्तमग्निमिवारणिः।। *MB. Śā.47.10*

[2] ब्राह्मणत्वस्य रक्षणे रक्षितः स्यात् वैदिको धर्मः।

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When a huge person walks, his step is definitely going to cover a bigger span than that of an ordinary person. But when Lord *Viṣṇu*, who is all-pervasive, walks, what is the span of His step? There is no place which is not covered by His step. Therefore, He is *Mahākrama*, the one with a huge step-span. He is everything. He is not located in one place. Nothing is away from *Īśvara*. The *śāntipāṭha* of the *Taittirīyopaniṣad* describes Him as *urukrama*.

672. महाकर्मा *Mahākarmā* (787)
The one of great actions.
महत् जगदुत्पत्यादिकर्मास्येति महाकर्मा।

Bhagavān is *Mahākarmā*, because His actions of creation, sustenance and dissolution of the entire universe are *mahat*, great.

The accomplishment of an action is centred on the doer, the subject. Every individual is self-conscious and has doership. Our sense of doership, gives us the guilt of omissions and commissions, and our sense of enjoyership gives us only hurt. One of the sources of hurt may even be God, because we feel that even though we pray so much, our prayers are not answered. Thus, the individual, who takes himself to be a *kartā* and *bhoktā*, doer and enjoyer, has all kinds of hurt and guilt. But, *Bhagavān* is free from guilt and hurt, because He has neither a sense of doership nor enjoyership. Hence, all His actions are *mahat*, free from any sense of guilt or hurt.

673. महातेजाः *Mahātejāḥ*
The one of great effulgence/valour.
यदीयेन तेजसा तेजस्विनो भास्करादयः तत्तेजो महदस्येति महातेजाः। क्रौर्यशौर्यादिभिः धर्मैः महद्भिः समलङ्कृत इति वा महातेजाः।

He is *Mahātejaḥ*, the one of great effulgence. It is by His light alone that the sun and the other luminaries have come to possess light. *Tejas*, brilliance, can be in terms of knowledge, in terms of light and in terms of energy also. All this is true for *Parameśvara*.

He is the light of all lights, the source of all light and it is because of His presence alone that the luminaries are luminaries

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and the senses are senses. We are also able to recognize the sources of light like the sun, moon, stars and other lights, because of the consciousness that blesses the mind and through it, the eyes. This *ātmā* is consciousness and it is not separate from *Īśvara*. He alone, in the form of the sun, moon, stars, fire and so on, warms, energizes and lights up the whole *jagat*. Hence, He is *Mahātejaḥ*.

Or, as *Parameśvara*, He has *mahat tejas*, expressing as *kraurya*, a sternness towards those who take to *adharma* and *śaurya*, an ability to overcome them.

674. महोरग: *Mahoragaḥ*
The one in the form of a serpent.
महांश्चासौ उरगश्चेति महोरगः।

The snake and other similar reptiles, which have no legs, move by the whole body, and hence, are called *uraga*. He is the one who is in the form of all *uragas*; the great *uraga* called *Vāsuki* especially expresses His *vibhūti*; as *Bhagavān* Himself says in the *Gītā*, 'I am *Vāsuki* among the serpents' (*10.28*).

Again the snake is an expression of power. As limitless power, He is *Mahoraga*.

675. महाक्रतु: *Mahākratuḥ*
The one who is the great sacrifice called *kratu*.
महांश्चासौ क्रतुश्चेति महाक्रतुः।

Kratu is a great *vedic* sacrifice which involves a *yūpa*, an octagonal sacrificial post, to which the sacrificial cow is tied. Among all the *kratus*, the *aśvamedha-kratu* is considered as *mahān*, the greatest. It is *Bhagavān* alone who is in the form of all the *kratus*. As the *aśvamedha-kratu*, He is *Mahākratu*.

Again, *Bhagavān* Himself is in the form of the great ritual, the ritual of creation, sustanance and withdrawal.

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676. महायज्वा *Mahāyajvā*
The great sacrificer.
महांश्वासौ यज्वा चेति लोकसङ्ग्रहार्थं यज्ञान् निर्वर्तयन् महायज्वा।

The one who performs a *yajña* is called *yajvā*. If the creation of the *jagat* is a *mahāyajña*, ritual, then who is the *yajvā*, the performer of this *yajña*? *Bhagavān* is the *Yajvā* and the *ṛtvik*, the priest, is also *Bhagavān*. Thus, He is *Mahāyajvā*, the great sacrificer. He is the maker, the means and also the end and whatever that is made is also *Īśvara*.

In His *avatāras* also, He does various *yajñas*. Even though He has no necessity to do them, He does them for *lokasaṅgraha*, the good of the world, and hence, He is *Mahāyajvā*.

677. महायज्ञः *Mahāyajñaḥ*
The one who is the great *yajña*.
महांश्वासौ यज्ञश्चेति (जपयज्ञः) महायज्ञः।

There are five *yajñas* prescribed as daily *karma*, daily duties. They are *deva-yajña*, *brahma-yajña*, *pitṛ-yajña*, *manuṣya-yajña* and *bhūta-yajña*. These are called *pañca-mahāyajñas*. *Deva-yajña* is the daily worship of the gods through rituals like *sandhyā-vandana, agnihotra*, *pūjā* and so on. *Brahma-yajña* is the propagation of *brahma*, that is, *Veda* and other scriptures through *svādhyāya*, study of the *Veda* and *adhyāpana*, the teaching of the *Veda*. The daily chanting of the *gāyatrī* is also a *brahma-yajña*. *Pitṛ-yajña* consists of doing *tarpaṇa* and so on to the *pitṛs*. *Manuṣya-yajña* consists of feeding and looking after the guests. *Bhūta-yajña* is feeding the crows, birds, squirrels and other living beings. *Bhagavān* is invoked daily by these *pañca-mahāyajñas*. It is He who is in the form of these *mahāyajñas*, and hence, He is *Mahāyajña*.

Alternately, *Bhagavān* is in the form of the great *yajña* called *japa-yajña*, and hence, *Mahāyajña*. He Himself says in the *Gītā*, '*yajñānāṃ japayajño'smi*—I am *japa-yajña* among all the

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yajñas' (*10.28*). This *yajña* is the easiest to perform as it can be performed at any time and place and without the necessity of any *dravya*. All it needs is oneself.

678. महाहविः *Mahāhaviḥ*
The great oblation.
महच्च तत् हविश्च ब्रह्मात्मनि सर्वं जगत्तदात्मतया हूयत इति महाहविः।

If *Bhagavān* is the *yajña* and the *yajvā*, the ritual and the performer, the *havis*, the oblation that is offered in the *yajña*, can not be separate from Him. He is the *havis* offered in every *yajña*.

The *Puruṣa-sūkta* talks of the *puruṣa* being offered as *havis* for the creation to take place and hence, He is *Mahāhaviḥ*. Again, the entire *jagat* is offered as *havis* at the time of *pralaya* or dissolution. The *jagat* is *Parameśvara* and it is offered unto *Parameśvara*. Therefore, *Bhagavān* is the *Mahāhaviḥ*, as the receiver of the great *havis*.

What is offered into the fire becomes one with the fire. The perception of this *jagat* as nothing but *Brahman* is an offering of this *jagat* unto that *brahmātmā*. The offering of the *ahaṅkāra* unto that *Brahman*, with the knowledge that it is not separate from *Brahman*, is the greatest *havis* that can be offered. As the receiver of the great *havis* of the *jagat* and *ahaṅkāra*, He is *Mahāhaviḥ*.

Thus, these four names indicate that all aspects of *yajña* are nothing but *Bhagavān*. He Himself indicates this in the *Gītā*, 'every aspect of a *yajna* is *Brahman*.'[1] 'I am the *kratu* and *yajña*; I am the *mantras* chanted; I am the ghee, food and other things offered and I am the fire.'[2]

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[1] ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना।। *BG.4.24*

[2] अहं क्रतुरहं यज्ञः स्वधाहम् अहमौषधम्।
मन्त्रोऽहमहमेवाज्यम् अहमग्निरहं हुतम्।। *BG.9.16*

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स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः।। ७३।।

stavyaḥ stavapriyaḥ stotraṃ stutiḥ stotā raṇapriyaḥ |
pūrṇaḥ pūrayitā puṇyaḥ puṇyakīrtiranāmayaḥ | | 73

679. स्तव्यः *Stavyaḥ*
The praiseworthy.
सर्वैः स्तूयते न स्तोता कस्यचिदसौ इति स्तव्यः।

The next five names go together. *Parameśvara* is *Stavya*, the only one worthy of being praised. He is praised by all, but He does not praise anyone else, because neither is there anyone worthy of His praise nor does He stand to gain anything from anyone. The final praise is only for *Parameśvara*, because any praise anywhere for anyone or anything goes to Him alone.

680. स्तवप्रियः *Stavapriyaḥ*
The one who delights in praise.
अत एव स्तवप्रियः।

He is *Stavapriya*, fond of our praise. Even though He delights in praise, He cannot be flattered, because in whatever way we may praise Him, all the praise falls short of what He actually is. Even if we say that *Īśvara* is limitless, still it does not become a praise, because we do not understand what limitlessness is. In terms of knowledge, in terms of power, in terms of pervasiveness, what it takes to be limitless is beyond our understanding. Therefore, any praise of Him falls flat.

Still, He blesses us with results for our praise, because the praise of *Īśvara* is a *karma* and the *karma* attracts a result. The Lord, being the giver of the results of actions, gives us the results. Because He gives us the results of the action of *stava*, praise, He seems to like it, and hence, He is *Stavapriya*.

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681. स्तोत्रम् *Stotram*
The one in the form of praise.
येन स्तूयते तत् स्तोत्रम्। गुणसङ्कीर्तनात्मकं तत् हरिरेव।

The meaning of the very *stotra*, prayer, is *Īśvara* and hence, He is the *Stotra*. *Īśvara* Himself is in the form of the *stotra*, because He is the meaning of every word of praise. It is really *guṇa-kīrtana*, the recognition of His glories and singing them in praise. Whatever *guṇa*, qualities, you have or see anywhere as worthy of praise, it is really the *guṇa* of *Īśvara*. There is no difference between the word and its meaning and hence, He is the *Stotra* because He is the meaning of the *stotra*.

682. स्तुतिः *Stutiḥ*
The one in the form of the act of praise.
स्तुतिः स्तवनक्रियापि हरिरेव।

Stuti is the act of praise and that is also the Lord Himself. Hence, He is *Stuti*.

683. स्तोता *Stotā*
The one who does the action of praise.
स्तोता अपि स एव सर्वात्मकत्वात्।

Then, who is the *stotā*, who does the *stuti*? The *stotā*, who does the action of praise, is also *Īśvara*, as He is the self in all.

Thus, Lord *Viṣṇu* alone is *stavya*, worthy of being praised by this *Viṣṇu-sahasranāma-stotra*; He is in the form of this *stotra* and fond of this *stava*; He alone is in the form of the *stotā*, the one who chants this *sahasranāma-stotra* and the very chanting of this *sahasranāma* is also He alone.

684. रणप्रियः *Raṇapriyaḥ*
The one who delights in battles.
प्रियो रणो यस्य यतः पञ्चमहायुधानि धत्ते सततं लोकरक्षणार्थं अतो रणप्रियः।

A form is created as the altar for worship, wherein you deliberately invoke the total. Only when it is deliberately invoked, it

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becomes an altar. A given form is the altar, in which you invoke the total. When you invoke *Īśvara* in a particular form, you can invoke Him in a form that has weapons. When you take refuge in the Lord, He takes care of those who afflict and affect you. So, the form can be one that assures you, that He is ever ready to take care of you, when you are fighting your outer and inner enemies. Your main enemies are your sorrow, your depression, your confusion, your likes and dislikes, frustration, anger, guilt and so on. All these are the enemies inside you and they have to be taken care of. Enemies outside can easily be taken care of.

Thus, *Īśvara* can be invoked in different forms. Here, Lord *Viṣṇu* is invoked as *Raṇapriya*, as one fond of fighting battles to protect the world, and therefore, *āyudha-priya*, as one who likes weapons, because we do not like Him to come empty handed to protect us. He is generally depicted as having *pañcāyudha*, the five weapons of the conch, discus, mace, bow and arrow, and sword, as though He is ever ready to protect us.

685. पूर्णः *Pūrṇaḥ*
The one who is full.
सकलैः कामैः सकलाभिः शक्तिभिश्च संपन्न इति पूर्णः।

Bhagavān is *Pūrṇa*, the whole. There is no lack whatsoever in Him. Knowledge-wise, He is *pūrṇa*; there is no ignorance. Power-wise, He is *pūrṇa*, endowed with all *śaktis*. Desire-wise He is *pūrṇa*, endowed with everything, with nothing unattained. He is limitless in all ways and hence, *pūrṇa*.

686. पूरयिता *Pūrayitā*
The one who gives fulfilment.
न केवलं पूर्ण एव। पूरयिता च सर्वेषां संपद्भिः।

Not only is *Īśvara* full in Himself, He is *Pūrayitā* too. He fills you with all *sampat*, prosperity. He blesses you by filling up your heart. Only the one who has fullness, can give you fullness. By invoking Him as *Pūrṇa*, there is fullness and therefore, He is

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Pūrayitā. To the extent that you understand *Īśvara*, to that extent, you are cheerful. Being all-pervasive, He is also you.

687. पुण्य: *Puṇyaḥ* (925)
The very body of *puṇya*.
स्मृतिमात्रेण कल्मषाणि क्षपयतीति पुण्यः।

Puṇya accounts for *sukha*, and *pāpa* gives *duḥkha*, pain. *Pāpa* also stands in the way of our gaining *sukha*. He is *Puṇya*, pure, and He purifies us from *pāpa* that stands in our way of gaining happiness and allows our *puṇya* to give *sukha*. Any good *karma* that one does results in *puṇya*, happiness.

688. पुण्यकीर्तिः *Puṇyakīrtiḥ*
The one whose fame is auspicious.
पुण्या कीर्तिरस्य यतः पुण्यम् आवहति अस्य कीर्तिः नृणामिति पुण्यकीर्तिः।

He is the most famous and His *kīrti*, fame, brings *puṇya*, auspicousness and hence, He is *Puṇyakīrti*. The fame of *Bhagavān* is not by the destruction of a number of *asuras* like *Rāvaṇa*, but it is because of His absolute virtues. We are blessed by singing His glories that amount to His *kīrti*.

Again, *Rāvaṇa* is in you, and there is no other *Rāvaṇa* outside. All *asuras* are within us alone. With the grace of *Bhagavān*, we take care of the demons inside and the authorship of taking care of the demons is also attributed to *Bhagavān*. The real demon is the firm notion that 'I take care of everything.' When this demon is taken care of, others are easily taken care of. So it is nothing but pure understanding and it is not any physical destruction.

689. अनामय: *Anāmayaḥ*
The one who is ever healthy.
आन्तरैः बाह्यैः व्याधिभिः कर्मजैर्न पीड्यत इति अनामयः।

Bhagavān is *Anāmaya*, free from *āmaya*, any kind of physical and mental affliction. Since He is not under the influence

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of *karma*, He is always healthy. For the cure of all our *āmaya*, we invoke the Lord as *Anāmaya*.

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः।। ७४।।

manojavastīrthakaro vasuretā vasupradaḥ |
vasuprado vāsudevo vasurvasumanā haviḥ | | 74

690. मनोजवः *Manojavaḥ*
The one swift as the mind.
मनसो जवः वेग इव वेगोऽस्य सर्वगतत्वादिति मनोजवः।

The mind is very fast; it can move in a moment to a place that we may take more than a month to go. Here, *Bhagavān* is said to be *Manojava*, capable of moving as fast as the mind. This comparison is just for our understanding that the Lord is all-pervasive. Elsewhere, it is said that He is '*manaso javīyaḥ*—faster than even the mind' (*Īśa.Up.4*). Even before the mind reaches any place, *Īśvara* is already there. That He is there, is not a question of *Īśvara* reaching a place, in time, because, the very place and time are *Īśvara*. Being *sarvagata*, all-pervasive, He neither needs to move anywhere nor does He need any speed to move.

Further, the mind can move only within the sphere of name and form. It has to think of an object. Even *brahmaloka* is only name and form. So, whatever one can think of is only name and form, and name and form exist in consciousness. All objects and thoughts exist in limitless consciousness. They are limitless consciousness. Hence, wherever the mind goes, *Bhagavān* is already there. In fact, the mind itself moves in *Bhagavān*.

691. तीर्थकरः *Tīrthakaraḥ*
The author and teacher of all the *vidyās*.[1]
चतुर्दशविद्यानां बाह्यविद्यासमयानां च प्रणेता प्रवक्ता चेति तीर्थकरः।

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[1] अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः। पुराणं धर्मशास्त्रं च विद्या ह्येताश्चतुर्दश।।

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A sacred place, a place of pilgrimage is *tīrtha*. Any place—be it Mecca or Mathura, Jagannath or Jerusalem—is a *tīrtha*, a sacred place of pilgrimage because it is the Lord, who by His association with it, makes it sacred.

Tīrtha has also the meaning of *vidyā*, Any discipline of knowledge is *tīrtha*. Every discovery is a revelation. The one who reveals the knowledge is *tīrthakara*. *Bhagavān* is the *praṇetā*, the author, as well as the *pravaktā*, the teacher, of all the disciplines of knowledge—*Vedas* and others. Hence, He is *Tīrthakāra*.

692. वसुरेता: *Vasuretāḥ*
The one whose knowledge is the seed of creation.
वसु - सुवर्णं रेतोऽस्येति वसुरेता: ।

Vasu here means *hiranya*, gold, and stands for knowledge. His knowledge is the *retas*, the seed for the creation of this *jagat*. Hence, He is called *Vasuretāḥ*.

For a child to be born a mother and a father are required. Similarly, in the case of this entire world there is an intelligent cause and a material cause. The material cause is *prakṛti* or *māyā*. As the child is born of the mother, similarly, *prakṛti* is the material out of which this creation is born. But the mother herself cannot produce a child without a father and so too, the *prakṛti* requires an efficient cause. As for a child, for this entire creation, two causes are necessary. But, *prakṛti* being *jada*, insentient, and also dependent on *Brahman*, cannot bring about the world. Initially, something is necessary for the creation to begin and once that occurs, *māyā* is capable of undergoing all the necessary changes to become this world.

In the *Gītā*, *Bhagavān* says, '*garbhaṃ dadhāmyaham* —I impregnate' '*ahaṃ bījapradaḥ pitā*— I am the father, the one who gives the seed' (*BG.14.3,4*). *Bhagavān*'s knowledge, when invoked by Him as a *saṅkalpa*, a desire, becomes the *retas*, the seed, which brings about this creation and hence, He is *Vasuretāḥ*.

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693. वसुप्रदः *Vasupradaḥ* (694)
The giver of wealth.
वसु, धनं प्रकर्षेण ददाति साक्षाद्धनाध्यक्षोऽयं इतरस्तु तत्प्रसादाद्धनाध्यक्ष इति वसुप्रदः।

Wealth is a security. Wealth is also necessary for acheiving the other two *puruṣārthas*, *dharma* and *kāma*. He is the cause of that security and He is the giver of *vasu*, wealth and hence, He is *Vasuprada*. Any other *devatā*, or person, like *Kubera* and others, who has the capacity to give wealth, gains that capacity only from *Bhagavān*. Therefore, if we seek security, we should hold on to *Bhagavān*.

694. वसुप्रदः *Vasupradaḥ* (693)
The one who gives the absolute security, *mokṣa*.
वसु प्रकृष्टं मोक्षाख्यं फलं भक्तेभ्यः प्रददातीति इति द्वितीयो वसुप्रदः।

He is *Vasuprada*, not only because He gives relative wealth and security, but also because He gives the real wealth, the absolute security called *mokṣa*. Absolute security is by knowing that 'I am the *vasu*.' *Bhagavān*, by revealing Himself as the *vasu* that one seeks, becomes *Vasuprada*. It is by His grace that one gets access to the teaching and again it is by His grace alone, that the knowledge takes place.

Thus by holding on to Him, one will get relative security and absolute security as well. If one understands *Īśvara* to some extent, there will be *abhyudaya-phala*, relative security, in the form of wealth and so on. If one understands *Īśvara* as one's *ātmā*, there will be *niśśrēyasa-phala*, absolute security, in the form of *mokṣa*. Thus, *Bhagavān* is *Vasuprada*, the giver of all forms of wealth.

695. वासुदेवः *Vāsudevaḥ* (332, 709)
The one who is the son of *Vasudeva*.
वसुदेवस्यापत्यं वासुदेवः।

In the *Kṛṣṇāvatāra*, *Bhagavān* was born as the son of *Vasudeva* and hence, He is *Vāsudeva*.

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696. वसु: *Vasuḥ* (104, 270)
The abode of all.
वसन्ति सर्वभूतानि तत्र तेषु वाऽयमपि वसतीति वसुः।

Bhagavān is the one in whom everything—all beings, elements and elementals—exists. Even all the *puruśārthas*, relative and absolute, exist in Him alone and hence, He is *Vasu*. He also exists in all beings as the *ātmā* and hence, is *Vasu*.

697. वसुमना: *Vasumanāḥ* (105)
The one who has the mind to reside in all.
अविशेषेण सर्वेषु विषयेषु वसतीति वसु तादृशं मनोऽस्येति वसुमनाः।

His presence in all objects, without exception and without any difference or distinction, is called *vasu*. Because He has a mind to be so, He is called *Vasumanāḥ*.

Or, *vasu* is *jagat* and that is His mind and hence, He is *Vasumanāḥ*. It is the knowledge of *Bhagavān* alone, which is manifest in the form of the *jagat*.

698. हवि: *Haviḥ*
The one in the form of oblations.
'ब्रह्मार्पणं ब्रह्म हविः' इति भगवद्वचनात् हविः।

Bhagavān is called *Havis*. *Havis* is the oblation that is offered, unto the fire, to *Bhagavān*. *Bhagavān* Himself says in the *Gītā*, 'The *havis* that is offered is *Brahman*. The means, with which it is offered is also *Brahman*. Every aspect of a *yajña* is *Brahman*.'[1]

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः।। ७५।।

sadgatiḥ satkṛtiḥ sattā sadbhūtiḥ satparāyaṇaḥ |
śūraseno yaduśreṣṭhaḥ sannivāsaḥ suyāmunaḥ || 75

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[1] ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना।। *BG.4.24*

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699. सद्गतिः *Sadgatiḥ*
i. The goal of good people. ii. The one with a superior intellect.
सत्पुरुषाणां गतिः सद्गतिः। सती गतिः बुद्धिः समुत्कृष्टा अस्येति वा सद्गतिः।

He is *Sadgati*, the ultimate end of the *sat-puruṣas*. Who are the *sat-puruṣas*? The *sat-puruṣas* are those that have *viveka*, the disciminative capacity. He is the *gati*, the ultimate end for all people but, for the *sat-puruṣas*, He is the immediate end. The *Taittirīyopaniṣad* says that those who accept that *Brahman* 'is,' are the *sat-puruṣas*, because they have the *viveka* to choose *Brahman* as the end and come to gain *Brahman* as their *ātmā*.[1]

Or, the word *gati* may mean the *buddhi*. He is *Sadgati*, because His *buddhi* is *satī*, superior. Being all-knowing, it understands all things clearly as they are.

700. सत्कृतिः *Satkṛtiḥ*
The one whose acts are noble.
सती कृतिः जगद्रक्षणादिलक्षणा अस्य यस्मात् तेन सत्कृतिः।

The one whose *kṛti*, action is *satī*, noble, is *satkṛti*. Taking care of and protecting people is the noblest act. Parents and family should care for the people. If for some reason, they cannot do it, then whoever cares and protects is doing a noble act. The Lord does not leave it to anybody. He takes care of the creation. Therefore, He is *Satkṛti*, doing the noble activity of protecting the world. He provides the oxygen, the water, the food and all that is necessary for all the living beings. He protects every planet in its own orbit, all the natural forces and resources and all the means and ends.

701. सत्ता *Sattā*
That which is existent.
सजातीयविजातीयस्वगतभेदरहिता अनुभूतिः सत्ता।

Sattā is that which exists in all the three periods of time. It lends its existence to everything and it is because of that, that

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[1] अस्ति ब्रह्मेति चेद्वेद। सन्तमेनं ततो विदुः। *Tai.Up.2.6*

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everything has a being. When we say, time 'is,' space 'is,' object 'is,' anything 'is,' that 'is-ness' is the *sattā*, the existence. Time is only name and form. Similarly, space is is only name and form, object is only name and form. This existence is devoid of divisions like *sajātīya*, *vijātīya*, and *svagata* divisions. One mango tree being different from another mango tree is *sajātīya-bheda*. It is the difference between the members of the same class. A mango tree being different from the banyan tree is *vijātīya-bheda*. It is the difference between members of different classes. A mango tree having parts which are different from each other is *svagata-bheda*. It is a difference among the different parts of itself. *Sattā*, pure existence, which has no such differences, is the *svarūpa*, nature, of *Bhagavān* and hence, He is *Sattā*.

The *Chāndogyopaniṣad* says, 'that *sat* is one alone without a second' (*6.2.1*).[1]

702. सद्भूतिः *Sadbhūtiḥ*
The one who is existence and consciousness.
सन्नेव परमात्मा चिदात्मकः अबाधात् भासमानत्वाच्च सद्भूतिः।

Further, *Bhagavān* is *Sadbhuti*, of the nature of *sat*, existence, which cannot be ever negated, and *bhuti*, consciousness, that is self-revealing. Everything else that is perceived lives on borrowed existence and needs to be lighted up by the consciousness that is the *svarūpa* of *Bhagavān*. It gets negated even as we perceive it, or by our reasoning (based on common sense or science) or on the basis of the *śruti*.

Bhūti can also mean wealth or glory. He is the *bhūti*, wealth, He is everything to the *sat-puruṣas*. Again, any *bhūti*, glory, of any person is only the glory of *Bhagavān*. But, only the *sat-puruṣas* recognize this fact. Thus, He is *Sadbhūti*.

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[1] सदेव सोम्य इदमग्र आसीत् एकमेवाद्वितीयम्। *Chā.Up.6.2.1*

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703. सत्परायणम् *Satparāyaṇam*[1]
The ultimate end of the good people.
सतां तत्त्वविदां परं प्रकृष्टमयनमिति सत्परायणम्।

Sat can mean *sattva*, all living beings. He is the *param ayanam*, the highest goal, of all beings. But, only the *sat-puruṣas*, those who know the truth, understand this fact and keep Him as their immediate and only goal. Their goal in life is to achieve *Bhagavān* alone. Others without recognizing this fact have so many goals in life, of which *Bhagavān* may or may not be one. Even when He is in the list, it is not the highest or immediate one. Hence, He is *satparāyaṇa*, the highest goal of the *sat-puruṣas*.

704. शूरसेनः *Śūrasenaḥ*
The one whose army consisted of *śūrās*.
हनूमत्प्रमुखाः सैनिकाः शौर्यशालिनो यस्यां सेनायां सा शूरा सेना यस्य सः शूरसेनः।

The Lord is *Śūrasena* because He has a mighty army. In the *Rāmāvatāra*, He had an army, in which *śūras*, mighty warriors, like *Hanūmān*, *Sugrīvā* and others were there. Even though *Rāvaṇa* had an extraordinary army, consisting of the *rākṣasas*, still in spite of it, the *vānaras* fought valiantly against them. In the *Kṛṣṇāvatāra*, He had an army, consisting of *śūras*, mighty warriors, like the *Yādavas*, *Pāṇḍavas* and so on.

705. यदुश्रेष्ठः *Yaduśreṣṭhaḥ*
The best among the *yadus*.
यदूनां प्रधानत्वात् यदुश्रेष्ठः।

The descendents of King *Yadu* are called *Yadus* or *Yādavas*. *Śrī Kṛṣṇa* belonged to that clan and was the *śreṣṭha*, the best and most important, among them.

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[1] There is another reading as '*satparayanaḥ*.' Here the derivation is '*santaḥ param ayanam asya*—the one who has the *sat-puruṣas* as His *ayanam*; —'the important job for *Bhagavān* is the welfare of the *sat-puruṣas*.'

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706. सन्निवासः *Sannivāsaḥ*
The refuge of the good people.
सतां विदुषामाश्रयः सन्निवासः।

He is *Sannivāsa,* the refuge of the learned people, the thinking people. They do not have any other end in view.

707. सुयामुनः *Suyāmunaḥ*
The one connected to the *Yāmunas*.
सु शोभनाः यामुनाः यमुनासम्बन्धिनः देवकीवसुदेवनन्दयशोदाबलभद्रसुभद्रादयः परिवेष्टारोऽस्येति सुयामुनः।

All those who are connected to the river *Yamunā* are *yāmunas*, like *Devakī*, *Vasudeva*, *Nanda*, *Yaśodā*, *Balabhadra*, *Subhadrā* and others, who lived on the banks of the river *Yamunā*. Because He was surrounded by all these good *Yāmunas*, *Śrī Kṛṣṇa* is *Suyāmuna*.

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः।
दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः।। ७६।।

bhūtāvāso vāsudevaḥ sarvāsunilayo'nalaḥ |
darpahā darpado dṛpto durdharo'thāparājitaḥ | | 76

708. भूतावासः *Bhūtāvāsaḥ*
The abode of all the beings.
भूतान्यत्र आभिमुख्येन वसन्तीति भूतावासः।

Bhūta can stand for the elements and elementals as well as all living beings. All the *bhūtas*, all the elements like space and others, elementals and living beings, have their being primarily in *Bhagavān* and hence, He is *Bhūtāvāsa*.

The whole world is nothing but *bhautika*, elementals born of the elements. The physical bodies as well as the subtle bodies of all living beings are also *bhautika*, born of the elements. What is left out is the *ātmā*, which is not different from the *parātmā*.

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Everything has its being in the elements, which have their being in space. Even that space has its being in *Bhagavān*.

709. वासुदेवः *Vāsudevaḥ* (332, 695)
The one who covers the *jagat*.
जगद् वासयति आच्छादयति माययेति वासुः स एव देव इति वासुदेवः।

That *Bhagavān* in whom everything abides, chose to become the son of *Vasudeva*. *Śrī Kṛṣṇa*, as a young boy, was asked by His mother *Yaśodā*, to open His mouth. When He opened His mouth, to her awe and surprise, *Yaśodā* saw the entire universe in the mouth of *Śrī Kṛṣṇa*, the *Bhūtāvāsa*. Soon, He veiled her perception and made her see Him just as a child as usual.

Bhagavān covers everything with *māyā* and hence, He is *Vāsu*. Since He is in the form of consiousness, He is *Deva* also. Hence, He is *Vāsudeva*. With His *māyā*, He pervades everything. People, due to ignorance, do not know that *Bhagavān* is all-pervasive and obtains in them specially as their very *ātmā*. Until the ignorance is removed, this fact remains covered.

710. सर्वासुनिलयः *Sarvāsunilayaḥ*
The abode of all the *prāṇas*.
सर्व एव असवः, प्राणा जीवात्मके यस्मिन्नव्यये निलीयन्ते स सर्वासुनिलयः।

Asu means *prāṇa*. What is outside as *vāyu*, air, becomes the *prāṇa* inside the body. We think that we live because we breathe and that we are dependent on *prāṇa*. But, it is just the opposite. Because we are alive, we breathe. The one who lives is a conscious being and is called *jivātmā*. It is *Bhagavān*, the *parātmā*, who appears as the *jivātmā* in the individual bodies, and in whom all the *prāṇas* have their abode. Again at the time of *pralaya*, they resolve into the *parātmā*. Hence, He is called *Sarvāsunilaya*.

711. अनलः *Analaḥ* (293)
The one who has no limit.
अलं पर्याप्तिः शक्तिसम्पदां नास्य विद्यत इति अनलः।

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Alam means 'enough.' When we say 'enough,' it is a relative term, unless one specifies the terms. The adequacy varies from object to object depending on various factors. Again, when we say enough, we draw a line and limit it saying 'this much and no more.' Therefore, *alam* also means limit. The one who does not have any *alam*, any limit, is *Parameśvara*. He has no limit in terms of pervasiveness, no limit in terms of time and space, no limit in terms of knowledge and power also. Hence, He is *Anala*.

712. दर्पहा *Darpahā*
The destroyer of pride.
धर्मविरुद्धे पथि तिष्ठतां दर्पं हन्ति इति दर्पहा।

The Lord is called *Darpahā*, as He destroys the pride and arrogance in those who do not follow *dharma*. In the form of time, He destroys their pride and vanity, by destroying that which makes them proud and haughty. Even in those, who follow *dharma*, when they do not acknowledge the grace of the Lord in their achievements, He destroys their pride, in order to turn their attention towards Him.

713. दर्पदः *Darpadaḥ*
The giver of righteous pride.
धर्मवर्त्मनि वर्तमानानां दर्पं ददातीति दर्पदः।

Here, *darpa* is a justified pride, a self-confidence born of name and fame. When people follow *dharma*, He gives them the *karma-phala* in the form of name and fame, so that their contribution is never forgotten. As a result of the contribution of the person, in the form of the *karma-phala*, *Bhagavān* does not let their name disappear. So He is *Darpada*, the giver of a righteous pride. Again, when those, who live a righteous life, are opposed by people taken to *adharma*, He gives them the courage and confidence to oppose and stand against them.

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714. दृप्तः *Dṛptaḥ*
The one who is happy for no reason.
स्वात्मामृतरसास्वादनात् नित्यं प्रमुदितः - दृप्तः।

A person who is extremely happy, as though drunk or intoxicated or because of any sense-pleasure, is called *drpta*. If *Bhagavān* is *Drpta*, extremely happy, what is it that makes Him happy? There must be a cause! This is how our orientation is. He becomes happy not because of any sense pleasure, but because He is *ānanda-svarūpa*. He is always happy by Himself because of His nature being *ānanda*, as though drunk with His own *ānanda*.

715. दुर्धरः *Durdharaḥ* (266)
The one known with great difficulty.
(न शक्या धारणा यस्य प्रणिधानादिषु सर्वोपाधिविनिर्मुक्तत्वात्, तथापि तत्प्रसादतः कैश्चित्) दुःखेन धार्यते हृदये (जन्मान्तरसहस्रेषु भावनायोगात्)। तस्मात् दुर्धरः।

Since He is essentially *sarvopādhi-vinirmukta*, free of all limitations and attributes, it is not possible to grasp *Bhagavān* and retain Him in the *buddhi* and hence, He is *Durdhara*. Is it then absolutely impossible? No. The idea is, that it is very difficult. Even though the teaching is clear, to understand *Bhagavān*, one must have the *adhikāritva*, the preparedness, and also the *antaḥ-karaṇa-śuddhi*, the purity of the mind. It needs a certain maturity. *Bhagavān* is the easiest to know for the one who is ready and most difficult for the one who is not ready. The readiness needs a certain preparation which comes down from many births. The mind, which is always moving in the realm of forms and attributes, with reference to our own body and also the world of objects, finds it difficult to conceive the formless.

The *Gītā* says, 'The affliction is greater still for those whose minds are committed to what cannot be objectified, being

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attributeless, because such an end is reached with difficulty by those who are identified with the body.'[1]

716. अपराजितः *Aparājitaḥ* (862)
The one who is never defeated.
न आन्तरै रागादिभिर्बाह्यैरपि दानवादिभिः शत्रुभिः पराजित इति अपराजितः।

He is never defeated by enemies including all the *Rāvaṇas*. No *Rāvaṇa* could escape from *Śrī Rāma*. *Asuras* are there even today. Any organised group, like the Mafia and others, that commits crimes are all *asuras*. Thus, the fight between the *asuras* and the *devas* goes on even today. The fight between the *asuras* and the *devas* is to show that both inside us and outside in the world, there are forces that are out to transgress *dharma*. No matter how long *adharma* may seem to exist, finally it is *dharma* which will prevail. As the Lord, in the form of *dharma*, is never defeated, He is *Aparājita*.

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान्।
अनेकमूर्तिरव्यक्तश्शतमूर्तिश्शताननः।। ७७।।

viśvamūrtirmahāmūrtirdīptamūrtiramūrtimān |
anekamūrtiravyaktaśśatamūrtiśśatānanaḥ || 77

717. विश्वमूर्तिः *Viśvamūrtiḥ*
The one whose form is the *jagat*.
विश्वं मूर्तिरस्य सर्वात्मकत्वादिति विश्वमूर्तिः।

Bhagavān is presented here with reference to form. Being all-pervasive, He has the entire *viśva* as His form and hence, *Viśvamūrti*, *Bhagavān* is essentially formless, but He is also in various forms, due to *māyā*. Without *māyā* there is no *Bhagavān*. The formless is only consciousness, *satyaṃ jñānam anantaṃ brahma*, the *svarūpa* of *Bhagavān*. And that is you. So, when we say *Bhagavān*, it is only in terms of form. We can only relate to

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[1] क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते।। *BG.12.5*

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and worship a form. As the entire *viśva* is His form, every form is His form alone.

But in our understanding, every form can be further reduced to another form, until there is no form at all. Every thought is a form and every form is understood as an object of our cognition. The truth of any cognition is only consciousness. This is what the Lord is. Therefore, *Bhagavān* means that which has a form and all forms are *Bhagavān*.

718. महामूर्तिः *Mahāmūrtiḥ*
The one with a great form.
अस्य महती मूर्तिरिति महामूर्तिः ।

As *Viśvamūrti*, every form that comprises this *viśva* is His form. But if it is looked at as one great form, a form that contains all forms, He is *Mahāmūrti*. It is one great cosmic form, which contains all the forms.

Individually, He is *viśvamūrti* and severally, He is *mahāmūrti*.

719. दीप्तमूर्तिः *Dīptamūrtiḥ*
The one with an effulgent form.
दीप्ता ज्ञानमयी मूर्तिः यस्येति, स्वेच्छया गृहीता तैजसी मूर्तिः दीप्ता अस्येति वा दीप्तमूर्तिः ।

The one, who is of cosmic form, is nothing but *Dīptamūrti*. Every form is nothing but the expression of the knowledge of *Bhagavān* and that knowledge is nothing but the effulgent consciousness. Therefore, *Bhagavān* is *Dīptamūrti*, one with an effulgent form. Knowledge alone is manifest in the form of the *jagat*.

Or, it refers to the *Viśvarūpa*, the form that He took of His own accord to show *Arjuna*, and that was a *Dīptamūrti*. *Sañjaya* says in the *Gītā*, 'If, simultaneously, one thousand effulgent suns

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should appear in the sky, that effulgence might perhaps be equal to, or may even fall short of the effulgence of that great Lord.'[1]

720. अमूर्तिमान् *Amūrtimān*
The one without a form.
कर्मनिबन्धना मूर्तिरस्य न विद्यत इति अमूर्तिमान्।

He is *Amūrtimān*, one who does not have a form, since there is no *karma* to give Him a form. Therefore, He does not have a body of His own. Every form is His form. But when He assumes an *avatāra,* He has His own form. Although He does not have any *karma* to give Him a particular form, the results of the prayers of the devotees become the material for *Īśvara* to assume a given form. This is called *avatāramūrti*, a form assumed by His own will.

721. अनेकमूर्तिः *Anekamūrtiḥ*
The one with many forms.
अवतारेषु स्वेच्छया लोकानामुपकारिणीः बह्वीः मूर्तीः भजत इति अनेकमूर्तिः।

In the various *avatāras*, like *Śrī Rāma* and *Śrī Kṛṣṇa* and so on, He assumes many forms according to His own will. Hence, He is *Anekamūrti*, one who assumes many forms. There are two types of *avatāras*. One is the *aṃśāvatāra*, a partial manifestation of Himself in some form. These are many and can take place at all times and places and in all cultures. The other is the *pūrṇāvatāra*, wherein the manifestation is full. At the same time, He can manifest Himself in many forms as in the *Kṛṣṇāvatāra*, wherein He manifests Himself as many and also in the *viśvarūpa*. Thus *Bhagavān* is of many forms.

722. अव्यक्तः *Avyaktaḥ*
The unmanifest.
यद्यपि अनेकमूर्तित्वमस्य तथापि अयमीदृश एवेति न व्यज्यत इति अव्यक्तः।

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[1] दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः।। *BG.11.12*

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When we say that *Bhagavān* is born due to the prayers of the people, does it mean that He is really born? No. Even though He manifests in many forms, He has really no form, no birth or death. *Bhagavān* is essentially *Avyakta*, not *vyakta*, not available for objectification by the senses and not determinable as 'this is how He is.' His *svarūpa* is '*satyaṃ jñānam anantam*' and that is to be understood.

That is why *Bhagavān* says in the *Gītā*, 'Those who lack *viveka*, not knowing My limitless, changeless nature, look upon Me who is formless as one endowed with a manifest form.'[1]

723. शतमूर्तिः *Śatamūrtiḥ*
The one who has thousands of forms.
नानाविकल्पजा मूर्तयः संविदाकृतेः सन्तीति शतमूर्तिः।

Though essentially He is of the nature of pure consciousness, He is *Śatamūrti*, one who sports hundreds of forms. Hundred here stands for *ananta*, countless. There are so many different forms in the *jagat* and every form is His form. Again, they are further multiplied because of the varying subjective perceptions.

724. शताननः *Śatānanaḥ*
The one who has many faces.
विश्वादिमूर्तित्वं यतः अत एव शताननः।

Ānana is face. Because He is *Śatamūrti*, He is also *Śatānana*, one with countless faces. In South India, there is a custom, that on *Vishu*, the New Year's day, as soon as one gets up, one should see the face of *Bhagavān*. Where and how does one see the face of *Bhagavān*? The person is asked to look at Himself in the mirror. Thus, every face in the entire universe is the face of *Bhagavān*; so He has many faces.

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[1] अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।
परंभावमजानन्तो ममाव्ययमनुत्तमम्।। *BG.7.24*

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एको नैकः सवः कः किं यत्तत्पदमनुत्तमम्।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः।। ७८।।

eko naikaḥ savaḥ kaḥ kiṃ yattat padamanuttamam |
lokabandhurlokanātho mādhavo bhaktavatsalaḥ | | 78

725. एकः *Ekaḥ*
The one.
परमार्थतः सजातीय-विजातीय-स्वगतभेद-विनिर्मुक्तत्वात् एकः।

He is *Eka*, one. Generally, the number 'one' is an indefinite number. We say one universe, but that universe has millions of galaxies. Again, one galaxy has billions of stars. One solar system has many planets and satellites. One planet earth has many continents. One continent has many countries, one country has many states, one state has many districts, towns and villages, streets, houses and so on. All this can finally be reduced to atoms and particles. So what is one? We generally understand 'one' as a member of a set and so, when we hear the word 'one,' our mind wants to know what is the set. There is one body and in that body there are many *aṅgas*, parts. One arm means, it is different from the other parts of the body, itself is one of the set of two, and has parts like the upper arm, elbow, forearm, wrist, hand and five fingers. Again, one finger can be further divided. Thus, our mind is always attuned to look at 'one' as a member of a set, with its own parts and divisions.

But here, when it is said that *Bhagavān* is one, it is in the sense that any kind of a second thing is not there. *Bhagavān* has essentially no parts; there is no second *Bhagavān*; there is nothing else other than *Bhagavān*. The *śruti* says, 'it is *ekameva advitīyam*, one alone without a second' (*Chā.Up.6.2*).

Here, His essential *svarūpa* is pointed out. *Bhagavān* is not an *aṅgī* with many *aṅgas*, a whole with parts. It is a partless one. Name and form are only *mithyā*. It is *advitīya*, one without a second and free from the three-fold divisions. There is a *sajātīya*-

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bheda—a difference between the members of the same species, as one tree being different from another tree. Again, there is a *vijātīya-bheda*, a difference between one species and the other, as a tree being different from a cow. Then again, there is a *svagata-bheda*, a difference between the parts of that object, that is, in a tree there are different parts, like branches, leaves, flowers and so on. All these differences are possible, only when parts or a second thing is there. But the Lord is *pūrṇa-eka*, a partless one, without a second.

726. नैकः *Naikaḥ*
The one who is not one.
मायया बहुरूपत्वात् नैकः।

Though essentially *eka*, at the same time, He is *Naika*, that is, *na ekaḥ*, not one but many. How? In *vyavahāra*, the one has become many by His power of *māyā*. He appears in many forms, due to *māyā*. The many-ness is not the essential attribute of *Īśvara*, but only an incidental attribute. It is like clay having potness, cupness and so on. But, clay is essentially free from all these. There is only one clay. Pot is not a part of the clay. Clay is, as though, in the form of pots, cups and so on. But, all that is there is only one clay. Similarly, *Bhagavān* is essentially one but, from the standpoint of names and forms, He is *Naika*, as though many, and this is due to *māyā*.

727. सवः *Savaḥ*
The one in the form of the ritual *Sava*.
सोमो यत्राभिषूयते सोऽध्वरः सवः।

Sava is a ritual wherein the *soma* juice is offered in the sacrifice. Here, *Bhagavān* is the *Sava* ritual. By performing this ritual, one goes to heaven and experiences heavenly *sukha*, happiness and that *sukha* which is gained is also *Bhagavān*. So, *Bhagavān* is called *Sava*.

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728. कः *Kaḥ*
The one who is happiness.
कशब्दः सुखवाचकः। तेन स्तूयत इति कः।

The word *'ka'* means *sukha*, happiness. The *śruti* praises Him as *'kaṃ brahma*—happiness is *Brahman'* (*Chā.Up.4.10.4*). Whether one gains happiness in this world through various means or in heaven by means of rituals like *sava*, that happiness is *Brahman* alone. Elsewhere also, the *śrutis* praise Him as *'raso vai saḥ'* and *'ānandaṃ brahma.'* because He is *ānanda-svarūpa*.

729. किम् *Kim*
The one to be enquired into.
सर्वपुरुषार्थरूपत्वात् ब्रह्मैव विचार्यमिति ब्रह्म किम्।

Brahman alone is in the form of all *puruṣārthas*, pursuits, and all pursuits in life ultimately end in *Brahman* alone. Therefore, *Brahman* becomes *vicārya*, to be enquired into as *'brahma kim*—what is *Brahman*? What is the Self?' So, that to be enquired into is *Brahman*, and the enquiry is also *Brahman*. The *Gītā* presents the question, *'kim tat brahma'* through the mouth of *Arjuna* (*8.1*). The *Upaniṣad* says, *'tapasā brahma vijijñāsasva, tapo brahmeti* —enquiry is *Brahman*, hence enquire into *Brahman'* (*Tai.Up.3.2*).

730. यत् *Yat*
The already existent, pointed by 'that which.'
यच्छब्देन स्वतः सिद्धवस्तूद्देशवाचिना ब्रह्म निर्दिश्यत इति ब्रह्म यत्।

When enquiry is done, we get *'yat brahma.'* *'Yat,'* the pronoun, means 'that which' and denotes an already existent object. The same *Upaniṣad* points out *Brahman* as *'yato vā imāni bhūtāni jāyante....* that from which everything has come, by which everything is sustained and unto which everything goes back, that is *Brahman'* (*Tai.Up.3.1*). This is the *taṭastha-lakṣaṇa* of *Brahman*. If one wants to know what is clay, one can define it as 'that from which all these pots have come, by which all these pots are sustained and unto which all the pots go back, is clay.' This

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definition is the *taṭastha-lakṣaṇa* of clay. Clay does not intrinsically have potness, jarness, lidness and so on as its attributes, but, at the same time, without the clay these attributes cannot exist. Thus, when it is said as '*kaṃ brahma*,' that is, '*ānandaṃ brahma*' that is the *svarūpa-lakṣaṇa* of *Brahman*.[1]

Therefore, when the question arises as '*kiṃ brahma*, what is *Brahman*,' the answer is given through '*yat*, which' and understood as '*tat*, that.'

731. तत् *Tat*
That which pervades.
तनोतीति ब्रह्म तत्।

From which everything has come, by which everything is sustained and unto which everything goes back, that which is in the form of limitless *ānanda*, *tat brahma*, that is *Brahman*. The word '*tat*' is a pronoun meaning 'that' and therefore, can refer to anything. But, when there is no reference mentioned, '*tat*' indicates only *paraṃ brahma*, the cause of everything, as the '*tat*' in the sentence '*tat tvam asi*.' That *Brahman* is called '*Tat*,' because *tanoti*, it alone has spread itself, manifested itself as this world and pervades everything.

The *Gītā* points out that *om*, *tat* and *sat* are the expressions used to indicate *Brahman* (*17.23*).

732. पदमनुत्तमम् *Padamanuttamam*
The ultimate abode.
पद्यते गम्यते मुमुक्षुभिरिति पदम्। यस्मादुत्कृष्टं नास्ति तदनुत्तमम्। सविशेषणमेकं नाम पदमनुत्तममिति।

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[1] *Taṭastha-lakṣaṇa* is a definition of an object through a property which is not intrinsic to it and yet, by which an object can be denoted and understood, Whereas, *svarūpa-lakṣaṇa*, defines an object through its intrinsic property. *Taṭastha-lakṣaṇa* defines *Brahman* as the cause of the creation, sustenance and dissolution of this world. *Svarūpa-lakṣaṇa* defines *Brahman* as, '*satyaṃ jñānam anantam*.'

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Padamanuttamam is one name, the second name being an adjective. *Pada* is that which is attained by those who desire *mokṣa*. That *pada* beyond whom there is nothing *uttama*, equal to or greater than this, because there is nothing else, is *anuttama*. All accomplishments are also included in this one end, but that is not understood. This is the only end gaining which one can say, 'I have accomplished and there is nothing else to be gained or done.'

Bhagavān is that ultimate end to be gained and it is gained in terms of knowledge as oneself. It is not gained by stilling the mind or by removing thoughts—as even, when the waves and the breakers are there, still, the ocean is not missed. So, too in spite of names and forms, in spite of thoughts, *Bhagavān* is not missed.

733. लोकबन्धुः *Lokabandhuḥ*

The well-wisher of the world.

आधारभूतेऽस्मिन् सकला लोका बध्यन्ते इति लोकबन्धुः। लोकानां जनकत्वात् जनकोपमो बन्धुर्नास्तीति वा। लोकानां बन्धुकृत्यं हिताहितोपदेशं श्रुतिस्मृतिलक्षणं कृतवानिति वा लोकबन्धुः।

He is the *ādhāra*, the basic support, in which all the worlds are tied down and hence, He is *Lokabandhu*. Again, among all *bandhus*, relatives, a parent is the best relative, because he/she wishes what is best for the child. The Lord being the *janaka*, the parent, of all the worlds, of all the beings in all the worlds, is the real *Lokabandhu*, the well-wisher, because there cannot be anyone who can care more about our welfare. Further, even when our parents wish well, their wishes may not be really beneficial, because they are not all-knowing. But the Lord being all-knowing, is *nitya-anukūlakārī*, always our well-wisher.

Further, a *bandhu* must always point out to us, what is *hita* and *ahita*, what is beneficial and what is not beneficial. *Bhagavān*, who has given the *śāstra* in the form of the *śruti* and *smṛti*, to guide us about what is good and bad, is the real *Lokabandhu*. He is the one of whom we need not be afraid. Being in the form of the infallible order, He is always a friend and never an enemy.

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734. लोकनाथः *Lokanāthaḥ*
The Lord of the Universe.
लोकैर्नाथ्यते याच्यते लोकानुपतपति, आशास्ते, लोकानामीष्टे इति वा लोकनाथः।

The word *nātha* comes from the verbal root '*nāth*' which means imploring, ruling, blessing and also afflicting. He is *Lokanātha*, the Lord of the world because He is implored, looked upto by people for gaining the various *puruṣārthas* that they seek. Again, He is the one who rules the world and takes care of everyone. He blesses them or afflicts people according to their *karma-phala*. Even the afflictions caused are only to turn them towards *dharma*.[1]

735. माधवः *Mādhavaḥ* (72, 167)
The one born in the lineage of *madhu*.
मधुकुले जातत्वात् माधवः।

As *Śrī Kṛṣṇa*, Lord *Viṣṇu* was born in the lineage of *Madhu* and hence, is *Mādhava*. Earlier the meaning given was, the lord of *mā*, that is, *māyā* or *vidyā*.

736. भक्तवत्सलः *Bhaktavatsalaḥ*
The one fond of the devotees.
भक्तानां स्नेहीति भक्तवत्सलः।

The Lord is *Bhaktavatsala*, one who is fond of His devotees. The fondness is to be understood as caring. The Lord is in the very form of caring and has to be discovered in that form. Look at your own body with the various physical systems and see how caringly everything has been put together, with more than what is necessary for ordinary activity. This is *Īśvara*'s *vātsalya*, His caring nature, at the *adhyātma*, individual level. If you look at the world and the symbiotic existence of different species and different forces, you can see that they are all interconnected. This is His care at the *adhibūta* level.

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[1] See also the commentary of this word, in the introductory *śloka* 12.

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सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी।
वीरहा विषमः शून्यो घृताशीरचलश्चलः।। ७९।।

suvarṇavarṇo hemāṅgo varāṅgaścandanāṅgadī |
vīrahā viṣamaḥ śūnyo ghṛtāśīracalaścalaḥ | | 79

737. सुवर्णवर्णः *Suvarṇavarṇaḥ*
The one of the colour of gold.
सुवर्णस्येव वर्णोऽस्येति सुवर्णवर्णः।

The Lord is in the form of the self-shining consciousness. What colour, would you say, is the colour of consciousness? There is really no colour. Even the brilliance of the sun does not have a colour. Yet, for our understanding, to depict the brilliance, the *śruti* talks of Him as having a golden colour, the colour of the sun.[1]

738. हेमाङ्गः *Hemāṅgaḥ*
The one whose limbs are like gold.
हेमेवाङ्गं अस्येति हेमाङ्गः।

Here, *hemā* is *umā*, that is, *māyā* and she is an *aṅga*, a part of Him. As *māyā* is united with Him, He is *Hemāṅga*.

Or, He is *Hemāṅga*, because His *aṅgas*, limbs, are like gold. Everything that is here is His body. He is in the form of all the shining orbs, the orb of the stars, the orb of the sun and anything that is brilliant, that is His *aṅga*. Also, He is described as *Hemāṅga*, for visualisation.

739. वराङ्गः *Varāṅgaḥ*
The one with beautiful limbs.
वराणि शोभनान्यङ्गानि अस्येति वराङ्गः।

All His *aṅgas*, limbs, are *vara*, beautiful and proportionate. Hence, He is *Varāṅga*. In His *avatāras* as *Śrī Rāma* and *Śrī Kṛṣṇa*, He is *Varāṅga*.

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[1] यदा पश्यः पश्यते रुक्मवर्णम्। *Mu.Up. 3.1.3*

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740. चन्दनाङ्गदी *Candanāṅgadī*
The one who has sandal armlets.
चन्दनैः आह्लादनैरङ्गदैः केयूरैर्भूषित इति चन्दनाङ्गदी।

He is *Candanāṅgadī*, because His arms are smeared with sandal-paste which is like armlets. Or, He has armlets that are pleasing like sandal paste. This is with reference to His *avatāras* as *Śrī Rāma* and *Śrī Kṛṣṇa*.

741. वीरहा *Vīrahā* (166, 927)
The one who kills the valiant enemies.
धर्मत्राणाय वीरान् असुरमुख्यान् हन्तीति वीरहा।

He is *Vīrahā*, one who, in order to protect *dharma*, kills all the great *asuras* who cannot be easily chastised. This name is also with reference to His *avatāras*.

742. विषमः *Viṣamaḥ*
The one who has no equal.
समो नास्य विद्यते सर्वविलक्षणत्वादिति विषमः।

Because He does not have a *sama*, an equal, a second thing not being there, He is *Viṣama*. He is distinct from and unlike everything else and so, only like Himself. Who is all-knowing and all-powerful? Only *Īśvara*. There is no one else. There is no equal to Him.

743. शून्यः *Śūnyaḥ*
The one free from all attributes.
सर्वविशेषरहितत्वात् शून्यवत् शून्यः।

When a man has one good quality, we can say that he is *viśeṣa-guṇavān*, that he has this special quality and be unmindful of his other limitations. But *Bhagavān*, being free of any limitation needs no *viśeṣa-guṇa* to distinguish Him. Therefore, He is *Śūnya*, free from attributes. Through *māyā*, He is *ananta-kalyāṇa-guṇa-sampanna*, endowed with countless auspicious attributes. But, at the same time, being essentially free from any attribute, He is, as though *Śūnya*, void.

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744. घृताशी: *Ghṛtāśīḥ*
The one who has no requests.
घृताः - विगलिताः आशिषः - प्रार्थनाः अस्येति घृताशीः।

He is *Ghṛtāśīḥ*, one from whom all *āśiṣaḥ*, requests, prayers are gone. Since we have a sense of lack, we have various requests and prayers which have to be fulfilled, in order to get rid of this sense of lack. But, *Bhagavān* has no *prārthanā*, prayer, because, firstly, there is no one to whom He can pray to and secondly, being ever fufilled, He has no requests or needs to pray for.

745. अचलः *Acalaḥ*
The one who does not move.
न स्वरूपात् न सामर्थ्यात् न च ज्ञानादिकात् गुणात् चलनं विद्यतेऽस्येति अचलः।

He is *Acala*, never moving from His *svarūpa*, nature. Emotionally, He is always *ānanda-svarūpa*. Knowledge-wise, there is never a loss of knowledge. Skill-wise, power-wise, there is never a loss. Being all-pervasive, there is nowhere He can move to.

746. चलः *Calaḥ*
The one who moves.
(वायुरूपेण) चलतीति चलः।

Though, He is essentially *Acala*, He is also *Cala*, moving. He moves in the form of the wind. He keeps moving all the time in the form of the mind. Again, in the form of this universe, He moves. The whole universe is the dance of Lord *Naṭarāja*, the Lord in motion.

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक्।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ।। ८० ।।
amānī mānado mānyo lokasvāmī trilokadhṛk |
sumedhā medhajo dhanyaḥ satyamedhā dharādharaḥ || 80

747. अमानी *Amānī*
The one without any pride
अनात्मवस्तुषु आत्माभिमानो नास्ति अस्य स्वच्छसंवेदनाकृतेरिति अमानी।

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The body-mind-sense-complex, which is *anātmā*, is taken as the *ātmā* and then there is an *abhimāna*, an identification, with it. This is called *māna*. Further, *māna* is also a pride, a notion of self-importance, that is based on one's accomplishments, possessions like wealth, cattle, knowledge, power and so on. There is also a feeling that one deserves worship and respect and based on that there is also a demand for respect. This sense itself is based on one's low self-esteem. The one who has this attitude is a *mānī*.

Since *Bhagavān* does not have this *abhimāna*, He is *Amānī*. Being of the nature of pure consciousness, *Bhagavān* has no self-ignorance and therefore, there is no *abhimāna*. Further, He is always with *Lakṣmī*, the power of *māyā* and hence, as *Lakṣmīnārāyaṇa*, everything belongs to Him. Therefore, has never any doubt about His esteem, nor a want to be respected and worshipped by others.

Amānitva is a qualification necessary for us, for gaining the knowledge of *Īśvara*. Hence, we invoke *Īśvara* as *Amānī*.

If one wants to gain the knowledge of *Īśvara*, one should appreciate the fact that all pride belongs to *Īśvara* alone, because all glory belongs only to Him. Therefore, one develops *amānitva*, by removing the sense of demanding respect from others. This demand for respect itself is due to the hurt of the ego. Even if the feeling of hurt is legitimate, still, one cannot afford to get hurt, because situations are always bound to be both pleasant and unpleasant. One has no control over these. One has to be objective about what is true with reference to oneself and one's life-situations. Hence, by developing *amānitva*, one can avoid a lot of hurt.

When one is hurt, one has to look at that hurt and see what is hurt. Is it *sat-cit-ānanda-ātmā* that is hurt or is it the body-mind-sense-complex? The *ātmā* can never be hurt and the *anātmā*, being *jada*, insentient, cannot be hurt. The mind is only an instrument. Thought comes and thought goes. Any thought is momentary and hence, it is not there to get hurt. The body cannot get hurt. Then one

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finds that there is nobody to get hurt. It is only the *ahaṅkāra*, the ego, that gets hurt.

748. मानदः *Mānadaḥ*

i. The one who gives *māna*. ii. The one who removes *māna*.

स्वमायया सर्वेषामनात्मसु मानं - आत्माभिमानं ददातीति मानदः। भक्तानां मानं, सत्कारं ददाति, अधर्मिष्ठानां मानं, सत्कारं द्यति - खण्डयति, तत्त्वविदाम् अनात्मसु मानं - आत्माभिमानं द्यति - खण्डयतीति वा मानदः।

Manaṃ dadāti—It is the Lord alone who gives us, through His power of *māyā*, the *abhimāna* with the the *anātmā*, the identification with one's body-mind-sense-complex and hence, He is *Mānada*. Again, it is He alone who *dyati*, cuts away, removes the *abhimāna* from those who know the truth.

Any *māna*, acts of respect or words of praise that we get from others, is given to us by *Bhagavān* alone. It is because of our devotion and *puṇya* that we are given by *Bhagavān* with whatever we have that gets the attention of others and makes them show their *māna*, appreciation. On the other hand, if one should follow the path of *adharma*, *Bhagavān dyati*, cuts away, takes away whatever respect one can get from others and hence, is *Mānada*.[1]

749. मान्यः *Mānyaḥ*

The one who deserves worship.

सर्वैर्माननीयः - पूजनीयः सर्वेश्वरत्वादिति मान्यः।

He is *Mānya*, the one to be respected by all. He is the only altar of worship, because all glories, the cause for respect and worship, belong to Him. Because He is *Mānya*, He gives us *māna*.

750. लोकस्वामी *Lokasvāmī*

The lord of the universe.

चतुर्दशानां लोकानामीश्वरत्वात् लोकस्वामी।

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[1] Here the '*da*' of '*mānada*' can be derived from '*du dāñ dāne*' 3rd conj. and '*dāṇ dāne*' 1st conj. meaning—'giving' or '*do avakhaṇḍane*' 4th conj. and '*dāp lavane*' 2nd conj. meaning—'cutting.'

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He is the *Lokasvāmi*, the Lord, the ruler of all the fourteen worlds.

751. त्रिलोकधृक् *Trilokadhṛk*
The one who sustains the three worlds.
त्रीन् लोकान् धारयतीति त्रिलोकधृक्।

He is *Trilokadhṛk*, the one who sustains all the three worlds. It can also be taken as the seven worlds below, the earth and the worlds above.

752. सुमेधाः *Sumedhāḥ*
The one who has good intelligence.
शोभना मेधा - प्रज्ञा अस्येति सुमेधाः।

While listening or studying one should be able to receive the knowledge properly; what has been received should be retained properly; and it should be recollected properly at the necessary time. All this should be done without losing track. This capacity to look at a topic and hold it in the mind is called *medhā-śakti*. This capacity is very important, especially in the study of the *śāstra*. To get this *śakti*, we invoke the Lord as *Sumedhāḥ*, as one endowed with this *śakti* in absolute measure. If the Lord also, like us, has to store and recall the knowledge with the help of the mind, it would not be possible ro remember about everything in the *jagat* and about all the *jīvas*. Because He is in the form of pure consciousness, His *medhā-śakti* is absolute in the form of the unfailing law and order. Thus, we invoke the Lord with this name to get the capacity of proper reception, retention and recalling.

753. मेधजः *Medhajaḥ*
The one who is born in sacrifice.
मेधे - अध्वरे जायत इति मेधजः।

This is the name of the Lord with reference to His *Rāmāvatāra*. *Medha* means a sacrifice. Since He was born as a result of the *putrakāmeṣṭi* ritual and prayer, He is *Medhaja*.

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The *yajamāna* who undertakes the performance of a *medha*, a sacrifice, is also called *medhaja* as he is said to take a new birth through the *dīkṣā*, the religious initiation. As the Lord alone is in the form of the *yajamāna*, He is *Medhaja*.

754. धन्यः *Dhanyaḥ*
The one who has achieved all ends.
कृतार्थः धन्यः ।

The Lord is called here *Dhanya*, one who has accomplished all wealth, that is, all ends that are to be accomplished. *Īśvara* does not really have to accomplish anything, because everything is already with Him. Since, His essential nature is limitlessness, all *aiśvarya* belongs to Him.

While we have everything to accomplish through prayer, He does not need to accomplish anything by our prayer. When we give an offering, it is given so that our prayer becomes more real; it becomes a physicalized prayer, in which there is sacrifice and giving. Such a prayer is effective. Even though the Lord cannot be bribed, still, we do all this through our prayer, so that we get the result. *Bhagavān* cannot be flattered by any amount of praise, because He is already full and does not require anything more to become full.

755. सत्यमेधाः *Satyamedhāḥ*
The one with unfailing intelligence.
सत्या - अवितथा मेधा अस्येति सत्यमेधाः ।

He is *Satyamedhāḥ*, one whose *medhā*, knowledge never fails, never goes wrong. Unfailing knowledge means that it is a complete knowledge which does not leave anything to be desired.

756. धराधरः *Dharādharaḥ*
The sustainer of the earth.
धरां धारयन् इति धराधरः ।

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The earth, which sustains life and upholds everything, is called *dharā* and the Lord sustains that earth and hence, is *Dharādhara*.

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः।
प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः।। ८१।।

tejovṛṣo dyutidharaḥ sarvaśastrabhṛtāṃ varaḥ |
pragraho nigraho vyagro naikaśṛṅgo gadāgrajaḥ || *81*

757. तेजोवृषः *Tejovṛṣaḥ*
The one who showers rain.
तेजसां - अम्भसां सर्वदा आदित्यरूपेण वर्षणात् तेजोवृषः।

Everyday, as the sun, He showers His blessings in the form of His rays that give *tejas*, heat and light. *Tejas* is also water. Again, in the form of the sun, He evaporates the waters of the ocean. They become clouds and in turn, they shower rains. Thus, a cycle is created and life depends on this cycle. In the form of the sun, He is *Tejovṛṣa*. In the *Gītā*, *Bhagavān* says, '*Tapāmyahamamamaṃ varṣaṃ nigṛṇāmyutsṛjāmi ca* —I heat up the world and I withhold and release the rain' (*BG.9.19*).

758. द्युतिधरः *Dhyutidharaḥ*
The one who is radiant.
द्युतिं - अङ्गगतां कान्तिं धारयन् द्युतिधरः।

On seeing a person, you say that the body is healthy, because the body enjoys a glow of health. That glow is called *dyuti*. The Lord glows outside in the sun and blesses you and within the body, He glows as the *prāṇa* and blesses you. The glow inside you, as the *prāṇa* and the glow outside in the sun is nothing but *Īśvara*. As this *dyuti*, the glow of health and the glow of life, belongs to *Īśvara*, He is *Dyutidhara*.

759. सर्वशस्त्रभृतां वरः *Sarvaśastrabhṛtāṃ Varaḥ*
The best among the wielders of weapons.
सर्वशस्त्रभृतां श्रेष्ठः - सर्वशस्त्रभृतां वरः।

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Among the *śastrabhṛts* , the wielders of weapons, He is *vara*, the best. In His *avatāra* as *Śrī Rāma*, as the wielder of the bow *kodaṇḍa*, He was the best among those who wielded weapons and hence, *Sarvaśastrabhṛtām varaḥ*. But, He never used it unless it was absolutely necessary. As *Bhagavān*, He only blesses; He does not use any weapons. He only wields it to bless you. It is only the *karmaphala* that everybody gets. Hence, the greatest weapon-wielder is the one who never uses it.

760. प्रग्रह: *Pragrahaḥ*
i. The one who receives offerings. ii. The one who reins our senses.
भक्तैरुपहृतं पत्रपुष्पादिकं प्रगृह्णातीति प्रग्रहः। धावतो विषयारण्ये दुर्दान्तेन्द्रियवाजिनः तत्प्रसादेन रश्मिना इव बध्नाति वा प्रग्रहवत् इति प्रग्रहः।

He is *Pragraha*, because *pragṛhṇāti*, He recieves all the offerings from His devotees, be it leaf, flower, fruit, a spoon of water or anything else. He is the one who receives all the *karmas* directed to Him. What is not directed to Him also goes to Him alone for producing the *karmaphala*. Thus, He is in the form of the means and ends. He gives results for all the actions. He is the altar for all actions.[1]

Pragraha also means the reins that are used to control a horse. It is only because of the grace of the Lord, that we are able to rein, to control our mind and the senses, which are likely to run wild like unbridled horses. Because His grace itself becomes the reins as though, He is *Pragraha*.

761. निग्रह: *Nigrahaḥ*
The one who controls.
स्ववशेन सर्वं निगृह्णातीति निग्रहः।

He is *Nigraha*, as He keeps everything under His control, through His order and discipline. It is because of the order of

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[1] पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः।। *BG.9.26*

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karma that certain desirable results will be got when what is done is proper, and certain undesirable results will be got when what is done is not proper. Because of the law of *karma*, there is a discipline and harmony, because of which, in turn, there is success and *dharma*. Thus, the Lord is *Nigraha*, keeps things under control.

762. व्यग्रः *Vyagraḥ*
The one who does not have an end.
विगतम् अग्रम् - अन्तो विनाशोऽस्येति व्यग्रः।

Agra means the tip, the end. Everything that has a name and form begins and ends, and also undergoes changes in the middle. Birth and death are the two ends. All names and forms begin from and end in *Bhagavān*. But, He is *Vyagra*, because He has no *agra*, that is, He does not have either end. He has neither a beginning nor an end, neither birth nor death.

763. नैकशृङ्गः *Naikaśṛṅgaḥ*
The one with four horns.
चतुश्शृङ्गः नैकशृङ्गः च।

He does not have just *ekaśṛṅga*, one horn but has four horns and is hence, *Naikasṛṅga*. The four *Vedas*, which are in the form of *śabda*, words, are His horns.[1]

764. गदाग्रजः *Gadāgrajaḥ*
The one born before, through the *mantra* called *nigada*.
निगदेन मन्त्रेणाग्रे जायत इति निशब्दलोपं कृत्वा गदाग्रजः।

Nigada can mean the *Veda* or specific *Vedamantras*. These *nigada-mantras* were chanted at the sacrifice done by *Daśaratha* for the sake of getting a child. Among the four children that were born because of this sacrifice, *Śrī Rāma* was *agraja*, the first born.

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[1] चत्वारि शृङ्गा त्रयोऽस्य पादा द्वे शीर्षे सप्त हस्तासोऽस्य।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्यां् आविवेश।। *Tai.Āraṇ.10.10.17*

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Therefore, as *Śrī Rāma*, He is *Gadāgraja*, born first because of the *nigada*. The '*ni*' of the word *nigada* is dropped.

In the *Kṛṣṇāvatāra*, He was born before *Gada*, another son of *Vasudeva* and hence, *Gadāgraja*.

Or as *Bhagavān* Himself is the first born in the form of *Hiraṇyagarbha*, along with the *nigada*, that is, the *Vedas*, He is *Gadāgraja*. (The '*ni*' of the word *nigada* is dropped here also).

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ।। ८२ ।।

caturmūrtiścaturbāhuścaturvyūhaścaturgatiḥ ।
caturātmā caturbhāvaścaturvedavidekapāt ।।*82*

765. चतुर्मूर्तिः *Caturmūrtiḥ*
The one who has four forms.
चतस्रो मूर्तयो विराट्-सूत्र-अव्याकृत-तुरीयात्मानः अस्येति चतुर्मूर्तिः ।

Because He obtains as four *mūrtis*, as four forms, He is *Caturmūrti*. The four forms are *virāṭ*, *sūtrātmā* or *hiraṇyagarbha*, *avyakta* and *turīya*.

Virāṭ is the one who *vividhaṃ rājate*, manifests in various forms. With reference to the *samaṣṭi-sthūla-prapañca*, total physical universe, which is His physical expression, the Lord is called *Virāṭ*. With reference to the *samaṣṭi-sūkṣma-prapañca*, total subtle universe, He is called *Hiraṇyagarbha*. It is the expression of His all knowledge. With reference to the *samaṣṭi-kāraṇa-prapañca*, total causal universe, He is called the *Avyakta*, the unmanifest. (This is sometimes referred to as *Īśvara* also). *Hiraṇyagarbha* and *Īśvara* are also included in the *virāṭ*, while the *virāṭ* is not included in *Hiraṇyagarbha*. *Īśvara* is there in all the three.

The fourth is the *Turīya*. It is called the fourth from standpoint of the other three. It is not any of the above three and at the same time, it is the truth of the other three, without which the other three

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are not there. It is pure *caitanya*, consciousness. So, the one, who has these four forms—three from standpoint of the three *prapañcas* and one from the standpoint of His essential nature—is *Caturmūrti*.

Alternately, *Īśvara* is called *Brahmāji*, when you look at Him as the creator; *Viṣṇu*, when you look at Him as the sustainer of the creation; and as *Rudra*, when you look at Him as the one who takes back the entire creation. The fourth one is *śuddhaṃ brahma*, pure consciousness, who is in and through all the three but not any of the three. And this is the *Caturmūrti*.

766. चतुर्बाहुः *Caturbāhuḥ*
The one who has four hands.
चत्वारो बाहवोऽस्येति चतुर्बाहुः।

When we want to visualize the Lord as an altar for worship, the Lord is depicted as having four hands. One hand has the *abhaya-mudrā*, indicating His giving us *abhaya*, blessing us and promising us freedom from fear. The two upper hands carry the *cakra* and the *śaṅkha*, the discus and the conch. The discus is an assurance for destroying our enemies. The conch beckons us to understand that everything is *Īśvara*. The fourth hand has the *gadā* and it is for discipline. His hands are as if saying 'Seek my feet as refuge. Do not carry any load because, I carry the load for you. Do not worry. I will take care of your obstacles and enemies.' You have to surrender to Him, accepting that you have no power over your enemies like anger, alchohol and so on, and so, you seek His help. *Bhagavān* says,'I will take care of all these for you.' This is shown by the four hands of the Lord. This form is given for *upāsanā*. It serves as an altar for worship and meditaton.

767. चतुर्व्यूहः *Caturvyūhaḥ* (138)
The one who has four spheres of manifestation.
'शरीरपुरुषश्छन्दःपुरुषो वेदपुरुषो महापुरुषः' इति चत्वारः पुरुषाः - व्यूहा अस्येति चतुर्व्यूहः।

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Vyūha means a manifestation or orderly arrangement. The physical order, the biological and physiological order, the emotional and psychological order, and the order of the buddhi, intellect are the four important manifestations of *Īśvara*. These orders concerning living beings have some common order. There is also an individual order, by which we can distinguish one species from another. Even animals have their own psychological order. And again, the order of the functioning of the intellect includes epistemology, the ways in which we obtain knowledge and also the order of *dharma*. Thus, *Īśvara* is in the form of one vast order and these are the four critical manifestations.

The *Aitareya-āraṇyaka* mentions that the Lord is manifest in four ways as the *śarīrapuruṣa*, one manifest in the body; the *chandaḥpuruṣa*, one manifest in the metre of the *Veda*; the *vedapuruṣa*, one manifest in the *Vedas*; the *mahāpuruṣa*, one manifest in the form of time (*3.2.9*).

768. चतुर्गतिः *Caturgatiḥ*
The one who can be reached in a four-fold way.
आश्रमाणां वर्णानां चतुर्णां यथोक्तकारिणां गतिः चतुर्गतिः।

Bhagavān is the *gati*, the one who is reached in a four-fold way, that is, by doing what is to be done according to the *varṇa* and *āśrama dharma*. *Varṇa* is the four groups of people. *Āśrama* consists of the four stages of life—*brahmacarya*, the life of the student; *gārhasthya*, the life of the householder; *vānaprasthya*, a life of preparation for the next stage; and *sannyāsa*, the life of renunciation. The life of a *sannyāsī* is one of maturity. These fourfold ways are prescribed by the scriptures. The *gati*, end, of all these people who live according to the scriptures in every stage of one's life is *Parameśvara*.

769. चतुरात्मा *Caturātmā* (137)
i.The one with a quick mind. ii.The one with four-fold manifestation.
रागद्वेषादिरहितत्वात् चतुर आत्मा मनोऽस्येति चतुरात्मा। मनो-बुद्धि-अहंकार-चित्ताख्य-अन्तःकरण-चतुष्टयात्मकत्वाद्वा चतुरात्मा।

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Earlier this *nāma* was seen as meaning the one who exists in the form of the *virāṭ*, *hiraṇyagarbha*, *avyakta* and *turīyātmā*. Here the word *ātmā* means the *antaḥkaraṇa*. He is *Caturātma* because His *ātmā*, mind, is *catura*, skillful and quick, being free from *rāga*, *dveṣa*, that is, desire, hatred and so on, that confuse and slow down the mind.

Or, He is *Caturātma* because He is manifest as the *ātmā*, that is, the *antaḥkaraṇa* consisting of the four divisions as *manas*, mind; *buddhi*, intellect; *citta*, memory and *ahaṅkāra*, the ego. Mind is concerned with emotions and doubt, while the intellect is concerned with decision and knowledge; the *citta* is concerned with memory, and the *ahaṅkāra* is the seat of the 'I' notion.

770. चतुर्भावः *Caturbhāvaḥ*
The source of the four *puruṣārthas*.
धर्म-अर्थ-काम-मोक्षाख्य-पुरुषार्थचतुष्टयं भवति, उत्पद्यतेऽस्मादिति चतुर्भावः।

The various ends sought by human beings is called *puruṣārtha*. They are *dharma*, *artha*, *kāma* and *mokṣa*. Anything sought for security is *artha* and searching for *artha* is due to a sense of insecurity. Once a certain security is ensured, then one goes for *kāma*, pleasure. These pursuits of *artha* and *kāma* cannot be avoided. Even trying to gain self-satisfaction and a good self-esteem comes under the pursuit of *artha* and *kāma*. Conformity to *dharma*, while pursuing *artha* and *kāma*, helps to gain *puṇya* and also helps one become free from conflicts. This helps one to grow into a mature person. All this is *yoga*. And finally *mokṣa* is total freedom gained by the understanding of one's true nature.

He is *Caturbhāva*, because He is the *bhāva*, the source of the four-fold *puruṣārthas*, achievements. Not only are they from Him but they are also for His sake because all the *puruṣārthas* finally culminate in Him alone.

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771. चतुर्वेदवित् *Caturvedavit*
The knower of the four *Vedas*.
यथावद्वेत्ति चतुर्णां वेदानामर्थमिति चतुर्वेदवित्।

Bhagavān, being all-knowing, is the knower of the entire four *Vedas* and their meaning.

772. एकपात् *Ekapāt*
The one in the form of a quarter.
(कृत्स्नभूतात्मकः) एकः पादोऽस्येति एकपात्।

This entire *jagat* that we see is only *eka-pāda*, one quarter of *Īśvara*, who is limitless and *pūrṇa*. We think that this universe of names and forms is very vast, but it is only the tip of the iceberg. The rest of the ice-berg is submerged. The *puruṣasūkta* says, '*pado'sya visvā bhūtāni*—all the beings are only a quarter of Him.' '*Tripād asya amṛtaṃ divi*—the other three quarters are beyond the world of names and forms.' The *Gītā* also gives the same idea.[1]

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा।। ८३।।
samāvarto'nivṛttātmā durjayo duratikramaḥ ।
durlabho durgamo durgo durāvāso durārihā ।।*83*

773. समावर्तः *Samāvartaḥ*
The one who keeps the cycle of *saṃsāra* going well.
संसारचक्रस्य सम्यगावर्तक इति समावर्तः।

The cycle of creation consisting of birth and death, day and night, happiness and sorrow, heat and cold, never comes to an end, because, the cause of the *jagat* never comes to an end. From the unmanifest, the *jagat* comes into manifestation and then again, it

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[1] विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्।। *BG.10.42*

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goes back into an unmanifest condition. Thus, the cycle of *saṃsāra* keeps on revolving and the Lord, as the cause of it, is *Samāvarta*.

774. अनिवृत्तात्मा *Anivṛttātmā* (or निवृत्तात्मा *Nivṛttātmā*)
The one who never retreats. (or the one whose mind is turned away.)
सर्वत्र वर्तमानत्वात् अनिवृत्तः कुतोऽपीति अनिवृत्तात्मा। (निवृत्त आत्मा - मनो विषयेभ्योऽस्येति वा निवृत्तात्मा)।

Bhagavān is not located in one place. One, who is located in a particular place, can leave that place and go to another. But, being all-pervasive, there is no place from which *Bhagavān* can withdraw and hence, He is *Anivṛttātmā*.

The rules of *sandhi* allow this word to be taken as *nivṛttātmā* also. His *ātmā*, mind, is always *nivṛtta*, turned away from the *viṣayas*, sense-objects and hence, He is *Nivṛttātmā*. This is a *nāma* given to Him from our own standpoint. We invoke the Lord as *Nivṛttātmā*, so that we can have mastery over our sense-organs and turn them away from sense objects when we want to.

775. दुर्जयः *Durjayaḥ*
The unconquerable.
जेतुं न शक्यते इति दुर्जयः।

For the same reason that the Lord is all-pervasive, He is *Durjaya*, unconquerable. What can be objectified and grabbed alone can be overcome and conquered. But, the Lord being all-pervasive cannot be grabbed, let alone overcome.

776. दुरतिक्रमः *Duratikramaḥ*
The one whose order cannot be transgressed.
भयहेतुत्वाद् अस्याज्ञां सूर्यादयो न अतिक्रामन्तीति दुरतिक्रमः।

None can go against *Bhagavān*. He is *Duratikrama*; His laws cannot be transgressed by anybody. The *Upaniṣads* say, 'He is most frightful like an uplifted *vajrāyudha*, thunderbolt. From fear of Him, Lord Fire burns; from fear, Lord Sun shines; from fear of Him, *Indra* and *Vāyu*, function; and Lord Death, the fifth, goes in

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leaps and bounds.'[1] These are all the protectors of the world, who themselves are powerful; and unless there is someone who rules over them, there will not be any regulated activity. Just as the servants tremble out of fear of their master, they too seem to tremble.

But, people seem to go against *Īśvara*! They too are governed by His mandates alone. Whoever tries to transgress His mandates, get their *karma-phala*, according to their actions. Thus, that *karma-phala* itself acts as a deterrent. No one, including the *devatās*, is outside the rule of *Īśvara*, nor can anyone transgress His law and order. Nobody can escape His law, which is the law of *karma*.

777. दुर्लभः *Durlabhaḥ*
The one who is not gained easily.
दुःखेन, (दुर्लभया भक्त्या) लभ्यते इति दुर्लभः ।

Īśvara is *Durlabha*, cannot be gained easily. He can be gained only when one is ready and prepared to recognize Him; then, He is the most easily available. In the *Gītā*, the Lord Himself says, '*bhaktya labhyastu ananyaya*—I am gained only through a devotion in which there is no other thing' (*8.22*). He must be chosen as the only object of love and commitment. Generally, there may be devotion to the Lord, but the commitment is to the gain of *artha*, *kāma* and higher *lokas*. This is *anya-bhakti*. But in *ananya-bhakti*, the commitment is to gain only the Lord. Without such a *bhakti*, He is difficult to gain. Since *Īśvara* is all-pervasive, gaining Him is only by recognizing Him. *Vyāsa* says that such a *bhakti* is never gained without *puṇya* collected over many *janmas*, births.[2]

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[1] महद्भयं वज्रमुद्यतम्। भयादस्याग्निस्तपति भयात् तपति सूर्यः।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः।। *Ka.Up.2.3.2, 3*।।
भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः। भीषाऽस्मादग्निश्चेन्द्रश्च।
मृत्युर्धावति पञ्चम इति।। *Tai.Up.2.8.1*

[2] जन्मान्तरसहस्रेषु तपोज्ञानसमाधिभिः। नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते।।

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778. दुर्गमः *Durgamaḥ*
The one who is known with difficulty.
दुःखेन गम्यते ज्ञायते इति दुर्गमः ।

If *Īśvara* is all-pervasive, He should be the most easy to recognize and therefore the most easy to gain. But He is *Durgama*, very difficult to recognize and understand. Why is it then, that He is not recognized? That is because He is *durlabha*. He is the one who is understood, only when one is ready. It is like understanding an equation and hence, He is *Durgama*. If He is other than oneself, one can stumble upon Him. But He is oneself. Therefore, He is well-hidden, because the person, who looks for *Īśvara*, is really looking for himself. So, all the seeking should be reduced to simple *jijñāsā*. All desires are reduced to one dominant consuming desire, to know *Īśvara*. That is what is meant by *ananya-bhakti* here.

Again, He is *sāstraikavedya*, one who can be known only by a committed enquiry into the *śāstra*, with the help of a *guru*. And many do not even have access to this enquiry.[1] Naturally, He is *Durgama*, very difficult to know.

779. दुर्गः *Durgaḥ*
The one difficult to attain.
अन्तरायप्रतिहतैर्दुःखाद् अवाप्यते इति दुर्गः ।

If one is ready, then He is easily known. Or else, due to obstacles and difficulties, He is *Durga*, not easily realized and therefore, not easily attained.

780. दुरावासः *Durāvāsaḥ*
The one who is not easily retained in the mind.
दुःखेनावास्यते चित्ते योगिभिः समाधाविति दुरावासः ।

If you want to do *dhyāna*, meditation, on *Īśvara*, a form is given to the Lord. Even then, if one is not ready, it becomes difficult to retain that form in the mind and meditate, because

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[1] श्रवणायापि बहुभिर्यो न लभ्यः ।। *Ka.Up.1.2.7*

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training becomes necessary. Hence, He is *Durāvāsa*, one who is not easily retained in the mind.

781. दुरारिहा *Durārihā*
The one who removes the enemies.
दुरारिणः दुर्गामिनो दानवादयः तान् हन्तीति दुरारिहा।

Even if difficulties are there, still if you hold on to *Īśvara*, then all the difficulties can be overcome, because *Bhagavān* is *Durārihā*. He is the remover of even the most difficult enemies, like emotional enemies, which are complex. If you hold on to Him, He will remove them.

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः।। ८४।।
śubhāṅgo lokasāraṅgaḥ sutantustantuvardhanaḥ |
indrakarmā mahākarmā kṛtakarmā kṛtāgamaḥ | |84

782. शुभाङ्गः *Śubhāṅgaḥ* (586)
The one with beautiful limbs.
शोभनैरङ्गैः अवयवैः ध्येयत्वात् शुभाङ्गः।

He is called *Śubhāṅga*, one whose *aṅgas*, limbs, are beautiful and auspicious. In an *avatāra*, every part of the body is a blessing. The *avatāra* of *Īśvara* is for reestablishing *dharma*. Therefore, it is one of blessing. In the *pūrṇāvatāra*, every *aṅga*, every aspect, is a blessing; whereas, in the *aṃśāvatāra*, only certain *aṅgas* are a blessing. In an *aṃśāvatāra*, in certain ways the *buddhi* is exalted, but there may be an emotional want. In this, there is only a partial glory, extraordinary but with the limitations of mortals. Mind, *buddhi*, hands and legs and so on, are all *aṅgas* and a blessing.

Further, He is to be meditated upon with a form in which every limb is beautiful and a source of *śubha*, blessing.

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783. लोकसारङ्गः *Lokasāraṅgaḥ*
i. The one who takes the essence of the worlds. ii. The one gained through the essence of the universe.
लोकानां सारं सारङ्गवत् भृङ्गवद् गृह्णातीति लोकसारङ्गः। लोकसारः - प्रणवः। तेन गम्यत इति लोकसारङ्गः।

The *lokasāra*, or the essence of the universe, is *oṃkāra*. In the *Upaniṣad*, it is mentioned that *Prajāpati* meditated and he got the three *Vedas* as the essence of the *lokas*. He meditated upon the three *Vedas* and got the three *vyahṛtis—bhūḥ*, *bhuvaḥ* and *suvaḥ*. He further meditated upon them and got the *praṇava*, that is, the *oṃkāra* as the essence. Thus, the essence of all the worlds and the meanings of all the words is *praṇava*. The bee is called *śaraṅga*, because it takes the essence of all the flowers and gives it as one honey. Here, *Bhagavān* is *Lokasāraṅga*, because *lokasāraṃ gacchati*—He is the one who, in the form of *Prajāpati*, has obtained the *praṇava* as the *sāra*, the one essence of all *lokas*.

He is also *Lokasāraṅga*, because *lokasāreṇa gamyate*, He is attained through *praṇava*, the essence of all the worlds, that is, by the analysis of *oṃkāra*.

Or, He is *Lokasāraṅga* because He takes only the *sara*, the essence of what the *lokas*, the people offer Him, as even a *sāraṅga*, a bee, takes only the essence from the flowers. He takes only our *śraddhā*, *bhakti* and all the other good attitudes alone and He overlooks all our omissions and commissions, like the mistakes in our *pūjā*, offerings, chanting, and so on. He takes only the essence, that is, the motive of the devotees.

784. सुतन्तुः *Sutantuḥ*
The one who is beautifully expanded as the universe.
शोभनस्तन्तुः - विस्तीर्णः, प्रपञ्चोऽस्येति सुतन्तुः।

As even from the cotton, the *tantu*, thread, spreads out long, *Bhagavān* has spread out beautifully in the form of this universe and hence, *Sutantu*. If the entire *jagat* is looked upon as the fabric,

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then *Bhagavān* is the yarn, which is lasting, but as though changing from moment to moment.

785. तन्तुवर्धनः *Tantuvardhanaḥ*
The one who makes the universe grow.
तमेव तन्तुं वर्धयतीति छेदयतीति वा तन्तुवर्धनः।

He makes the universe expand just like the long yarn. Or He cuts it. He makes the yarn to expand. The galaxies expand, that is, the space between the galaxies increases and the galaxies seem to move away from each other. Every family expands. Thus, He is *Tantuvardhana*, the one who expands the fabric of this univerese. Or, He is the one who cuts away, destroys, the thread of this universe during *pralaya*. (The verb '*vardh*' also means 'to cut').

786. इन्द्रकर्मा *Indrakarmā*
The one whose actions are great and glorious.
इन्द्रस्य कर्मेव कर्मास्येति इन्द्रकर्मा।

Indra here means a ruler. *Bhagavān* is *Indrakarmā*, because His *karma*, actions, are like that of *Indra*, the king. They are great and glorious. Or, He is the one who rules the worlds, in the form of *Indra*.

787. महाकर्मा *Mahākarmā* (672)
The accomplisher of great deeds.
महान्ति वियदादीनि भूतानि कर्माणि - कार्याणि अस्येति महाकर्मा।

He is *Mahākarmā*, because His *karma* is *mahat*. *Karma*, here means the object created. What is the object of the action of creation of *Bhagavān*? The *jagat*, consisting of the five great elements and the elementals, is the object. Everything is complex; there is nothing elementary in creation. So it is *mahat*, great.

788. कृतकर्मा *Kṛtakarmā*
The one who has done all that is to be done.
कृतमेव सर्वं कृतार्थत्वात्, न कर्तव्यं किञ्चिदपि कर्म अस्य विद्यते इति कृतकर्मा। धर्मात्मकं कर्म कृतवानिति वा।

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He is *Kṛtakarmā*, because He has done everything that is to be done. There is nothing left undone, nothing lacking in what has been done.

The end that one wants to achieve is called *puruṣārtha* or shortly as *artha*. Generally, one has many *arthas* to be achieved and by the time one achieves a few of them, a few more get added to the list. The list seems unending. Thus, it is not possible for anyone to say, 'I have done all that is to be done, because I have achieved all that has to be achieved.' From our standpoint, when we look at the Lord, He is *Kṛtārtha*, He has achieved everything that is to be achieved and hence, He is *Kṛtakarmā*, done everything that is to be done. Put in a different way, He has everything with Him and therefore, there is nothing to be achieved by Him and therefore, there is nothing to be done by Him.

The purpose for which *Bhagavān* took an *avatāra* was for doing *dharmātmakaṃ karma*, actions that are in keeping with *dharma*. It was always a 'mission accomplished,' and therefore, He gains the name *Kṛtakarmā*.

789. कृतागमः *Kṛtāgamaḥ* (655)
The author of the *Vedas*.
कृतो वेदात्मक आगमो येनेति कृतागमः।

Āgama means the *Vedas* because *paramparayā āgacchanti*, they come down through a *paramparā*, either of father and son or teacher and student. All the rituals and their know-how are given in the *Vedas*. As the *āgamas* (*Vedas*) are *krta*, authored by Him, given out by Him, *Bhagavān* is *Kṛtāgama*.

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः।
अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी।। ८५।।

udbhavaḥ sundaraḥ sundo ratnanābhaḥ sulocanaḥ |
arko vājasanaḥ śṛṅgī jayantaḥ sarvavijjayī ||85

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790. उद्भवः *Udbhavaḥ* (373)
i. The one of superior birth. ii. The one who has no birth.
उत्कृष्टं भवं जन्म, स्वेच्छया भजतीति उद्गतम् अपगतं जन्मास्य सर्वकारणत्वादिति वा उद्भवः।

Bhagavān is *Udbhava*, because His *bhava*, birth, is taken of His free will, and not due to *karma*. It is therefore, *utkṛṣṭa*, superior and praise-worthy. He is born according to His will, by keeping *māyā* under His control and He is born where He likes. For whatever purpose that *avatāra* was assumed, that job is always well accomplished. There is no unaccomplished *avatāra*.

Or, *udgataḥ bhavaḥ asmat*—He is one from whom birth has gone away. Being the cause of all, He Himself is uncaused and hence there can be no *bhava*, birth for Him. *Bhagavān* Himself says in the *Gītā*, 'I am unborn, changeless and the cause and Lord of all living beings. Still, wielding my own *prakṛti*, I, (as though) come into being by my *māyā*, my own creative power.'[1]

791. सुन्दरः *Sundaraḥ*
The handsome.
विश्वातिशायि-सौभाग्यशालित्वात् सुन्दरः।

He is *Sundara*, very handsome, and this beauty is the wonder of the world. Whether it is *avatāra* or the *jagat*, in which the *avatāra* takes place, it is *sundara*, beautiful. Even in His *Narasiṃha-avatāra*, He is beautiful, especially when He became *Lakṣmīnarasiṃha*.

792. सुन्दः *Sundaḥ*
The one who melts our heart.
सुष्ठु उनत्तीति सुन्दः।

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[1] अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया।। *BG.4.6*

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Because His grace *suṣṭhu unatti*, melts the heart of even the most hardened person; *sulabhena unatti*, effortlessly melts everybody, He is *Sunda*. This takes grace. His great compassion effortlessly melts people.

793. रत्ननाभः *Ratnanābhaḥ*
The one whose centre has many jewels.
रत्नशब्देन शोभा लक्ष्यते। रत्नवत्सुन्दरा नाभिरस्येति रत्ननाभः।

He is *Ratnanābha* because His navel is beautiful like a jewel. But it can be looked at in another way. The Lord is in the form of the earth which has *ratnas* in its *nābhi*, has all the precious stones, gold and other precious things within and hence, He is *Ratnanābha*.

794. सुलोचनः *Sulocanaḥ*
The one who has beautiful eyes.
शोभनं लोचनं नयनं ज्ञानं वा अस्येति सुलोचनः।

Sulocana means one who has beautiful eyes. *Locana* can also mean *jñāna*. He is the one who has superior knowledge, that is, all knowledge and hence, He is *Sulocana*. Further, knowledge of Him, of His *svarūpa*, is the knowledge of blessing. Every knowledge is a blessing. But the ultimate blessing is the *jñāna* that liberates one from *saṃsāra*.

795. अर्कः *Arkaḥ*
The one worthy of being worshipped.
ब्रह्मादिभिः पूज्यतमैरपि अर्चनीयत्वात् अर्कः।

The word *arka* is derived from the verbal root '*arc*' to worship. *Bhagavān* is *Arka* because He is worshipped by even *Brahmāji* and the other *devatās*, who themselves are worshipped. All worship goes and falls at His feet. What you see, what you hear, everything falls at the feet, at the altar of consciousness.

796. वाजसनः *Vājasanaḥ*
The giver of food.
वाजं - अन्नम् अर्थिनां सनोति - ददातीति वाजसनः।

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Vāja is food, especially, rice. He is the great provider of *Vāja*, food, through the earth, to all beings. Every *jīva*—be it the human beings, animals, plants, insects or bacteria— is provided with the appropriate food. So, *Bhagavān* is called *Vājasana*.

797. शृङ्गी *Śṛṅgī*
The one who has a horn/ peaks.
प्रलयाम्भसि शृङ्गवान् मत्स्यविशेषरूपः।

Śṛṅgī is one who has a prominent, special *śṛṅga*; *śṛṅga* can mean a horn or a peak of a mountain. In His *matsyāvatāra*, at the time of *pralaya*, He had a special horn by which He dragged the boat carrying the King *Satyavrata* and others.

Another way of looking at it is, He alone is in the form of the great mountains which have special peaks and is therefore, *Śṛṅgī*. In the *Gītā*, *Bhagavān* says, '*sthāvarāṇām himālayaḥ*—I am the Himalayas among the mountains' (*10.25*).

798. जयन्तः *Jayantaḥ*
The cause of victory.
अरीनतिशयेन जयति, जयहेतुर्वा जयन्तः।

He is *Jayanta*, because He excels in conquering enemies. Any kind of *jaya*, success, requires His grace. What makes the difference between victory and failure is grace. *Bhagavān* is *Jayanta*, because He is the cause of our success. In the *Mahābhārata*, *Bhagavān Śrī Kṛṣṇa* was the cause of the victory of the *Pāṇḍavas*. The *Mahābhārata* itself is called *jaya*, to show that it is *dharma* and *satya* alone which wins ultimately. When everything is destroyed, the truth alone will prevail.

799. सर्वविज्जयी *Sarvavijjayī*
The all-knower and the victorious.
सर्वविषयं ज्ञानमस्येति सर्ववित्। दुर्जयान् जेतुं शीलमस्येति जयी। सर्वविच्चासौ जयी चेति सर्वविज्जयी इत्येकं नाम।

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These two words together form one *nāma*. He is the *Sarvavit*, one who is the knower of everything and also the *Jayī*, one who is victorious. The *śāstra* uses the word *sarvajña* to refer to a *jñānī*, who knows *Brahman*. *Brahman* is everything and he knows himself, the *ātmā*, as *Brahman*, the essence of everything and hence, is *sarvajña*. The word *sarvavit* refers to one who knows everything individually, with all the details. There can be many *sarvajñas*, but there can be only one *sarvavit* and that is *Bhagavān*.

He is *Jayī*, because He has always the nature of being victorious. No internal or external enemy can stand against Him. He is *Sarvavit* and also *Jayī*.

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाह्रदो महागर्तो महाभूतो महानिधिः ।। ८६ ।।

suvarṇabindurakṣobhyaḥ sarvavāgīśvareśvaraḥ |
mahāhrado mahāgarto mahābhūto mahānidhiḥ || *86*

800. सुवर्णबिन्दुः *Suvarṇabinduḥ*
i.The one who has beautiful limbs. ii.The one who is the auspicious *mantra* '*Om*.'
बिन्दवः अवयवाः सुवर्णसदृशा अस्येति सुवर्णबिन्दुः। शोभनो वर्णः, अक्षरं - बिन्दुश्च यस्मिन् मन्त्रे तन्मन्त्रात्मा वा सुवर्णबिन्दुः।

Because His *bindus*, limbs, are shining like *suvarṇa*, gold, He is *Suvarṇabindu*.

'*O*' is *varṇa*, the letter, and the '*M*' the *anusvāra*, is the *bindu*. *Om* itself is *suvarṇabindu*, the auspicious syllable. It is derived from the verbal root '*ava rakṣaṇe*,' and means 'one who protects.' Being the name, the *mantra*, of the Lord, it protects and blesses. Hence, *Bhagavān*, whose *mantra* has an auspicious *varṇa* and *bindu*, is *Suvarṇabindu*. *Om* being His name, He is to be known through this *mantra*.

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801. अक्षोभ्यः *Akkṣobhyaḥ* (999)
The undisturbed.
रागादिभिः शब्दादिविषयैश्च त्रिदशारिभिश्च न क्षोभ्यत इति अक्षोभ्यः।

Bhagavān is *Akṣobhya*, because He is never afflicted, never disturbed by anything. He is never subject to any type of affliction, such as desire, hatred and so on. Nor is He afflicted by the objects of the senses like sound and so on.

802. सर्ववागीश्वरेश्वरः *Sarvavāgīśvareśvaraḥ*
The Lord of all the lords of speech.
सर्वेषां वागीश्वराणां ब्रह्मादीनामपि ईश्वरः सर्ववागीश्वरेश्वरः।

Bṛhaspati is called *vāgīśvara* because he is lord of *vāk*, knowledge and he is the *guru* of all the *devatās*, including *Indra*. In astrology, He is called *guru*. *Brahmāji* and *Agni* are also *vāgīśvara* because they bless the speech. *Sarasvatī* is also the deity of *vāk*. But, *Bhagavān* is the *Īśvara*, the Lord of all these *vāgīśvaras*, the great deities of *vāk*, blessing them with that capacity and hence, He is called *Sarvavāgīśvareśvara*.

803. महाह्रदः *Mahāhradaḥ*
The one who is like a big lake.
अवगाह्य सदानन्दं विश्रम्य सुखमासते योगिन इति महाह्रद इव महाह्रदः।

He is *Mahāhrada*, because He is like a big lake like the *Mānasarovar*. He is an ocean of *ānanda*, reaching which, people get themselves cooled from the heat of *saṃsāra*.

804. महागर्तः *Mahāgartaḥ*
The one who is like a great canyon.
महागर्तवद् अस्य माया महती दुरत्यया इति महागर्तः।

Garta is something like a canyon. His *māyā* is difficult to cross like a great canyon and hence, He is *Mahāgarta*. In the *Gītā*, *Bhagavān* Himself says, '*mama māyā duratyayā*—my *māyā* is

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very difficult to cross' (*7.14*). It can be crossed only with the grace of *Bhagavān*. For those who are not prepared, it is very difficult to cross. But, those, who surrender totally to the Lord, will be able to cross it easily.

The word *garta* has also the meaning of a chariot and therefore, *mahāgarta* means a *mahāratha*. He is *Mahāgarta*, as He has shown Himself as a great charioteer in His *Kṛṣṇāvatāra*.

805. महाभूतः *Mahābhūtaḥ*
The great being.
कालत्रयानवच्छिन्नस्वरूपत्वाद् महाभूतः।

Here the word *bhūta* means anything that 'is.' Generally, all the *bhutas*, which can be referred to as existing, are subject to time, change and death. But, *Bhagavān*, as the *parātmā*, exists in all three periods of time—past, present and future and is always the same. Hence, He is *Mahābhūta*.

806. महानिधिः *Mahānidhiḥ*
The big treasure-house.
सर्वभूतानि अस्मिन् निधीयन्त इति निधिः। महांश्चासौ निधिश्च इति महानिधिः।

Nidhi is a receptacle or storehouse where things are stored. *Bhagavān* is the *Mahānidhi*, where everything—all the beings, all the elements and elementals—is treasured, kept. He is the safe-keeper of the entire world.

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः।
अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः।। ८७।।

kumudaḥ kundaraḥ kundaḥ parjanyaḥ pāvano'nilaḥ |
amṛtāśo'mṛtavapuḥ sarvajñaḥ sarvatomukhaḥ | | *87*

807. कुमुदः *Kumudaḥ* (589)
The one who makes the earth happy.
कुं धरणीं भारावतरणं कुर्वन् मोदयतीति कुमुदः।

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Ku means the earth. In His *avatāras*, He reduces the extra burden that the earth has to bear and *kuṃ modayati*—makes *Bhūmādevī* happy and hence, *Kumuda*. The *Purāṇas* poetically talk of the earth being overburdened, when *adharma* overpowers *dharma*. Whenever there is overpopulation of any species, we find that there is always a readjustment taking place. Nature will adjust itself. This is a poetic expression.

As *Īśvara*, He is the one who makes the people on earth happy, by bringing rains at the right time. Thus, He is *Kumuda*, making the flora and fauna happy and thereby, making mother earth happy.

808. कुन्दरः *Kundaraḥ*

The one who gives results pleasant like the *kunda* flower.

कुन्दपुष्पतुल्यानि शुद्धानि फलानि राति - ददाति, लाति - आदत्ते इति कुन्दरः। कुं - धरां दारयामास इति कुन्दरः।

Kunda is a fragrant, white flower like the jasmine. He is *Kundara*, because *rāti*, He gives, the results for our prayerful *karma*, the results that are pure and fragrant like the white *kunda* flower. Or, He is *Kundara*, because *lāti*, He accepts our offerings pure as *kunda*.

Or, He is *Kundara*, because He as though split the *ku*, the earth, in His *Varāhāvatāra*, while trying to kill *Hiraṇyākṣa*.

809. कुन्दः *Kundaḥ*

The one who is beautiful like the *kunda* flower.

कुन्दोपमसुन्दराङ्गत्वात् स्वच्छतया स्फटिकनिर्मलः कुन्दः। कुं - पृथ्वीं कश्यपाय अदात्, कुं द्यति इति वा कुन्दः।

He is beautiful and pure like the *kunda* flower and so, *Kunda*.

In the *Paraśurāmāvatāra*, He performed a great *yāga* and gave away the earth to the Sage *Kaśyapa* and also because, He as though, destroyed the earth by destroying the *kṣatriyas*, He is known as *Kunda*.

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810. पर्जन्य: *Parjanyaḥ*
The one who blesses like the clouds.
पर्जन्यवद् आध्यात्मिकादितापत्रयं शमयतीति, सर्वान् कामान् अभिवर्षतीति वा पर्जन्यः।

Parjanya is the rain bearing cloud. In the form of these clouds, He blesses the earth with rains and cools the earth and hence, *Parjanya*. Again, *Īśvara* is *Parjanya*, as He rains on us the various desirable *karmaphalas*, which are of the nature of *sukha* and fulfills the desires of people.

The rains bring down the heat. So too, *Īśvara* brings down the *tāpas*, the heat, of our threefold afflictions—*ādhyātmika*, *ādhidaivika* and *ādhibhautika*.

811. पावन: *Pāvanaḥ* (292)[1]
The one who purifies.
स्मृतिमात्रेण पुनातीति पावनः।

Bhagavān is *Pāvana*, because *punāti*, He purifies us. The very act of remembering Him and His name, purifies us. By remembering Him, all binding likes and dislikes are neutralized. The fear of death and all other insecurities are removed. That person, in whose awareness, the presence of *Īśvara* is never lost, is never alienated from *Īśvara*. This is what happens in prayer. Not only does prayer bring *Īśvara* into one's awareness, but also, a life that involves *dharma*, straighforwardness, compassion, reaching out activities and so on. In all these, one is in harmony with *Īśvara* and this harmony removes the impurities in the *antaḥkaraṇa*. Thus, one is released from the hold of likes and dislikes and purified.

[1] There is an alternate reading as *pavana*, which has also the same meaning.

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812. अनिलः *Anilaḥ* (234)

The unimpelled.

इलति - प्रेरणं करोतीति इलः, तद्रहितत्त्वाद् अनिलः। इलति - स्वपिति इति अज्ञ इलः तद्विपरीतः अनिलः नित्यप्रबुद्धस्वरूपत्वादिति वा। अथवा निलतेर्गहनार्थात् कप्रत्ययान्तात् अगहनः अनिलः, भक्तेभ्यः सुलभः।

The one who impells is *ila*. *Na ilaḥ anilaḥ*. *Bhagavān*, neither impells nor is impelled, and hence is *Anila*. As the *ātmā*, He just blesses. The *ātmā* is one and the same in all and it does not think. *Ātmā* blesses the mind, because of which, the mind is conscious and thinks In the mind, there is the 'I' thought and the 'this' thought. With reference to the 'this' thought, the 'I' thought becomes the owner of the thought, and that is called 'thinking' and then, you say 'I am the thinker.' Both these thoughts are blessed by the *ātmā*. Now, when we think of a mustard, the thought of the mustard occupies the whole mind. Because the mustard is very small, we cannot say that only a small part of the mind is occupied. The thought of the milky way, the galaxy, also occupies the whole mind. The thought of a chocolate also occupies the whole mind. The mustard thought, the galaxy thought and the chocolate thought—all these are nothing but consciousness and without consciousness, there can be no thought. But, (*Bhagavān* as) the *ātmā* is just a *sākṣi*, witness, and not the impeller of any thought or action. Again, *Bhagavān* is not impelled by anyone or anything.

A daydreamer or sleepwalker is also called *ila*. One, who is asleep to, ignorant of, his true nature is *ila*. *Bhagavān* neither sleeps nor daydreams because He is *nitya-prabuddha-svarūpa*, ever awake and *alupta-dṛk*, one who never ceases to be awake and aware. In the form of consciousness, which has no eyelids, He is ever awake. As the *ātmā*, He is the *sākṣī* of the three states of experience. As *Bhagavān* also, He has no ignorance of Himself, ever awake to His *svarūpa*. So, *Bhagavān* is called *Anila*, the one who never sleeps.

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Nila means that which is difficult to comprehend. *Na nilaḥ anilaḥ*. For the prepared people, the devotees, *Bhagavān* is *Anila*, not difficult to understand and attain, but *sulabha*, easy, because they understand that He is ever present as their *ātmā*.

813. अमृताशः *Amṛtāśaḥ*

The enjoyer of immortality.

स्वरूपामृतम् अश्नातीति अमृताशः। (मथितममृतं सुरान् पाययित्वा स्वयं च अश्नाति इति वा अमृताशः)। अमृता अविनश्वरफलत्वाद् आशा - वाञ्छा अस्येति वा।

We are bothered daily by hunger and thirst and we have to eat and drink in order to allay them. What is the *aśana*, food of *Bhagavān*? *Bhagavān* eats *amṛta*, nectar. His own *ānanda-svarūpa* is the *amṛta*. He 'as though' eats and drinks Himself. If one takes *amṛta*, there is no death. This is the nectar of knowledge. *Ātmā* is not subject to time and mortality and hence, *amṛta*. The body does not think 'I am a mortal.' The 'I' is not subject to time. The fear comes only from the notion that 'I am a mortal,' which is centred on the 'I'. This confusion is resolved, when there is the understanding that the 'I' is not bound by time. *Ātmā* is consciousness, which is the very content of time, content of 'now.' *Bhagavān* is *amṛta*, not subject to time and He eats *amṛta*, sustains on His own *svarūpa* and hence, is *Amṛtāśa*.

It can also be looked at from the standpoint of the *Purāṇa*. When the milky ocean was churned, *amṛta* was obtained. *Bhagavan*, as *mohinī*, helped the *devas* to take the *amṛta* and He also took it and hence *Amṛtāśa*.

Alternately, His *āśā* is *amṛtā*, His desires and hopes never die, never go waste and hence, He is *Amṛtāśa*.

814. अमृतवपुः *Amṛtavapuḥ*

The one whose form is immortal.

मृतं - मरणं तद्ररहितं वपुः अस्येति अमृतवपुः।

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Because He is *Amṛtarāśa*, the enjoyer of *amṛta*, He is *Amṛtavapu*, one, whose *vapus*, body, is nectar. Body here refers to the *svarūpa*, nature. The *svarūpa* of *Īśvara* being *sat-cit-ānanda*, is *amṛta* and has no time-bound existence. It is not subject to time. And because He is *Amṛtavapu*, He is *Amṛtarāśa*.

815. सर्वज्ञः *Sarvajñaḥ* (453)
The omniscient.
सर्वं जानातीति सर्वज्ञः ।

He is *Sarvajña*, one who knows everything. When it is said, *Bhagavān* knows all, He has neither self-ignorance nor does He have any ignorance about any object. There is nothing that is unknown to Him, either generally or in detail. So, He is *Sarvajña* and *Sarvavit*.

816. सर्वतोमुखः *Sarvatōmukhaḥ*
The one whose faces are everywhere.
सर्वतः मुखानि अस्येति सर्वतोमुखः ।

Bhagavān is multi-faced, that is, any face that is there, is the face of *Bhagavān* alone. He is the *Virāṭ* and being everything, He has many faces which can see everywhere and everything. *Bhagavān* Himself says in the *Gītā*, '*sarvato'kṣiśiromukham*—He has eyes, heads and faces everywhere' (*13.13*).

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।
न्यग्रोधोदुम्बरोऽश्वत्थश्चाणूरान्ध्रनिषूदनः ।। ८८ ।।

sulabhaḥ suvrataḥ siddhaḥ śatrujic-chatrutāpanaḥ |
nyagrodhodumbaro'śvatthaś-cāṇūrāndhraniṣūdhanaḥ || *88*

817. सुलभः *Sulabhaḥ*
The one who is easily attainable.
(पत्रपुष्पादिभिः भक्तिमात्रसमर्पितैः) सुखेन लभ्यत इति सुलभः ।

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Bhagavān is *Sulabha*, one who is easily attainable without any effort, because He is already *siddha*, accomplished, as the *ātmā* of oneself. Anything that is *sādhya*, to be accomplished, is not easy to attain, because a lot of effort has to be put in. But, if is already *siddha*, existent, no effort is required to attain it; only knowing it is required. *Bhagavān*, as *sat-cit-ānanda-ātmā*, is you and to know this, no effort is needed. You need only to be exposed to the teaching. There is no action involved, because there is no will. Knowing is not doing and doing is not knowing. Once the eyes are opened and the mind is behind, seeing takes place automatically. There is no effort involved; the will is suspended. So, when one is exposed to the teaching of the *śāstra*, since the *pramāṇa* is available and the *ātmā* is also available, knowledge takes place. It is easy.

Do you want to know *Īśvara*? All that you see is nothing but *Īśvara*. What you have to do is only to recognize this fact. So, as *Īśvara* also, He is easy to know and as *sat-cit-ānanda-ātmā* also, He is easily attained.

No matter how we express it, all that He wants is only our total commitment and *bhakti*. If that is there, He is *Sulabha*, He easily reveals Himself to us. It is said that He is *Sulabha*, being satisfied with any leaf, flower, fruit or water that can be obtained without any expenditure, because He is obtained though *bhakti* alone.[1]

818. सुव्रत: *Suvrataḥ* (455)
The one who accepts all the offerings.
शोभनं व्रतयति, भुङ्क्ते, भोजनात् निवर्तत इति वा सुव्रत:।

Because His *vrata* is *śobhana*, excellent, He is *Suvrata*. The word *vrata* can mean enjoyment, as well as a vow to desist from enjoyment. He has as though the *vrata*, the vow, of accepting and

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[1] पत्रेषु पुष्पेषु फलेषु तोयेष्वक्रीतलभ्येषु सदैव सत्सु।
भक्त्यैकलभ्ये पुरुषे पुराणे मुक्त्यै कथं न क्रियते प्रयत्न:। *MB*

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enjoying whatever is offered to Him. As Lord *Rāma*, He accepted and enjoyed the fruits offered by *Śabarī* and *Guha*. As Lord *Kṛṣṇa*, He accepted and enjoyed the beaten rice offered by *Kucela* and the simple food given by *Vidura*. In His *avatāras*, He has taken up vows such as desisting from food. He is *Suvrata* also because *vratayati*, He makes people take up *vratas*, vows, as a means of propitiating Him.

819. सिद्धः *Siddhaḥ* (97)

i.The ever existent. ii. The one who accomplishes independently.

अनन्याधीनसिद्धित्वात् सिद्धः।

He is *Siddha*, who is ever existent, because He is self-existent, without depending on anything else. He is already accomplished.

The capacity to make oneself big, small, heavy or light and similar other capacities are called *siddhis*. One who has them is called a *siddha*. Generally people get them as the *karmaphala* of great *tapas* from the Lord. But *Bhagavān* has many of these *siddhis* by Himself, without having to depend on somebody and hence, *Siddha*.

820. शत्रुजित् *Śatrujit*

The vanquisher of enemies.

सुरशत्रव एवास्य शत्रवः तान् जयतीति शत्रुजित्।

He is *Śatrujit*, because He conquers all the enemies. Whenever it is said that the Lord defeats, destroys, torments the *asuras*, who are the enemies of the *devas*, it should be understood properly. *Bhagavān* does not have a special liking or dislike for anyone, that would make Him go out of the way to help one or destroy another.

Sura or *deva* stands for anyone who is sincerely trying to pursue *dharma* and *mokṣa*. There are enemies both inside and outside for such people. Whoever takes to *adharma* and disturbs the people who pursue *dharma* and *mokṣa*, is an *asura*. Whatever stands in the way of the *deva*-like qualities manifesting in the

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devotees, is an enemy. When His help is sought by prayers and prayerful deeds, *Bhagavān* will help to vanquish all the enemies. The *asuras* get destroyed by their own *karma*.

821. शत्रुतापनः *Śatrutāpanaḥ*
The tormentor of enemies.
शत्रूणां तापनात् शत्रुतापनः।

He is *Śatrujit*, one who torments and makes the enemies run away, that is, makes them non-existent. Anger, sadness, shame, insecurity, depression, self-condemnation and so on, are the enemies and they are all centred on the 'I.' They have a status of being, only when the ego-support is there and when that support is not there, they cannot exist.

When one is a devotee, the 'I' is with *Īśvara* and is not available to suport these enemies. Losing the support of the *aham*, the ego, they cannot stand any more and they vanish. Again, once the enemies know, that a big power like *Īśvara* is with you, then they do not come.

822. न्यग्रोधः *Nyagrodhaḥ*
The one who is above all.
न्यक् - अर्वाक् रोहति सर्वेषाम् उपरि वर्तत इति न्यग्रोधः। सर्वाणि भूतानि न्यक्कृत्य निजमायां वृणोति - निरुणद्धि इति वा।

The next three names *nyagrodha*, *udumbara*, and *aśvattha* literally mean the banyan tree, the fig tree and the peepal tree respectively. These trees are huge, in terms of height and span, thus giving a lot of shade. These trees belong to the family of *ficus*.

The banyan tree, *nyagrodha*, which grows downwards with adventitious roots is worshipped as *Bhagavān*.

The Lord *sarveṣām upari vartate*—is above time, space and everything and yet, *nyak rohati*—He as though grows downwards, in the form of this universe, manifesting as time, space and

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everything therein. Therefore, this becomes a good imagery for invoking *Īśvara*.

Or, even though the *jīvas* are of the same nature as Himself, He as though veils them by His *māyā*, makes them *nyak*, by binding them to their own bodies, and causes *rodha*, a block to their understanding of their true nature. Therefore, He is *Nyagrodha*.

823. उदुम्बरः *Udumbaraḥ*
The one beyond space and time.
अम्बराद् उद्गतः कारणत्वेनेति उदुम्बरः। यद्वा ऊर्क् - अन्नम्, तेन तदात्मना विश्वं पोषयन् उदुम्बरः।

Ambara is space. Everything is in space and in the *pañca-bhūta* model, space is the first element from which all other elements and elementals come. *Bhagavān* is not in space, but *ambarāt udgata*, above, that is, superior to space which is subtle and pervasive. *Bhagavān* is the cause of space itself, *Udumbara*.[1] The *kāraṇa*, cause, is above and the *kārya*, effect is below.

Or, based on the *śruti*,[2] He is *Udumbara*, meaning He nourishes this universe in the form of *ūrk*, food.

824. अश्वत्थः *Aśvatthaḥ*
The one who is as though impermanent.
श्वो न स्थास्यतीति अश्वत्थः। अश्वत्थ इव तिष्ठतीति वा अश्वत्थः।

The *aśvattha* tree is the tree of *saṃsāra*, the tree of *jagat*. It is a self-perpetuating tree. Even though this tree seems to be continuously there, *śvaḥ na sthāsyati*—it may not be there tomorrow, since it is time-bound. It is a tree, because it can be felled, cut. It is *Parameśvara* alone who is manifest as this tree of *saṃsāra* and so He is *Aśvattha*. This tree has its roots in

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[1] न्यग्रोधः + उदुम्बरः written as न्यग्रोधोदुम्बर is *ārsha-sandhi* with the *visarga-lopa*. Due to special grammar rules, the derivation is उदुम्बर, instead of उदम्बर.

[2] ऊर्ग्वा अन्नमुदुम्बरम् (अन्नाद्यमुदुम्बरम्)। *Tai. Br.1.2.7, 1.3.8*

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Parameśvara. The roots are not seen and what is seen is the tree. What is not seen is you, the *Parātmā* and it need not be seen, because, it is self-revealing. The *Upaniṣads* and the *Gītā* talk of this tree.[1]

825. चाणूरान्ध्रनिषूदनः *Cāṇūrāndhraniṣūdanaḥ*
The one who killed *Cāṇūra*.
चाणूरनामानम् असुरं निषूदितवानिति चाणूरान्ध्रनिषूदनः।

An *asura* in the form of a wrestler by name *Cāṇūra*, and belonging to the *andhra* community, was employed by *Kaṃsa* to kill *Śrī Kṛṣṇa*. But, the Lord effortlessly defeated and killed him and hence is called *Cāṇūrāndhraniṣūdana*. This is an *avatāra-līlā*.

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः।। ८९।।
sahasrārciḥ saptajihvaḥ saptaidhāḥ saptavāhanaḥ।
amūrtiranagho'cintyo bhayakṛd-bhayanāśanaḥ ।। *89*

826. सहस्रार्चिः *Sahasrārciḥ*
The one who radiates countless rays.
सहस्राणि अनन्तानि अर्चींषि यस्य सः सहस्रार्चिः।

Though the word *sahasra* means thousand, it is used in the sense of countless. *Bhagavān* is *Sahasrārci*, one who radiates countless rays. As the sun, He radiates countless rays of blessing, blessing the world in various ways.

827. सप्तजिह्वः *Saptajihvaḥ*
The one who has seven tongues of flames.
सप्त जिह्वा अस्य सन्तीति सप्तजिह्वः अग्निरूपी।

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[1] ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः। तदेव शुक्रं तद् ब्रह्म।। *Ka.Upa.2.3.1*
ऊर्ध्वमूलमधश्शाखमश्वत्थं प्राहुरव्ययम्। *BG.15.1*

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In any ritual, *agni*, fire, is the one that takes the oblations to the various *devatās*. He is described as having *sapta-jihvās*, seven tongues. They are—*kālī*, the black one; *karālī*, the frightening one; *manojavā*, the swift one; *sulohitā*, the red one; *sudhūmravarṇā*, the smoky one; *sphuliṅginī*, the sparkling one and *viśvarūpī*, the one that moves around. These are the names of the seven tongues of fire. The Lord alone is in the form of *agni* and hence, *Saptajihva.*[1]

828. सप्तैधाः *Saptaidhāḥ*
The one who has seven flames.
सप्त एधांसि दीप्तयोऽस्येति सप्तैधाः अग्निः ।

Edhas can mean flame or fuel. Again, fuel can mean any fuel or special fuel used for rituals. As *agni*, He has seven flames or seven types of fuel.[2]

Or as the *ātmā*, He receives the sense perceptions in the form of the *sapta-edhas*, seven fuels offered into the seven holes of the body to the *ātmā*.

829. सप्तवाहनः *Saptavāhanaḥ*
The one who has seven horses.
सप्त अश्वा वाहनानि अस्येति । सप्तनामैकोऽश्वो वाहनमस्येति वा सप्तवाहनः आदित्यः ।

Lord Sun is depicted as travelling in the sky in a chariot drawn by seven horses or by one horse called *sapta*. The seven horses stand for the seven colours of the spectrum and the single horse stands for the spectrum. As it is *Parameśvara* who is in the form of the Sun, He is *Saptavāhana*.

Or, *Bhagavān* is seated in the *Vedas*, which are in the form of words because the *vedas* talk about *Bhagavān*. He is seen as *sādhana-sādhya*, as *dharma*, as *devatās*, as *kāraṇa-kārya* and

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[1] काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा।
स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वा।। *Mu.Up.1.2.4*

[2] सप्त ते अग्ने समिधः सप्तजिह्वाः । *Tai.Sam.1.5.3*

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also as His *svarūpa*. So, if the *veda* is a chariot and *Bhagavān* is riding in it, then, the seven horses are the seven metres in the *Veda*. *Gāyatrī* is one of the famous metres, which consists of twenty-four syllables. The other six metres are *bṛhatī*, *uṣṇik*, *jagatī*, *triṣṭubh*, *anuṣṭubh* and *paṅkti*.

830. अमूर्तिः *Amūrtiḥ*
The formless.
देहसंस्थानलक्षणा मूर्च्छिताङ्गावयवा मूर्तिः तद्रहित इति अमूर्तिः। अथवा मूर्तिः घनरूपं धारणसमर्थं चराचरलक्षणम्। तद्रहित इति अमूर्तिः।

Does He have a form? He is *Amūrti*, formless. If every form is His form, then, He has no particular form. Form is *mithyā*. It is neither existent nor non-existent. So, *Bhagavān* is essentially formless.

Mūrti can mean a solid form with limbs and parts, a body, through which one can say, 'this is a human being,' 'this is a cow' and so on. This body is got as a result of *karma* and since the Lord has no *karma*, He has no form.

The *Aitareyopaniṣad* refers to food as *murti* and says, the Lord after creating the living beings, created *annam*, food for them, in the form of *cara*, moving objects, such as mice for the cats and so on, and *acara*, immovable, in the form of the grains for others. As *Bhagavān* has neither hunger nor thirst, and He is not a *bhoktā*, an enjoyer, He does not need food and is therefore, *Amūrti*.[1]

831. अनघः *Anaghaḥ* (146)
The one without any *pāpa* or sorrow.
अघं दुःखं पापं च द्वयमस्य न विद्यत इति अनघः।

Since *Bhagavān* is formless, it is natural that He has no *agha*, neither *pāpa* nor its manifestation in the form of *duḥkha*. Then, does He have *puṇya* and its manifestation in the form of *sukha*?

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[1] ताभ्योऽभितप्ताभ्यो मूर्तिरजायत, या वै सा मूर्तिरयात अन्नं वे तत्।। *Ai.Up.1.3.2*

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No. He does not have that also. While earlier this *nāma* negated mainly *pāpa*, here the effect of *agha* as *duḥkha* is also negated.

832. अचिन्त्यः *Acintyaḥ*
The one who cannot be thought of.
प्रमात्रादिसाक्षित्वेन सर्वप्रमाणागोचरत्वाद् अचिन्त्यः। अयमीदृश इति विश्वप्रपञ्च-विलक्षणत्वेन चिन्तयितुम् अशक्यत्वाद्वा अचिन्त्यः।

How can one think of *Bhagavān*, who is essentially formless? He is *Acintya*, cannot be thought of as He cannot be objectified by any *pramāṇa*, any of the known means of knowledge. Further, the *pramātā*, the knower, who objectifies everything, cannot objectify *Bhagavān* who is the witness of even the *pramātā*. He is not even objectified through the words of the *śāstra*, which only point to Him through implication. Essentially, He is myself and hence, self-revealing. So, He need not be an object of thought; every thought is *Bhagavān*. *Bhagavān* cannot be enclosed in a thought, because thought itself is *Bhagavān*.

Further, how can one even think of *Bhagavān*, as almighty and omniscient? What can one think of? He is *sarva-prapañca-vilakṣaṇa*—unlike and totally different from anything in the universe. Therefore, He is *Acintya*, cannot be thought of as 'this is how He is.'

833. भयकृत् *Bhayakṛt*
i. The one who causes fear. ii. The one who removes fear.
असन्मार्गवर्तिनां भयं करोतीति भयकृत्। भक्तानां भयं कृन्ततीति वा भयकृत्।

The word *bhayakṛt* can mean both a source of fear, as well as the remover of fear, depending on which verbal root it is formed from.[1] *Bhagavān* is never separate from oneself. One is not afraid

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[1] *Nāmas* ending in ...*kṛt* can be derived either from the verb *kṛ karaṇe* (8th conj.meaning 'doing') + *kvip* OR *kṛt chedane* (6th conj. meaning 'cutting') + *kvip*. OR *kṛ hiṃsāyam* (5th conj. meaning 'injuring') + *kvip*. This applies to *nāma* 5 also.

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of oneself. If He is not understood, then, He is away from you and becomes the *bhayahetu*, a source of fear. He is the giver of the results of action. When one gets unpleasant results or obstacles, as a result of violating *dharma*, He seems to be a *Bhayakṛt*, cause of fear. On the other hand, when one gets pleasant and favourable results, as a result of following *dharma*, He seems to be a *Bhayakṛt*, the remover of fear.

834. भयनाशनः *Bhayanāśanaḥ*
The destroyer of fear.
वर्णाश्रमाचारवतां भयं नाशयतीति भयनाशनः।

If *Bhagavān* is understood, then He destroys our fear and becomes the cause of fearlessness. So, the one who is the *Bhayahetu* becomes the *Bhayanāśana*. In fact, it is only ignorance that causes the fear. For those who follow *dharma*, pertaining to the *varṇa* and *āśrama*, *Bhagavān* becomes the destroyer of fear.

When we understood *Bhagavān* in the form of the psychological order, that understanding itself, helps us to get rid of fear. Every fear, every emotion, is valid and when the validity is understood, then one does not blame oneself or God. One accepts a certain universal order, accepts *Īśvara* in the form of that order and so, everything is within the order. Ignorance is the cause for the problem and knowledge is the solution.

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान्।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः।। ९०।।

aṇurbṛhatkṛśaḥ sthūlo guṇabhṛnnirguṇo mahān |
adhṛtaḥ svadhṛtaḥ svāsyaḥ prāgvaṃśo vaṃśavardhanaḥ | 90

835. अणुः *Aṇuḥ*
The subtlest.
सौक्ष्म्यातिशयशालित्वाद् अणुः।

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What is *Bhagavān*? *Bhagavān* is *Aṇu*. *Aṇu* literally means an atom, something infinitesimally small and very subtle. Even the atom is an object of consciousness, but consciousness itself has no size and therefore the subtlest. Hence, as the *ātmā*, He is called *Aṇu*, to show that He is the subtlest. Again even the atom can be seen with a very powerful microscope, but consciousness can only be understood. The *Upaniṣad* says, '*eṣo'ṇurātmā cetasā veditavyaḥ* —this subtle *ātmā* is to be understood by the mind' (*Mu.Up.3.1.9*).

836. बृहत् *Bṛhat*
The biggest.
बृहत्त्वाद् बृह्मणत्वाच्च ब्रह्म बृहत्।

Bhagavān is *Bṛhat*, because He is infinitely big and also the cause for the growth of this *jagat*. He manifests as infinitely big. He is bigger than the biggest, that is, bigger than what you think is big. The *śruti* says, '*aṇoraṇīyān*—subtler than the atom' and lest we conclude that He is infinitesimally small, it says immediately, '*mahato mahīyān*– bigger than the biggest' (*Ka.Up.1.2.20*). This rules out any concept of size for the *ātmā*. If it has no size, then, one may conclude that it does not exist. In fact, it is existent, and it is limitless. Being big, limitlessly big, it is *pūrṇa*, the whole.

837. कृशः *Kṛśaḥ*
The one who is thin.
'अस्थूलम्' इत्यादिना दृश्यत्वप्रतिषेधात् कृशः।

838. स्थूलः *Sthūlaḥ*
The one who is gross.
स्थूलः इत्युपचर्यते सर्वात्मकत्वात्।

These two *nāmas*, in fact, these four *nāmas* go together. What can be seen or objectified, that alone can be talked of as big, small, thin, thick and so on. But the *svarūpa* of *Bhagavān* is pointed out in the *Upaniṣads* as '*asthūlam, anaṇu, ahrasvam, adhīrgam*.... not gross, not small, not short, not tall...' (*Bṛ.Up.3.8.8*).

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Thus, the word *Kṛśa*, emaciated and small, is used to show that He is not *sthūla*, gross. The word *Sthūla*, fat and gross, is to show that He is not *kṛśa*, small and thin. At the same time, if *Bhagavān* has no size, then what about the small things and big things that we see? They are all *Bhagavān* and hence, in the form of all the small and emaciated things, He is *kṛśa*, and in the form of all the fat and gross things, He is *Sthūla*, but from His own standpoint, He is neither *sthūla*, nor *kṛśa*.

839. गुणभृत् *Guṇabhṛt*

The locus of all qualities.

सत्त्वरजस्तमसां सृष्टिस्थितिलयकर्मसु अधिष्ठातृत्वाद् गुणभृत्।

He is *Guṇabhṛt*, the *adhiṣṭhāna*, the locus, of all the *guṇas*, qualities, but does not become a *guṇī*, one who possesses the *guṇas*.

Potness is a quality, an attribute. To whom does it belong? Potness cannot belong to pot, because, there is no pot; only clay is there. Therefore, we have to say that it belongs to clay (which is non-pot), and the clay becomes a *guṇī* having the *guṇa*, the attribute of potness. If this were so, then, wherever there is clay, the clay should be with potness, that is, be a pot. But, we do not find it to be so. Clay can manifest in many forms or just be a lump. So, though clay is not one that possesses the attribute of potness, still, we have to attribute it to clay alone, since potness cannot exist anywhere else. Therefore, clay is the *adhiṣṭhāna*, the locus for the pot—the locus for this incidental attribute, called potness. As potness is only name and form, this attribute is apparent.

So too, *Brahman* lends its being, to all the attributes and it is the locus for all the attributes. With reference to creation, sustenance and desolution of this universe, *Bhagavān* as though assumes the *guṇas* of *rajas*, *sattva* and *tamas* respectively and presides over them and hence, He is *Guṇabhṛt*.

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840. निर्गुणः *Nirguṇaḥ*
The one free from qualities.
वस्तुतो गुणाभावात् निर्गुणः।

Just as we say, from the standpoint of the pot, that the clay has the quality of potness, similarly, from the standpoint of the creation, we say that *Bhagavān* is *Guṇabhṛt*, takes up *guṇas*. But from the standpoint of the clay it has neither potness nor cupness nor any other attribute. So too, from His own standpoint, *Bhagavān* is just limitless consciousness, essentially free from all *guṇas*. *Bhagavān* is essentially *Nirguṇa*, but, through *māyā-śakti*, has the attributes of all names and forms, which constitute the *jagat*, which includes our body-mind-sense-complex.

841. महान् *Mahān*
The one who is great.
शब्दादिगुणरहितत्वात् निरतिशयसूक्ष्मत्वात् नित्यशुद्धसर्वगतत्वादिना च प्रतिबन्धक-धर्मजातं तर्कतोऽपि यतो वक्तुं न शक्यम् अत एव महान्।

He is free from all *guṇas* and cannot be objectified. He is limitless, free from the limitations of time and so on, and hence not the object of words. Even for the sake of argument, He cannot be limited in anyway because He is free from *śabda*, *sparśa*, etc., the subtlest, ever pure and all-pervasive. Hence, He is *Mahān*, great.

842. अधृतः *Adhṛtaḥ*
The one not supported by anyone.
पृथिव्यादीनां धारकाणामपि धारकत्वात् न केनचित् ध्रियत इति अधृतः।

He is *mahān*, supports everything. The earth supports all the beings on earth. The earth and other planets are all supported in their orbit by various natural forces. All these forces, and therefore, everything is supported by Him. But, He is *Adhṛta*, not supported by anything else.

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843. स्वधृत: *Svadhṛtaḥ*

The self-sustaining.

यद्येवम् अयं केन धार्यत इत्याशङ्क्य आह स्वेनैव आत्मना धार्यत इति स्वधृतः।

If He is not supported by anything else, how does He get support? There must be some form of support. If such a doubt arises, it is said, He is *Svadhṛta*, self-existent and self-sustaining, and self-supporting and not sustained by anything else. In the *Chāndogyopaniṣad*, when *Sanatkumāra* talks about the truth as *bhūman*, *Nārada* asks him, '*sa bhagavaḥ kasmin pratiṣṭhitaḥ*,—sir, where is it established, supported?' and *Sanatkumāra* replies, '*sve mahimni*—in its own glory' (*7.24.1*).

844. स्वास्य: *Svāsyaḥ*

The one who has a beautiful face.

वेदात्मको महान् शब्दराशिः तस्य मुखात् निर्गतः पुरुषार्थोपदेशार्थमिति वा स्वास्यः।

Āsya means the face, mainly the mouth. He is *Svāsya*, one with a beautiful face, beautiful mouth, because the entire *Vedas* have come from His mouth. The *Vedas* are made up of words and give the means for attaining all the *puruṣārthas*.

845. प्राग्वंश: *Prāgvaṃśaḥ*

The one whose race started before the *jagat*.

अन्यस्य वंशिनो वंशः पाश्चात्यः अस्य वंशः प्रपञ्चः प्रागेव न पाश्चात्य इति प्राग्वंशः।

The *vaṃśa*, the race, of others came into being after the world was created. On this earth, when the human beings come into being, *ṛṣis* are already there and we start our *vaṃśa* from them. Then came the famous *vaṃśas* like the *Sūrya-vaṃśa*, *Candra-vaṃśa*, *Raghu-vaṃśa*, *Yadu-vaṃśa*, and so on. Whereas the race of *Bhagavān*, that is, the *jagat*, has been in existence before all that. As the *vaṃśa* of *Bhagavān* is *prāg*, before every *vaṃśa*, right from the beginning when the *prapañca* started, He is called *Prāgvaṃśa*. He is the one who existed before the *prapañca* itself.

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846. वंशवर्धनः *Vaṃśavardhanaḥ*
The one who expands the *vaṃśa*.
वंशं प्रपञ्चं वर्धयन् छेदयन् वा वंशवर्धनः।

He is the cause of the entire *jagat* and hence called *Vaṃśavardhana*. He is the one who expands the *jagat* and the one who withdraws the *jagat*. It is because of Him, that the *vṛddhi*, the growth, of the *jagat* which is His *vaṃśa*, takes palce.

भारभृत् कथितो योगी योगीशः सर्वकामदः।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः।। ९१।।

bhārabhṛt kathito yogī yogīśaḥ sarvakāmadaḥ|
āśramaḥ śramaṇaḥ kṣāmaḥ suparṇo vāyuvāhanaḥ|| 91

847. भारभृत् *Bhārabhṛt*
The one who carries the weight of the *jagat*.
भुवः भारं बिभर्तीति भारभृत्।

Bhagavān is the *Bhārabhṛt*, because all the *bhāra*—different kinds of loads of everyone, including the emotional load —is carrried by *Bhagavān* alone. People worry about the world being overpopulated, and always fight over some issue or the other. In a way, it is an expression of an inner emptiness. We cannot carry the weight of the world and all its worries. If at all we can do something, it is to be responsible enough not to contribute in any way to the load, and surrender unto Him. He will carry the load. We need not even unload our burdens at His feet, because He is already carrying them. All that we can unload is to unload the idea that I am carrying the load.

848. कथितः *Kathitaḥ*
The one who is praised.
वेदादिभिः अयमेक एव परत्वेन कथित इति कथितः। सर्वैः वेदैः कथित इति वा।

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Bhagavān is *Kathita*, declared as the most exalted by all the *Vedas*. Not only is He *kathita*, well talked about in the *Vedas*, but He is talked about by every *śāstra*, every *vidyā*, every science.[1]

He is the one who is most popular; even the newspapers and media talk of Him. How? Because they seem to talk of murder and terrorism and so on. He is there also, in and through all the events, in the form of the order of *dharma*, in the form of the psychological order, in the form of the inner pressure, which prompts one to commit murder and so on. Whatever is told about anyone, anywhere, it is His story and glory that is talked of.

849. योगी *Yogī*

i. The one who is reached by *yoga*. ii. The one given to *yoga*.

योगः ज्ञानं तेनैव गम्यत्वात् योगी। (योगः समाधिः स हि स्वात्मनि सर्वदा समाधत्ते स्वमात्मानं तेन वा योगी)।

Bhagavān can be reached, is understood only through the *yoga* of *jñāna* and hence, He is called *Yogī*. *Jñāna-yoga* is a life of *sannyāsa*, wherein one pursues knowledge to the exclusion of everything else. *Karma-yoga* is a *yoga* of engaging oneself in activity and doing one's duty with the right attitude and at the same time pursuing knowledge. The people who pursue both these paths, pursue knowledge alone and their lifestyle is called *yoga*. In one, one has certain duties to do, while in the other, the duties are absolved. Therefore, *Bhagavān* is achieved only by knowledge. Why is it that He is gained only by knowledge? Because, He is already you and there is no other way, other than knowing.

All *yoga* is to be able to see and understand one's true nature. As He has no self-ignorance and is always aware of His true nature, He is *Yogī*, absorbed in Himself.

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[1] सर्वे वेदाः यत्पदमामनन्ति।। *Ka.Up.1.2.15* वेदैश्च सर्वैरहमेव वेद्यः।। *BG.15.15*
वेदे रामायणे पुण्ये भारते भरतर्षभ।
आदौ मध्ये तथा चान्ते विष्णुः सर्वत्र गीयते।। *MB.Sva.Śra.93, Hari.132.15*

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850. योगीशः *Yogīśaḥ*
The Lord of all the *yogīs*.
अन्ये योगिनो योगान्तरायैः हन्यन्ते स्वरूपात् प्रमाद्यन्ति। अयं तु तद्रहितत्वात् तेषामीश इति योगीशः।

Anyone who takes to *yoga*, to understand oneself, is a *yogī*. But, they have to face a lot of obstacles and have to struggle a lot, to reach the end. But the Lord knows Himself naturally without any struggle or obstacle and is therefore, *Yogīśvara*, the Lord of all *yogīs*. *Śrī Kṛṣṇa* says in the *Gītā*, 'I am the initiator of this *yoga* and I taught this *yoga* to *Vivasvān*, the Lord Sun' (*4.1*). *Sañjaya* refers to Lord *Kṛṣṇa* as *Yogeśvara*.

Thus, He is the very *yoga*; the *yogī*, one to be gained by *yoga*; *yogīśvara*, the foremost of those who know their self; *yogavidāṃ netā*, the one who has initiated and taught the *yoga* and also takes care of those who take to *yoga* with a commitment for knowing Him (*nāmas 18* and *19*).

851. सर्वकामदः *Sarvakāmadaḥ*
The fulfiller of all desires.
सर्वान् कामान् ददातीति सर्वकामदः।

People pray to a variety of deities to fulfill varieties of desires. *Bhagavān* can fulfill all those desires and also some more because He is the ultimate giver of the *karmaphala*, the results of action and hence, He is *Sarvakāmada*, the fulfiller of all desires and the giver of all desirable objects.

852. आश्रमः *Āśramaḥ*
The resting place.
आश्रमवत् सर्वेषां संसारारण्ये भ्रमतां विश्रमस्थानत्वात् आश्रमः।

Bhagavān is like a resting place to all those who wander in the forest of *saṃsāra*. *Āśrama* is the place, the hermitage, where one can have rest and peace and there, a tired and weary person can relax and get rid of the *śrama*. The *jīva*, being born again and

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again, and wandering in the forest of *saṃsāra*, needs a place to relax. The Lord is that relaxing place, that *āśrama*. *Īśvara* is the only place where one can totally relax. When you go to an *āśrama*, and if there is no teaching, then you will have to discover it in yourself. You have to read, you have to contemplate, do *japa* and so on. Ultimately, the *āśrama* is only *Bhagavān*. Therefore, *Bhagavān* is called *Āśrama*.

853. श्रमण: *Śramaṇaḥ*
The afflicter.
अविवेकिनः सर्वान् संतापयतीति श्रमणः।

If one does not follow *dharma* and does not have the *viveka*, to know what one is doing, then *Bhagavān* will give *śrama*, that is, problems and obstacles, so that the person will come back to Him. This is the law. The Lord does not punish, but it is the law.

854. क्षाम: *Kṣāmaḥ* (443)
The one who causes decline.
क्षामाः - क्षीणाः सर्वाः प्रजाः करोतीति क्षामः।

He is *Kṣāma*, the one who makes people age and decline and then finally pass away. But then, He also makes them come back again. This is *Parameśvara*. This repeated birth and death, makes the people weary. As *karmaphala*, He also gives economical downfall or some great downfall to people. So, as the giver of the fruits of action, *Bhagavān* is called *Kṣāma*.

855. सुपर्ण: *Suparṇaḥ* (192)
The one who is in the form of a tree with good foliage.
सु - शोभनानि पर्णानि - छन्दांसि संसारतरुरूपिणोऽस्येति सुपर्णः।

A tree with a good amount of foliage is *suparṇa*. The foliage helps in nourishing the tree. The Lord is *Suparṇa*, the tree of *saṃsāra*, whose foliage is in the form of the *chandas*, the *vedas* which give knowledge of the various means and ends, and of *dharma* and *adharma*. With the knowledge of the various means

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and ends, one undertakes activities. These actions produce results and the results themselves are limited and wanting and hence, more actions are done, and these give more results. Thus the cycle of births goes on. This is the self-perpetuating tree. Because of *karma*, there is result and because of result, there is birth and because of birth, there is activity and thus it goes on. The Lord being the root of this tree is called *Suparṇa*. The chanting and understanding of the *Viṣṇu-sahasranāma* helps us to get out of this life of becoming.

856. वायुवाहन: *Vāyuvāhanaḥ* (331)
The one because of whom *vāyu* moves.
वायुर्वहति यद्भीत्या सर्वाणि भूतानि स: वायुवाहन:।

As He is the *nimitta-kāraṇa*, the maker, it is by His *ājñā*, order, that air keeps moving. It is because of His manifestation, that *vāyu* has this particular form. If *vāyu* does not move, there will be no life. Since it is because of the Lord that *vāyu* keeps moving and sustains all life, He is called *Vāyuvāhana*.

धनुर्धरो धनुर्वेदो दण्डो दमयिता दम:।
अपराजित: सर्वसहो नियन्ताऽनियमोऽयम:।। ९२।।

dhanurdharo dhanurvedo daṇḍo damayitā damaḥ |
aparājitaḥ sarvasaho niyantā'niyamo'yamaḥ || *92*

857. धनुर्धर: *Dhanurdharaḥ*
The one who wielded the bow.
श्रीमान् रामनामा महद्धनु: धारयामासेति धनुर्धर:।

In the *Rāmāvatāra*, as *Śrī Rāma*, He was the wielder of a great bow *Kodaṇḍa* and hence, He is *Dhanurdhara*. As *Viṣṇu* He has the famous bow called *śārṅga*.

858. धनुर्वेद: *Dhanurvedaḥ*
The knower of the science of archery.
स एव दाशरथि: धनुर्वेदं वेत्तीति धनुर्वेद:।

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There are the four *Vedas* and besides them, there are many *upavedas*, secondary disciplines of knowledge, like *dhanurveda*, *gāndharvaveda*, *āyurveda* and so on. In His *avatāra* as *Śrī Rāma*, the son of *Daśaratha*, He is the knower of *dhanurveda*, the discipline of archery. The arrows that are used have proper *mantras* to propel them. *Bhagavān* is in the form of the very *dhanurveda* and He is the one who has given out the *dhanurveda* and hence, He is called *Dhanurveda*. So, even the *upavedas* are not separate from the all-knowledge of *Īśvara*. This is an *upalakṣaṇa* and it stands for all disciplines of knowledge because all the disciplines of knowledge are from the all-knowing *Īśvara* alone.

859. दण्डः *Daṇḍaḥ*
The one in the form of justice.
दमनं दमयतां दण्डः।

Dhanurveda deals with war, which means that there is *adharma*, and so there should be justice. Again, when there is justice, there is also a system of punishment and penalties. This is also the law of *karma*. For every wrong action there is a penalty, that is, the law of *karma* gives a result. So this law is *daṇḍa*; it is a system of justice. *Bhagavān* is in the form of the system of justice. It is a cosmic system of justice and it is based on *dharma* and *adharma*, *puṇya* and *pāpa*. Justice itself is *Bhagavān*, since He is manifest as that order, being the *upādāna-kāraṇa*. So *dharma* is one side of the coin and *karma* is the other side of the coin. Without *dharma*, there is no *puṇya-pāpa* and without *puṇya-pāpa*, there is no *karma*. So *Bhagavān* is manifest in the form of *daṇḍa*, the very law of justice, the power of punishing and the punishment. In the *Gītā*, *Bhagavān* says, '*daṇḍo damayatām asmi*—of those who inflict punishment, I am the *daṇḍa*' (*10.38*).

860. दमयिता *Damayitā*
The one who wields justice.
वैवस्वतनरेन्द्रादिरूपेण प्रजा दमयतीति दमयिता।

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As the *nimitta-kāraṇa*, the Lord becomes *Damayitā*. Not only is He in the form of justice, He is also the wielder of justice. Not only is He the ultimate wielder of justice, but He is the one who wields justice in the form of rulers, judges and *Manus*.

861. दमः *Damaḥ*
The one who is in the form of punishment.
दमः - दम्येषु दण्डकार्यं फलम् तच्च स एवेति दमः।

Daṇḍa is the system of justice which when wielded, gives a punishment, a penalty for wrong-doing. The penalty, which acts as a deterrent preventing the person from taking to *adharma* in the future, is *dama*. The attitude of restraining oneself from *adharma*, that comes as a result of the punishment is also *dama*. This *Dama* is also *Bhagavān*.

862. अपराजितः *Aparājitaḥ* (716)
The one who is unconquered.
शत्रुभिः न पराजित इति अपराजितः।

Bhagavān is *Aparājita*, never defeated by anyone, because there is nothing other than *Bhagavān*. A *para*, a second thing, is not available to defeat him.

863. सर्वसहः *Sarvasahaḥ*
i. The one capable of everything. ii. The one who can withstand all.
सर्वकर्मसु समर्थ इति सर्वसहः। सर्वान् शत्रून् सहत इति वा सर्वसहः।

With reference to all *karmas*, He is *saha*, capable, and hence, is *Sarvasaha*. He has the capacity to create, sustain and withdraw the *jagat*. He is also *Sarvasaha*, because He can withstand and overpower all the enemies. None can stand against Him.

864. नियन्ता *Niyantā*
The governor.
सर्वान् स्वेषु स्वेषु कृत्येषु व्यवस्थापयतीति नियन्ता।

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He is the *Niyantā*, the governor of all. He delegates duties to all. Each aspect of the creation has a *devatā* and all the *devatās* are nothing but *Bhagavān* Himself. From a particular manifest phenomenon, an exalted *jīva* becomes a *devatā*. Water is a phenomenon and so, there is the *jala-devatā*; air is a phenomenon and so, there is the *vāyu-devatā*; fire is a phenomenon and so there is, the *agni-devatā*. *Īśvara* is the *Niyantā*, the *devatā* in charge of the total and He governs by entrusting everyone with different functions as duty. This is a network.

865. अनियमः *Aniyamaḥ*
The one not bound by any rule.
नियमः - नियतिस्तस्य न विद्यत इति अनियमः, सर्वनियन्तुः नियन्त्रन्तराभावात्।

The rules of *sandhi* allows this and the next *nāmas*, to be taken as *Aniyama* and *Ayama* and also as *Niyama* and *Yama*. The former reading is taken for *arcanā*.

Īśvara is the *Niyantā*, the controller of everyone and everything, but He does not have a *niyantā*, controller above Him to dictate any rule as 'this is to be done by you and that is not to be done by you.' Therefore, He is *Aniyama*, not bound by, subject to any *niyama*, rule. He is self-controlled.

866. अयमः *Ayamaḥ*
The one who does not have death.
नास्य विद्यते यमः - मृत्युरिति अयमः। अथवा यमनियमौ योगाङ्गे तद्रम्यत्वात् स एव नियमः यमः।

Yama is the Lord of death. *Parameśvara* does not have Lord *Yama* knocking at His door. He is not subject to death and hence is *Ayama*.

Yama and *niyama* are the first two limbs of the *yogaśāstra*; *niyama* prescribes certain things which have to be done; while

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yama prescribes certain things which are not to be done.[1] These *niyamas* and *yamas* do not apply to Him and hence, He is *Aniyama* and *Ayama*.

But as these *niyamas* and *yamas*, help in reaching Him by prescribing a lifestyle which helps to prepare the mind, He is called *Niyama* and *Yama*.[2] *Yama* consists of abstaining from the following—causing injury to others, falsehood, theft, incontinence and greed. *Niyama* consists of cleanliness, contentment, austerities, study and devotion to God.

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः।। ९३।।

sattvavān sāttvikaḥ satyaḥ satyadharmaparāyaṇaḥ ।
abhiprāyaḥ priyārho'rhaḥ priyakṛt prītivardhanaḥ ।। *93*

867. सत्त्ववान् *Sattvavān*
The one who is all courage.
शौर्यवीर्यादिकं सत्त्वमस्येति सत्त्ववान्।

Sattva has many meanings. Here it has the meaning of *śaurya* and *vīrya*, courage and valour. So you invoke the Lord, as *Sattvavān*, as one who has all courage and skill to face the challenges. Courage without skill is foolhardiness. Skill without courage is useless. When we want courage, we invoke *Īśvara*, as with that particular quality, since *Īśvara* has it in absolute measure.

868. सात्त्विकः *Sāttvikaḥ*
The one who is predominantly *sāttvika*.
सत्त्वे गुणे प्राधान्येन स्थित इति सात्त्विकः।

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[1] अहिंसा-सत्य-आस्तेय-ब्रह्मचर्य-अपरिग्रहाः यमाः। *Yogasūtra 2.30*
शौच-सन्तोष-तपः-स्वाध्याय-ईश्वरप्रणिधानानि नियमाः। *Yogasūtra 2.32*
[2] See *nāmas* 181 and 182.

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Even though *Īśvara* has the *māyā-upādhi* made up of the three *guṇas*, He does not come under the spell of these *guṇas*, especially *rajas* and *tamas*. *Bhagavān* can never afford to sleep or be lazy. All these serve Him as powers because they are necessary to make the world of living beings and inert objects. Since *Bhagavān* is all-knowing, *sattva* is predominant. Further, taking recourse to the *sattva-guṇa*, He does the job of protecting the world. Hence, He is *Sāttvika*.

Rajas and *tamas* predominantly drive human beings to situations of agitations, restlessness, depression, laziness, indifference and so on. We want to be *sāttvika* and free from the problems caused by these two *guṇas* and hence, we invoke *Bhagavān* as *Sāttvika*.

869. सत्यः *Satyaḥ* (106, 212)
The one who is good to the good people.
सत्सु साधुत्वात् सत्यः ।

Sat-puruṣas are those who follow the *vaidika-mārga* and have devotion and faith in the Lord. It is only because of the grace of *Īśvara* that the *sat-puruṣas* are able to be *sat-puruṣas* and hence, He is *Satya*.[1]

870. सत्यधर्मपरायणः *Satyadharmaparāyaṇaḥ*
The one committed to truthful and righteousness.
सत्ये - यथाभूतार्थकथने धर्मे च - चोदनालक्षणे नियत इति सत्यधर्मपरायणः ।

Satya here does not mean the *vastu*, but *yathārtha-kathana*. The capacity and care to sift material in order to find out the truth, without jumping to conclusions, is *ṛtam* and when what is known in this way is spoken, then it is *satyam*. *Dharma* is knowing what is *kārya*, to be done and what is *akārya*, not to be done; knowing what are *karmas* to be done daily, what are to be done on special occasions and at which time and place what is the appropriate

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[1] सत् + यत् = सत्य (तत्र साधुः इति यत् प्रत्ययः । *P.S. 4.4.98*

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karma to be done. He is *Satyadharmaparāyaṇa*, committed to *satya* and *dharma*, and in His *avatāras* as *Śrī Rāma* and *Śrī Kṛṣṇa*, He shows Himself to be so.

We invoke the Lord as *Satyadharmaparāyaṇa*, because we want to be *satya-dharma-parāyaṇa*, committed to the value of *satya*, speaking the truth and living a life of *dharma*. Our daily prayer should be that our mind be impelled to make the right decisions and do the appropriate right actions. Everyone is what he is, because of his decisions. There are many situations which are unfolded, over which one has no control. Unknown factors are many and these are called the hidden variables. One has no control over all these. So, prayer is required to help us face situations properly and also to make the right decisions. So the Lord is invoked as the one who burns our confusions and ignorance. This helps to set our mind in the proper track, which leads to proper and successful decisions; the decisions which will make us do right actions. Finally we need to pray that in any situation, we should have His grace to understand of what is true and what is not true, and when we have to speak, to help us speak the truth. This should be our prayer and this is what the *Gāyatrī-mantra* conveys.

871. अभिप्रायः *Abhiprāyaḥ*
The one who is sought or approached.
अभिप्रेयते पुरुषार्थकाङ्क्षिभिः, आभिमुख्येन प्रलयेऽस्मिन् प्रैति जगदिति वा अभिप्रायः।

He is *Abhiprāya*, the altar of prayer of people who want various ends to be accomplished. There are endless ends that people want to achieve. We have to pray to the Lord for our desires to be fulfilled. It is foolish to say that *Bhagavān* knows what to give and that we should not ask. In spite of His knowing, we are in in this situation. Prayer is a *karma*, like even *japa*, meditation, rituals and others, and like any *karma*, it produces *karma-phala*, results. It can be both *dṛṣṭa-phala* and *adṛṣṭa-phala*. Since we approach the Lord for the fulfillment of our desires, He is called *Abhiprāya*. He is the altar of our asking and He has to be invoked properly.

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He is *Abhiprāya* also because *jagat ābhimukhyena praiti*—all the beings go towards Him at the time of *pralaya*.

872. प्रियार्हः *Priyārhaḥ*
The one who deserves to be loved.
प्रियाणि इष्टानि अर्हतीति प्रियार्हः।

Priya is love. He is the altar of our love. When something makes us feel secure, makes us feel adequate and happy, that frame of mind is called *priya*, and that object becomes an object of our love. If this is so, then *Bhagavān* is security itself, adequacy itself and hence, He is the object deserving of all love. Therefore, He is *Priyārha*, deserving our love and its expression in the form of worship and offerings to Him. The *smṛtis* say that whatever is most desirable in the world and most cherished in the house, like one's wealth, possessions and one's body-mind and sense organs, should be offered to the Lord by one who desires welfare and prosperity.[1]

873. अर्हः *Arhaḥ*
The one who deserves worship.
स्वागत-आसन-प्रशंसा-अर्घ्यपाद्य-स्तुति-नमस्कारादिभिः पूजासाधनैः पूजनीय इति अर्हः।

Bhagavān is *Arha*, the only one worthy of *pūjā*, the only one worthy of praying to and asking for the fulfillment of our desires. The various *devatās* can also be prayed to, but they have their powers of fulfilling the desires, only because of *Bhagavān*. He has to be worshipped with various steps of *pūjā*.

874. प्रियकृत् *Priyakṛt*
The one who does pleasant things.
न केवलं प्रियार्ह एव किन्तु स्तुत्यादिभिः भजतां प्रियं करोतीति प्रियकृत्।

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[1] यद्यदिष्टतमं लोके यच्चास्य दयितं गृहे।
तत्तद् गुणवते देयं तदेवाक्षयमिच्छता।। *Viṣṇudharma*. 55.3

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Not only is *Bhagavān* worthy of our love, but, He is *Priyakṛt* too. If you take one step of love towards *Bhagavān*, He takes one big step towards you. Again, He is the one who makes you love something. The more you understand *Īśvara*, the more you love your fellow beings, in fact, you love the entire world. The heart opens up, because, what is there is only *Īśvara*.

875. प्रीतिवर्धन: *Prītivardhanaḥ*
The one who increases the love.
तेषामेव प्रीतिं वर्धयतीति प्रीतिवर्धनः।

Not only does He make you love, but makes the love that you have, grow into the limitless love, by the worship of the Lord and hence, He is *Prītivardhana*.

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग् विभुः।
रविर्विरोचनः सूर्यः सविता रविलोचनः।। ९४।।

vihāyasagatirjyotiḥ surucirhutabhug vibhuḥ |
ravirvirocanaḥ sūryaḥ savitā ravilocanaḥ | |94

876. विहायसगति: *Vihāyasagatiḥ*
The one who moves in space.
विहायसः - विहायाः गतिः - आश्रयोऽस्येति विहायसगतिः आदित्यः।

Vihāyasa is *ākāśa*, the space. Space is so called because it allows things to travel freely without any hindrance. That which has its *gati*, movement, in the *vihāyasa*, is the sun. It is *Bhagavān* alone who is in the form of the sun, moving in space, to keep the world warm and bright and thus blessing the world. Here the purpose is not to point out the *gati*, but to point out the care of *Īśvara*, in the form of the sun, a blessing in motion. That blessing is recognized in the motion of the sun.

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877. ज्योतिः *Jyotiḥ*
The one who is self-effulgent.
स्वत एव द्योतत इति ज्योतिः।

In the form of the sun, He blesses you outside and inside you, in the form of *Jyoti*, the self-effulgent *ātmā*, He blesses you. As the self-revealing consciousness, as the *jyoti-svarūpa*, He blesses your mind and the senses, being the eye of the eye, ear of the ear, mind of the mind. Therefore, inside, He is a blessing as the *pratyagātmā* and outside, He is a blessing as the sun. But both are one. '*sa yaścāyaṃ puruṣe yaścāsāvāditye sa ekaḥ*—He, who is the *pratyagātmā* in the body, in the individual, He alone is in the form of the sun. And both are one' (*Tai.Up.2.8.5*).

878. सुरुचिः *Suruciḥ*
The one who has blessing desires.
शोभना रुचिः - दीप्तिः, इच्छा वा अस्येति सुरुचिः।

Ruci can mean a desire, taste or splendour, lustre. What is the *ruci*, intention of *Bhagavān*? What is His idea, what is His desire? His *ruci* is *śobhanā*. *Śobhanā* here is one of blessing. Desire need not always be for fulfilling personal ambitions or intentions. It can also be pure, free from all these. The desire of the Lord is just one of blessing this world and therefore, He is *Suruci*. The very desire to create the sun and so on, is merely one of blessing.

Or, He is *Suruci*, one with great lustre and splendour.

879. हुतभुक् *Hutabhuk* (887)
The consumer of oblations.
समस्तदेवतोद्देशेन प्रवृत्तेष्वपि कर्मसु हुतं भुङ्क्ते भुनक्तीति वा हुतभुक्।

In the various rituals, all the oblations meant for the different *devatās*, like *Indra*, *Soma*, *Varuṇa* and so on, are *huta*, offered to into the *agni*, fire. Fire is called *hutabhuk*, because he consumes the offering and takes it to the various *devatās*. *Bhagavān*, being the *ātmā* of all, is the one who consumes all the oblations. Even

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though they are offered to different *devatās*, finally all the oblations go to Him alone. He is the final *Hutabhuk*.

But, does He require our oblations? Whatever oblation is offered, that only becomes a blessing for the offerer, because *Bhagavān* does not require anything. *Hutam bhunakti*—He is the one who protects the offering. Protection is seeing that the offering does not go waste, but becomes fruitful. Whatever is offered, for that, definitely, there is a result, which will reach the offerer and bless him. The coconut tree consumes small quantities of water that we offer, but gives back to us, not just one fruit but bunches of them. So too, He remembers what is offered to Him and then gives us the result which is multifold and even that is a blessing.[1]

880. विभुः *Vibhuḥ* (240)
The all-pervasive.
सर्वत्र वर्तमानत्वात् त्रयाणां लोकानां विभुत्वाद्वा विभुः।

Bhagavān is *Vibhu*, because *vividham bhavati*, He is manifest in manifold ways, as varieties of things and beings. He is in and through everything and also the Lord of all the worlds. His manifestation is not stereotyped. The whole universe, with its varieties of flora and fauna, is an amazing blessing.

881. रविः *Raviḥ*
The one in the form of the sun.
रविः आदित्यात्मा।

As the sun, He is called *Ravi*. The word *ravi* can be derived as *rasān ādatte*—the one who takes the *rasa*, the water. The water is taken from the ocean and it goes back to the ocean in the form of

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[1] The verbal root '*bhuj*' 7th conj. has the meanings of – '*pālana* - protecting;' when used in *parasmaipadi* and '*abhyavahāra* - enjoying or consuming;' in *atmanepadi*. Based on these two meanings, the *nāms* '*bhoktā*,' (143, 500, 888) '*viśvabhuk*' (239) '*hutabhuk*' (879, 887) and '*yajñabhuk*' (979) are interpreted.

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rain. As the sun, He energizes the earth, takes the water and gives it back as the rain that is necessary for life. No amount of watering the plants can equal what the rains can do. The sun is located in the ideal place, because a little farther or a little closer will affect the life on earth.

882. विरोचनः *Virocanaḥ*
The one who shines in many forms.
विविधं रोचत इति विरोचनः।

He is *Virocana*, because He shines in various ways. Not only does He shine in the form of the sun, but also in the form of the moon, whose cool rays are also necessary, and also in the form of various other luminaries, like the stars, fire and so on. Moonlight is also important for the nourishment of the plants.

883. सूर्यः *Sūryaḥ*
The one who creates the world.
सूते सर्वमिति सूर्यः। सूते श्रियमिति वा सूर्यः। सूतेः सुवतेर्वा सूर्यशब्दो निपात्यते।

He is *Sūrya* because in the form of the sun, *sarvam sūte*, He produces, yields everything; *śriyaṃ sūte*, produces wealth. It is the agriculture that brings wealth. The real wealth is only agricultural wealth. To be able to live and be healthy, food is required. If this wealth alone is there, other forms of wealth can be produced. For this wealth to be there, the sun must be there, seasons must be there, rains also must be there.

Thus, as *Sūrya*, He energizes and makes it possible for all types of food, all forms of life, and all forms of wealth to be produced.

Suvati iti sūryaḥ—He is the one who impels and makes all activites possible. The various external activities as well as the internal activities of all living beings are based on the external clock and the internal biological clock, which are dependent on the sun. When the sun is up, you also wake up from sleep and when the sun

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sets, you also wind up and go to sleep. Thus, as the impeller of varieties of activities of all living beings, He is *Sūrya*, the main factor which provides energy, and creates the food cycle. This is again a blessing.[1]

884. सविता *Savitā* (969)
The one who has given birth to the entire *jagat*.
सर्वस्य जगतः प्रसविता सविता।

As the *upādāna-kāraṇa* of this *jagat*, *Parameśvara* is *Savitā*, the one who has given birth to all. Or, in the form of the sun, in the form of the solar system, He has given birth to this *jagat*, the world of people, world of life. Therefore, He is *Savitā*.

885. रविलोचनः *Ravilocanaḥ*
The one who has the sun as His eyes.
रविर्लोचनं - चक्षुरस्येति रविलोचनः।

Everything is *Bhagavān*. When that is so, if *Bhagavān* has eyes, what would be the eye of *Bhagavān*? Looking from the earth, the sun seems like the eye of *Bhagavān*. Hence, having the *ravi*, sun, as His *locana*, eye, He is *Ravilocana*. Generally both the sun and moon are taken as the eyes of *Īśvara*. The *Upaniṣad* describes Him as '*agnirmūrdhā cakṣuṣī candrasūryau*—fire is His head and the sun and moon are His eyes' (*Mu.Up.2.1.4*).

Alternately, it can also be looked at in another way. The body is made of food and this food is nothing but our ancestors, who have gone into the earth. Thus, the one who eats food now, becomes later the eaten. This body is food because it is born of food and goes back to become food. Food is only a recycled product. So too, water is taken back and recycled. But, *Bhagavān*, in the form of the sun, effortlessly distills any amount of water. *Ravi* is the one who takes all the essence back to himself and again gives back the essence to

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[1] The verbal root '*sū*' means '*prāṇigarbhavimocana* – giving birth,' in the 2nd conj. and '*preraṇa* –impelling,' in the 6th conjugation.

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the earth. Forms undergo change and *rasa* is the essence of the form. Recycling is a continous process. Again energy is recycled in the form of solar energy, hydro-electricity and so on. Thus, the greatest recyclist is *Īśvara*. *Ravi* stands for the recycling and *Bhagavān* as one who focuses on the recycling, is *Ravilocana*.

अनन्तो हुतभुग् भोक्ता सुखदो नैकजोऽग्रजः।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः।। ९५।।

ananto hutabhug bhoktā sukhado naikajo'grajaḥ |
anirviṇṇaḥ sadāmarṣī lokādhiṣṭhānamadbhutaḥ | |*95*

886. अनन्तः *Anantaḥ* (659)
The limitless.
नित्यत्वात् सर्वगतत्वात् देशकालवस्तुपरिच्छेदाभावात् अनन्तः।

He is *Ananta*, limitless in terms of His *svarūpa* as *Brahman*. If *Brahman* were limited by time, it would imply that it was not there before and it would not be there later. While it is there also, it would not be in the same form and it would keep on changing. Then, it would be *anitya*. *Īśvara* does not have auch a limitation of time, because He is *nitya*.

Again, being the very cause of space, He is *sarvagata*, all-pervasive and not limited spatially. In fact, He is not located in time and place, but time and space are in Him, the limitless consciousness.

Further, object-wise limitation is also not there. Every object is *Brahman* but *Brahman* is not any particular object and therefore, the absence of limitation by any object, contributes to the limitlessness of *Īśvara*. Time, space and all objects are like attributes of the limitless consciousness, not being, separate from it. In its true nature, it is free from any of these attributes. Hence, *Īśvara* is *Ananta*, limitless.

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887. हुतभुक् *Hutabhuk* (879)
The ultimate receiver of all the offerings.
हुतं भुनक्तीति हुतभुक्।

Here, the word *huta* refers to the very act of offering. It is *Īśvara*, who protects the ritual done with *sraddhā* and *bhakti*, by making up for the omissions and commissions and sees that it is fruitful. He receives the oblations and gives the result. Hence, He is *Hutabhuk*, the protector of our offering. That is why we say at the end of rituals, '*oṃ tat sat brahmārpaṇam astu*' and request that He make our *karma* complete, in spite of its inadequacies.[1]

888. भोक्ता *Bhoktā* (143, 500)
i. The enjoyer. ii. The protector
प्रकृतिं भोग्यामचेतनां भुङ्क्त इति जगत् पालयतीति वा भोक्ता।

Bhagavān is the one who *bhunakti*, nourishes, the *jagat* and keeps the scheme of things going, that is, keeps all life forms going. So, He is the one who nourishes all these forms and hence, *Bhoktā*.

Or, because He is the *hutabhuk*, the consumer of oblations, He is *Bhoktā*. Even with reference to all those who do not offer prayers, He is the one who is the real *bhoktā*, the real enjoyer. Without Him, there is no *bhoga*. When one says that 'I am the doer,' this implies that, one is a conscious being and what he enjoys is *acetana*, insentient. That consciousness, in the conscious being, is *Parameśvara*. The consciousness in the enjoyer is also *Parameśvara*. So He is the *Bhoktā*.

889. सुखदः *Sukhadaḥ*
The one who gives (or cuts) *sukha*.
भक्तानां सुखं मोक्षलक्षणं ददातीति सुखदः। असुखं द्यति खण्डयतीति वा असुखदः।

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[1] यस्य स्मृत्या च नामोक्त्या तपोयागक्रियादिषु।
न्यूनं संपूर्णतां याति सद्यो वन्दे तमच्युतम्।।

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If He is the *bhoktā*, the enjoyer, what do we get? When one understands Him as the *bhoktā* in everyone, one gets *mokṣa-sukha*, which is the ultimate knowledge. '*Raso vai sah*—He is *ānanda-rasa*. *Rasaṃ hyevā'yaṃ labdhvā'nandī bhavati*—Therefore, by knowing, gaining this *Brahman*, one becomes happy.' For those who gain this knowledge, He is *sukhada*, the giver of *sukha* in the form of *mokṣa* (*Tai.Up.2.7*).

What about those who do not have this knowledge? Whatever *sukha* they get, that is also from *Īśvara*. If *Bhagavān* gives *sukha*, then who gives the *duḥkha*? Is there a devil? No. That *duḥkha* is also from Him, in the sense that when one goes against *dharma*, there is *pāpa* and that results in unpleasant situations. As He alone is the *karma-phala-datā*, He is the one who cuts away the happiness, *sukham dyati*, and becomes *asukhada*. If one is a *vivekī*, even the unpleasant situations, can be taken cheerfully. If one is an *avivekī*, then there is *duḥkha*. This is the psychological order of *Īśvara*. *Na sukha* is *asukha* and that is *duḥkha*. So due to *karma-phala*, when there is *duḥkha*, He is the one who removes the *duḥkha*. Thus, He is both *sukhada* and *asukhada*.[1]

890. नैकजः *Naikajaḥ*
The one who has many births.
धर्मगुप्तये असकृद् जायमानत्वात् नैकजः ।

Bhagavān is called *dharmagoptā*, the protector of *dharma*. In order to protect *dharma* He is born many times and hence, He is *Naikaja*. He has taken many *avatāras*. *Bhagavān* says, '*Bahūni me vyatītāni janmāni*—Many births have gone by for me.' '*Dharma-saṃsthāpanārthāya sambhavāmi yuge yuge*—I take birth in every *yuga* for establishing *dharma*' (*BG.4.5*, *8*). As an answer to the prayers of the people, *Bhagavān* is born. In fact, it is people who created Him. *Bhagavān* did not come on His own. It

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[1] After '*bhoktā*,' the *sandhi* allows the next *nāma* to be taken as '*sukhada*' and '*asukhada*.'

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was the *karma-phala* of people that brought *Bhagavān* into a form. So, we cannot say really, whether *Bhagavān*, out of His own will, keeping *māyā* under His control, brought a body into being or the *avatāra* was created by the devotees, who prayed to the Lord, to protect them from *adharma*. As a result of their prayers, *Bhagavān* takes an embodiment. He was not born one time, but *Naikaja*, born many times.

891. अग्रज: *Agrajaḥ*
The one who was born first.
अग्रे जायत इति अग्रज: ।

At the beginning of the creation, He alone first became *Hiraṇyagarbha* and then *Virāṭ*. *Hiraṇyagarbha* is called *agraja*. So as the one who was born as *Hiraṇyagarbha*, He is *Agraja*.

892. अनिर्विण्ण: *Anirviṇṇaḥ* (435)
The one who has no dejection.
अवाप्तसर्वकामत्वात् अप्राप्तिहेत्वभावात् निर्वेदोऽस्य नास्तीति अनिर्विण्ण: ।

In the *Muṇḍakopaniṣad* it is said, '*parīkṣya lokān karma-citān brahmaṇaḥ nirvedamāyāt*—a *viveki*, analyzing all forms of experiences gained through *karma* and understanding their limitations, discovers *nirveda*, dispassion (*1.2.12*). This is so because, all the results that are gained are not pleasant and the one's that are pleasant are subject to time and variation in content. One loses interest in these pursuits, with a feeling of a sense of 'enough.' Further, when what is desired is not achieved and what is achieved is not according to one's expectation, then one becomes *nirviṇṇa*, dejected, frustrated.

But, *Bhagavān* is *Anirviṇṇa*, He never loses interest in enjoying His *svarūpa*, is never dejected and frustrated. Because He is limitless joy, *purṇa*, there is nothing for Him to gain and nothing that He cannot gain. He does not expect anything, any special joy, from His job and so, He is *Anirviṇṇa*.

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893. सदामर्षी *Sadāmarṣi*

The one who bears with *satpuruṣas.*

सतः - साधून् आभिमुख्येन मृष्यते - क्षमत इति सदामर्षी।

Bhagavān is *Sadāmarṣī.* He understands and bears with people, because they are *sat-puruṣas*. He understands our limitatons and bears with us patiently. This is the *marṣaṇa.* It is not forgiving, which has different connotations. Any person, who makes a small effort towards *Īśvara*, becomes a *sat-puruṣa* and it is natural, that he has some limitations and *Bhagavān* understands those limitations. So that step towards *Īśvara*, is what counts, to bring about all the changes in the person.

894. लोकाधिष्ठानम् *Lokādhiṣṭhānam*

The *adhiṣṭhāna* of everything.

सर्वेषां लोकानाम् अधिष्ठानम्।

Just as the clay is the *adhiṣṭhāna* for potness, *Bhagavān* is the *adhiṣṭhāna*, the locus of all the worlds, all spheres, all laws and forces, in other words, the locus of all the names and forms.

895. अद्भुतः *Adbhutaḥ*

The one who is a wonder.

अद्भुतवत् अद्भुतः। स्वरूपशक्तिव्यापारकार्यैः अद्भुतत्वाद्वा अद्भुतः।

He is the *adhiṣṭhāna* of everything and hence, is an active participant. At the same time, He is *asaṅga*, without being affected in anyway. Thus, He is *Adbhuta*; a wonder. When you look at *Īśvara* from any angle, He is a wonder. From the standpoint of His *svarūpa*, He is a wonder, because even though He is changeless, He seems to undergo changes. Even though non-dual, He seems to become many. Even though formless and attributeless, He seems to take on forms and attributes, in a variety of ways.

Anything that is possible is not a wonder. Only what is impossible but is made to look possible, is a wonder. His *maya-sakti*, which makes the impossible possible, is a wonder. The

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magnitude of this universe is, as yet, very little explored, and what is explored also evokes awe and wonder. That it can be created, sustained and dissolved, by His mere *saṅkalpa*, is a wonder. When He has nothing to gain from it, that He goes on and on with this creation is a wonder.

He is the *ātmā*, the truth of everyone. That people should feel estranged from it and seek it, is a wonder. That it is unlike anything else, is a wonder. Though it is not available for words and thought, and that the *śāstra* tries to point to it, through words is a wonder. The *Kathopaniṣad* says that the self is not available for hearing for many; and even if heard, many do not understand it. The one who teaches is a wonder and the one who listens, being not separate from it, is also a wonder. The one who understands, being taught by a proficient teacher, is another wonder.[1] And the *Gītā* says, that one looks upon the self as a wonder; another speaks of it as a wonder and another hears it as a wonder. Still another, even after hearing about the self, does not understand it at all, is another wonder.[2]

सनात्सनातनतमः कपिलः कपिरव्ययः।

स्वस्तिदः स्वस्तिकृत्स्वस्ति स्वस्तिभुक्स्वस्तिदक्षिणः।। ९६।।

sanātsanātanatamaḥ kapilaḥ kapiravyayaḥ |
svastidaḥ svastikṛtsvasti svastibhuksvastidakṣiṇaḥ || *96*

896. सनात् *Sanāt*

The ancient.

सनात् इति निपातश्चिरार्थवचनः।

Sanāt is another name for *Viṣṇu*. It is a word that indicates time, which lasts forever. It was there and it will be there. So

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[1] श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः।

आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलानुशिष्टः।। *Ka.Up.1.2.7*

[2] आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्।। *BG.2.29*

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Parameśvara is here presented as *kāla*, time, which brings in space also. It is time that brings about the creation of the *jagat*. Without time and space, there cannot be motion. *Jagat* is motion. When one enquires into time, time disappears. The past and future are nothing but the present; and the present is what obtains. Past was present and future also will be present and present is present. So the unit of time is only the present. You think of the past or future only as 'now' and that is the present. But when you think of 'now' all thoughts stop. You cannot think. This is time. The 'now' does not enjoy any length of time. So 'now' is only when the length of time, experientially disappears. But mathematically it will never disappear. The length of time is timeless. So, the timeless makes the length of time. It is like a series of points which make a line. A point is that which occupies no space and has no dimension. Yet, a series of these points make a line. So time and space are the greatest magic of *māyā*. This is the *māyā-śakti* of *Īśvara*. So *Īśvara* is *Sanāt*, has always been there and hence, ancient.

897. सनातनतमः *Sanātanatamaḥ*

The most ancient of the ancient.

सर्वकारणत्वात् विरिञ्च्यादीनामपि सनातनानाम् अतिशयेन सनातनत्वात् सनातनतमः।

'*Tama*' is a suffix added to words to indicate the superlative degreee. *Sanātanatama* means the most ancient. *Brahmāji* and the *prajāpatis*, who are said to be creators, are also created by *Parameśvara*. Since He is the creator of the creators also, He is the most ancient. The most ancient can also be misconstrued as being within time. Being the ultimate *nimitta* and *upādāna-kāraṇa*, He is the cause of time and hence, is timeless.

898. कपिलः *Kapilaḥ*

The one who is brownish red.

बडवानलस्य कपिलो वर्ण इति तद्रूपी कपिलः।

In the 531st *nāma*, it was pointed out that, He is *Maharṣi Kapilācārya*. *Kapila* also means a brownish red colour. The

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Purāṇas talk of a great fire within the oceans, called the *badavānala*. It may be the volcanoes in the ocean bed and their eruptions cause islands small and large. He is *Kapila*, brownish red in the form of the *badavānala*, the law and order that keeps the oceans and their islands what they are.

899. कपिः *Kapiḥ*
The one who drinks the water.
कं - जलं रश्मिभिः पिबन् कपिः सूर्यः। कपिः वराहो वा।

The word *kapi* has many meanings as monkey, elephant, boar, sun and so on. As He took the *avatāra* of the *varāha*, boar, He is *Kapi*. The sun is called *kapi* because it drinks '*ka*,' water, in a subtle way, evaporating it through its rays of heat. The surface water in the ponds and lakes evaporate and they become dry because of the sun. The Lord, in the form of the sun, from thre standpoint of this function, is *Kapi*.

900. अप्ययः *Apyayaḥ*
The place of dissolution.
प्रलयेऽस्मिन् अपियन्ति जगन्तीति अप्ययः।

This is a new creation, before which there was a previous creation, a previous *jagat*, which got dissolved into *Parameśvara*. This creation will also get dissolved into *Parameśvara*. Not only is He *sanātana*, ancient, but will be there, in the same way, in the future also. Dissolution is also *Parameśvara*. The entire *jagat*, with all beings and objects along with time and space, goes back unto *Parameśvara* and hence, He is *Apyaya*, the locus of dissolution.

901. स्वस्तिदः *Svastidaḥ*
The one who gives *maṅgala*.
भक्तानां स्वस्ति - मङ्गलं ददातीति स्वस्तिदः।

Because His grace will give *svasti*, auspiciousness, He is *Svastida*. The gain of any desired *puruṣārtha* is auspicious. But,

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the real *svasti* is *mokṣa*, the grand finale, beyond which there is nothing to be gained.

902. स्वस्तिकृत् *Svastikṛt*

The one who makes *maṅgala*.

तदेव करोतीति स्वस्तिकृत्।

Bhagavān is not only *svastida*, but also *Svastikṛt*, the maker of *svasti*. *Svasti* can be the relative well-being and joy, as well as the absolute well-being and joy. The absolute well-being is only in the knowledge of *Īśvara*. How does He create the *svasti*? By giving you the *karma-phala*. He gives the results for your actions such as prayer and creates an atmosphere which is conducive for *svasti*, auspiciousness. When you appreciate *Īśvara*, He is the *Svastikṛt*, as the *dṛṣṭa-phala*, the immediate result. Your understanding, your awareness of *Bhagavān*, itself creates *svasti*. Thus, He becomes *svastikṛt*. *Adṛṣṭa* is *puṇya*, grace. So, as the one who gives *karma-phala*, in the form of *puṇya*, which is conducive for auspiciousness, He is *svastikṛt*. To the extent that there is the understanding of *Īśvara*, to that extent there is *svasti* or well-being.

903. स्वस्ति *Svasti*

The one whose nature is auspiciousness.

मङ्गलस्वरूपम् आत्मीयं परमानन्दलक्षणं स्वस्ति।

Bhagavān Himself is *Svasti*, of the nature of auspiciousness. He is in the form of blessing alone. Being of the nature of limitless joy, He is *Svasti*, absolute auspiciousness.

904. स्वस्तिभुक् *Svastibhuk*

The one who enjoys/protects the auspiciousness.

तदेव भुङ्क्त इति स्वस्तिभुक्। भक्तानां मङ्गलं स्वस्ति भुनक्तीति वा स्वस्तिभुक्।

If *Bhagavān* is *svastyātmaka*, in the form of auspiciousness that is *mokṣa*, freedom, then, who enjoys that *svasti*? He alone is the *Svastibhuk*, the enjoyer of that also; there is no other *bhoktā*. If the enjoyer is other than *Bhagavān*, then that person would become

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the consumer of *Bhagavān*. So, He alone is in the form of both *svasti* and *svastibhuk*.

Svasti bhunakti—He is also the protector of our auspiciousness and hence also, *Svastibhuk*.

905. स्वस्तिदक्षिण: *Svastidakṣiṇaḥ*

i. The one who grows as auspiciousness. ii. The expert in giving auspiciousness.

स्वस्तिरूपेण दक्षते - वर्धते, स्वस्ति दातुं समर्थ इति वा स्वस्तिदक्षिण: ।

As He is in the very form of *svasti*, in the beginning there is a relative *svasti*, when there is a little awareness of *Īśvara*. As the awareness of *Īśvara* increases, as more of *Īśvara* comes into one's life, the *svasti* also increases. With the total understanding of *Īśvara*, there is absolute *svasti*. This is like the picture taken in a polaroid camera. In the beginning there seems to be a very vague outline of a picture; but, as the exposure increases, the picture becomes more and more clear. So, too with greater awareness of *Īśvara*, there is greater *svasti*. Thus, all the way there is only *svasti*. *Svastirūpeṇa dakṣate*—as He alone increases in the form of *svasti*, He is *Svastidakṣiṇa*.

Again, though He is in the form of *svasti*, absolute joy, its appreciation may vary with the type of *antaḥkaraṇa*, mind, that one has and also the amount of *puṇya* that one has. The more developed the *antaḥkaraṇa*, the more *puṇya* one has, uninhibited by *pāpa*, there is more *svasti* enjoyed. Thus, He is *Svastidakṣiṇa*, one who seems to grow with the superiority of the *antaḥkaraṇa* and increase in *puṇya*.

He is *Svastidakṣiṇa*, also because *svasti dātum dakṣiṇaḥ*—capable of giving *svasti*. The word *dakṣiṇa*[1] has also the meaning of one who has the capacity to do something very quickly. The Lord is not only capable of giving *svasti*, but also giving it quickly.

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[1] The word '*dakṣiṇa*' is derived from the verbal root '*dakṣa vṛddhau, śīghrārthe ca*,' 1st conj. meaning 'growing' and 'doing something quickly.'

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अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः।। ९७ ।।

araudraḥ kuṇḍalī cakrī vikramyūrjitaśāsanaḥ|
śabdātigaḥ śabdasahaḥ śiśiraḥ śarvarīkaraḥ||97

906. अरौद्रः *Araudraḥ*
The one who does not have any violence.
कर्म रौद्रम्, रागश्च रौद्रः, कोपश्च रौद्रः रौद्रत्रयं अस्य नास्ति अवाप्तसर्वकामत्वेन रागद्वेषादेः अभावादिति अरौद्रः।

He is *Araudra*, free from *raudra*. There are different types of *raudra*—wherein *karma* is violent, desire is violent and anger is also violent. So the one who is free from these three kinds of *raudra* is *araudra*. People engage themselves in frightening activities like destruction, vandalism, rampage, terrorism and so on. This is because there is a lot of buildup of hatred, fear, insecurity and anger. In anger and hatred, there is a lot of destruction. Again, it is the unfulfilled desires that cause pain and turn into anger and hatred. It then becomes a vicious cycle. *Bhagavān* is *avāpta-sarva-kāma*, one who has all His desires fulfilled, in the sense, that being ever full, there is nothing unattained by Him; therefore, He does not need to have desires, let alone fulfill them. Hence, He has no likes or dislikes or an anger born of that, leading to *raudra*.

Everyone is given to different degrees of violent actions and similar conditions of the mind. Especially when people get power, these tendencies seem to increase. Power corrupts and absolute power means absolutely uncontrolled corruption. When power is there, there are no deterrents and one loses control of what one does and feels that one can get away with it. *Bhagavān* is almighty, that is, He has absolute power. Does that mean that He has *raudra* in absolute measure? No. In spite of absolute power, *Bhagavān* has no *raudra* at all. Therefore, we invoke *Bhagavān* as *Araudra* for getting rid of our tendencies towards *raudra-kāma*, *raudra-kopa*

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and *raudra-karma*, that is, violent desires, violent anger and violent actions.

907. कुण्डली *Kuṇḍalī*
i. The one who has ear-rings. ii. The one in the form of *ādiśeṣa*.
सहस्रांशुमण्डलोपमकुण्डलधरणात् कुण्डली। शेषरूपभाग् इति कुण्डली।

This is for *upāsanā*. The Lord is picturised as *Kuṇḍalī*, having beautiful *kuṇḍalas*, shining ear-rings, in the form of the sun and the moon. Or, He is *Kuṇḍalī*, being in the form of the serpent *ādiśeṣa*, who has a *kuṇḍala*, a coil.

908. चक्री *Cakrī* (995)
The one who wields a discus.
समस्तलोकरक्षार्थं सुदर्शनाख्यं चक्रं धत्त इति चक्री।

He has the discus, the *sudarśana-cakra*, in His hand for protecting the people and hence, He is called *Cakrī*. The *cakra* stands for the *manas-tattva*, the mind principle, because it is as swift as the mind.

909. विक्रमी *Vikramī* (75)
The one who has valour.
विक्रमः पादविक्षेपः शौर्यं वा द्वयं चाशेषपुरुषेभ्यो विलक्षणमस्येति विक्रमी।

Vikrama can mean the footstep or valour. As both His footstep and valour are in a measure which is totally distinct from all others, He is *Vikramī*.

910. ऊर्जितशासनः *Ūrjitaśāsanaḥ*
The one whose mandates are powerful.
ऊर्जितं शासनमस्येति ऊर्जितशासनः।

He is *Ūrjita-śāsana*, one whose mandates and laws are excellent and powerful. They are universal, but not absolute and at the same time not loose. They can be looked at in two ways, as laws of *dharma* and as laws of all physical and other spheres.

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When we look at fire, it is not that fire is hot for one person and cold for another person. It is universally hot. But, it is not abolute, in the sense that one can have fireproof protection. So too, the laws of all natural forces are *ūrjita*, an excellent and intelligent network that brings about harmony. That is why it is possible to study and understand the laws. That the same thing behaves in a different way in a different condition is also His law. That is why it is possible for us to make use of these laws to our advantage.

Again the laws of *dharma*, in the form of *śruti* and *smṛti*, are also impartial and universal, and not loose. But, they are not absolute, in that, they can be interpretted in situations. All the laws of *dharma* need to be interpreted. Thus, the laws of *Bhagavān* are universal and impartial, and excellent and powerful. Hence, He is *Ūrjita-śāsana*.

911. शब्दातिगः *Śabdātigaḥ*

The one who is beyond words.

शब्दान् अतीत्य गच्छति इति शब्दातिगः। शब्दप्रवृत्तिहेतूनां जात्यादीनाम् असम्भवात् शब्देन वक्तुम् अशक्यत्वात् शब्दातिगः।

After 910 *nāmas*, *Vyāsa* says that *Bhagavān* is *Śabdātiga*, one who is beyond words. Does it mean that all these *nāmas* are useless? No. *Bhagavān*, from the standpoint of His *svarūpa*, can never be the object, the direct meaning of any *śabda*, word. He has no attribute, action, species or relationship, because it is within the range of these alone, words can function.[1] Since, His *svarūpa* is unlike anything else, paradoxes have to be used. Thus only by using paradoxes, and implying through words, *Bhagavān* is revealed here. Since, He cannot be described by any single word, He is *Śabdātiga*. The *śruti* says, '*yato vāco nivartante aprāpya manasā saha*—from whom words retreat along with the mind' (*Tai.Up.2.4*).

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[1] Also refer the explanation in the Introductory *śloka* 17.

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912. शब्दसहः *Śabdasahaḥ*

The one spoken of, by the words of the *Vedas*.

सर्वे वेदाः तात्पर्येण तमेव वदन्तीति शब्दसहः ।

Even though He is *Śabdātiga*, He is *Śabdasaha*, the one spoken about by all the *Vedas*. He is not only spoken of by the words of the *Vedas* but also by those of all disciplines of knowledge.

913. शिशिरः *Śiśiraḥ*

The one in the form of the cool season.

तापत्रयाभितप्तानां विश्रमस्थानत्वात् शिशिरः ।

Śiśira means the cool season. In the form of the cold season, He is *Śiśira*. He is *Śiśira* also because like the *śiśira-ṛtu*, the cold season, He is the refuge which cools one from the *tāpatraya*, the heat of the inner and the external afflictions, the *ādhyātmika*, the *ādhibautika* and the *ādhidaivika-tāpas*. *Bhagavān* is the only place where one can be free from the heat of these *tāpas*.

914. शर्वरीकरः *Śarvarīkaraḥ*

The one who makes the night.

संसारिणामात्मा शर्वरी इव शर्वरी, ज्ञानिनां पुनः संसारः शर्वरी, तामुभयेषां करोतीति शर्वरीकरः ।

Śarvarī means night. He is *Śarvarīkara*, the one who makes the night so that all living beings can rest and relax. By resolving the notion of 'I' and 'mine' in sleep, the individual is able to relax and have a temporary respite from the day to day problems.

Generally, in daylight one see things clearly, and the darkness of night makes it difficult. Therefore, what is clearly perceived is said to be as clear as daylight and what is not clear is like night. While some are awake to the truth of the oneness of *Īśvara*, others are asleep to this fact. They are in the dark about this fact. Hence, there is confusion and conflict. The majority of people seem to see duality as clearly as seeing things in daylight. Therefore, the threats and problems of duality, *saṃsāra*, are very real for them. But those

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who know the truth are as though in darkness with reference to *saṃsāra*; they do not see the threats and problems that others see. In the *Gītā*, *Bhagavān* says, 'In that which is night for all beings, the one who is wise, who has mastery over oneself, is awake. That, in which beings are awake, is night for the wise one who sees.'[1]

Who causes this knowledge and ignorance? Since *Bhagavān* alone is the cause of everything, He is not only the object of knowledge and ignorance, but also the cause of all knowledge and ignorance. Hence, He is *Śarvarīkara*.

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः।। ९८ ।।
akrūraḥ peśalo dakṣo dakṣiṇaḥ kṣamiṇāṃ varaḥ|
vidvattamo vītabhayaḥ puṇyaśravaṇakīrtanaḥ ||98

915. अक्रूरः *Akrūraḥ*
The one who is not cruel.
क्रौर्यं नाम मनोधर्मः प्रकोपजः आन्तरः संतापः साभिनिवेशः। अवाप्तसमस्तकामत्वात् कामाभावात् एव कोपाभावः तस्मात् क्रौर्यम् अस्य नास्ति इति अक्रूरः।

Kraurya, cruelty, is an emotion, a mental modification. It is a *santāpa*, a mental affliction born of anger, jealousy or frustration and all these are generally seen when there is power. Absolute power is only the power of *Īśvara*. Absolute power, is no power at all. It is not that there is a locus of absolute power, and elsewhere, there is limited power. All limited powers, belonging to various *jīvas*, are only delegated powers. *Parameśvara* is one who is incapable of cruelty, because, fear, which is the cause of cruelty, is not there. A second thing is not there to threaten, to make Him feel insecure and hence, there is no reason for fear. He has no anger, no cruelty. Hence *Bhagavān* is *Akrūra*, devoid of *kraurya*. One may

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[1] या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः।। *BG.2.69*

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say, 'I have no fear,' till something strong comes along, and then there is fear. But in the case of *Bhagavān*, there is absence of fear, because the cause of fear is not there. '*Na bibheti kutaścaneti.*' He has no fear from anything, since a second thing is not there. He has no fear or insecurity and so, He has no need to be cruel.

916. पेशलः *Peśalaḥ*
The one who is fascinating.
कर्मणा मनसा वाचा वपुषा च शोभनत्वात् पेशलः।

In whichever way we look at *Īśvara*, He is *Peśala*, very handsome, gentle and fascinating. When you look at *Īśvara*, in terms of knowledge, His magic of putting things together, He is fascinating. Every manifestation of His is fascinating and inspiring. His deeds, mind, words, body are all beautiful.

917. दक्षः *Dakṣaḥ* (423)
The one who is skillful.
प्रवृद्धः शक्तः शीघ्रकारी च दक्षः। त्रयं चैतत् परस्मिन् नियतमिति दक्षः।

Īśvara is the most *śakta*, capable and hence, *Dakṣa*. Not only is He capable but He is *śīghrakārī*, capable of doing things very fast. In anything that we do, there is so much of planning, gathering of resources and manpower, and execution involved, that it takes a lot of time. But, the *jagat* is created by the mere *saṅkalpa* of the Lord. He thinks and there it is. There is no time involved, because, time itself is yet to be created. The thought is creation. '*Tad aikṣata asṛjata*—it saw (in the mind) and it created' (*Chā.Up.6.2.3*). In dream, you think of a mountain and mountain is there in place and time. He is *Dakṣa*, and He is *pravṛddha*, most grown up because He has no limitations whatsoever.

918. दक्षिणः *Dakṣiṇaḥ*
The one who is efficient.
दक्षिणशब्दस्यापि दक्ष एवार्थः। शब्दभेदात् न पौनरुक्त्यम्। अथवा दक्षते गच्छति हिनस्तीति वा दक्षिणः।

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The name *Dakṣiṇa* has the same meaning as *Dakṣa*. There is no defect of repetition, because the words are different. *Dakṣa* also means the one who destroys. *Īśvara* creates and what is created has to be continuously destroyed. A moment is born, and it is gone. Only what is, can go. So, *Bhagavān* continuously destroys that which is created. As *Dakṣa*, He continuously creates and as *Dakṣiṇa*, He continuously destroys.[1]

919. क्षमिणां वरः *Kṣamiṇāṃ Varaḥ*
The one who has forbearance.
क्षमावतां योगिनां पृथिव्यादीनां भारधारकाणां च श्रेष्ठ इति क्षमिणां वरः।

Kṣamī is one who is able to put up with all the omissions and commissions. Everyone has a certain level of patience. *Sādhus* are *kṣamīs*, with a lot of forbearance. The earth is given as an example of forbearance. But *Bhagavān* has absolute forbearance and so, He is *Kṣamiṇāṃ vara*.

Kṣamī has also the meaning of being able. *Bhagavān*, having all the powers, is *Kṣamiṇāṃ vara*, the ablest of all.

920. विद्वत्तमः *Vidvattamaḥ*
The wisest.
निरस्तातिशयं ज्ञानं सर्वदा सर्वगोचरम् अस्यास्ति न इतरेषामिति विद्वत्तमः।

Vidvān means a scholar and his scholarship is in a limited field. As one specialises, one's field becomes narrowed. As one comes to know more and more, he comes to know about less and less. Therefore, scholarship becomes narrow and there is always something more to know or someone who knows more. *Īśvara* is *sarvajña* and *sarvavit*, knowing all things with all their details. He also knows Himself and the *Vedas*. Therefore, His *jñāna* is *sarvagocara*, all encompassing and always free from *atiśaya*, being excelled by someone else. Hence, He is *Vidvattama*, the wisest.

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[1] The word '*dakṣiṇa*' is derived from the verbal root '*dakṣa gatihiṃsanayoḥ*,' 1st conj. meaning 'going' or 'destroying.'

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921. वीतभयः *Vītabhayaḥ*
The one who is free from fear.
वीतं - विगतं भयं सांसारिकं संसारलक्षणं वा अस्येति वीतभयः, सर्वेश्वरत्वात् नित्यमुक्तत्वाच्च।

Vītabhaya means one from whom fear has gone away. When we say that fear has gone, it would mean that the fear was there before. This can be said for a *jīva*, an inidividual, because the *jīva* has *sāṃsārika-bhaya*, fear within *saṃsāra* of various things like losing the job, money, and health, problems from the government and so on; or he has *bhaya* of the bondage of *saṃsāra*. But, how can this compound be used for *Bhagavān*? Never does *Bhagavān* have any fear. Being *sarveśvara*, the Lord is in control of everything and so *sāṃsārika-bhaya* is not there or being *nitya-mukta*, ever liberated, and having no ignorance, the fear of *saṃsāra* is also not there. In fact, *bhaya*, fear in any form, is afraid to come near *Bhagavān*.

We say that He is *Vītabhaya*, because, we are frightened and want to be *vītabhaya*, free from fear. So, we invoke Him with the *nāma* which shows what we want to be and what we want from Him.

922. पुण्यश्रवणकीर्तनः *Puṇyaśravaṇakīrtanaḥ*
The one, the hearing and reciting of whose names give *puṇya*.
पुण्यं - पुण्यकरं श्रवणं कीर्तनं चास्येति पुण्यश्रवणकीर्तनः।

Śravaṇa, listening about *Īśvara*, and *kīrtana*, singing or reciting His names, give *puṇya*, which in turn gives *sukha*. So, *Bhagavān* is called *Puṇyaśravaṇakīrtana*. We want *sukha* and for this, we require *puṇya*. *Sukha* is only *dṛṣṭa-phala* and *puṇya* includes both *dṛṣṭa-phala* and *adṛṣṭa-phala*. Listening about *Īśvara* gives *puṇya*. *Bhagavān* is the ear and also the ear of the ear. Hearing is *Bhagavān*, what is heard is also *Bhagavān* and it is about *Bhagavān* that we hear. This is called *śravaṇa*. Listening to *Viṣṇu-sahasranāma*, even with a vague understanding, will give

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puṇya. The study of the *śāstra*, by listening to it from a teacher (or reading the books) and understanding it, is all *śravaṇa*.

Kīrtana is talking to people about the glories of the Lord, chanting or singing them. Even teaching of the *śāstra* is *kīrtana*. *Īśvara* is everything and if this is understood, any *śravaṇa* or *kīrtana* is only of *Īśvara*. *Śravaṇa* and *kīrtana* of *Īśvara* gives *puṇya* and *sukha* and finally, it gives *mokṣa-sukha*.

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः।। ९९ ।।

uttāraṇo duṣkṛtihā puṇyo duḥsvapnanāśanaḥ |
vīrahā rakṣaṇaḥ santo jīvanaḥ paryavasthitaḥ | | *99*

923. उत्तारण: *Uttāraṇaḥ*
The one who helps to cross the ocean of *saṃsāra*.
संसारसागरात् उत्तारयतीति उत्तारणः।

Bhagavān is *Uttarana*, because He makes us cross the ocean of *saṃsāra*. *Saṃsāra* is the constant struggle to become something and one can get out of it only by the knowledge of *Īśvara*. To understand Him, a lot of grace is required. Even to have a desire for getting out of *saṃsāra*, His grace is required. So, He is the one by whose grace alone one can cross and come out of this life of becoming.

924. दुष्कृतिहा *Duṣkṛtihā*
The one who destroys all activities of *adharma*.
दुष्कृतीः पापसंज्ञिताः हन्तीति दुष्कृतिहा।

Duṣkṛti means activities of *adharma*. *Bhagavān* is *Duṣkṛtihā*, because He destroys all activities of *adharma*. All these *pāpakarmas* can be destroyed only by the grace of *Bhagavān*. *Bhagavān* in His *avatāra* as *Śrī Rāma* destroyed *Rāvaṇa*, as *Śrī Kṛṣṇa* destroyed *Kaṃsa*, *Śiśupāla* and others and as *Nṛsiṃha* destroyed *Hiraṇyakaśipu*—all of whom had taken to *adharma* and hence, He is called *Duṣkṛtihā*.

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925. पुण्यः *Puṇyaḥ* (687)
The giver of *puṇya*.
स्मरणादि कुर्वतां सर्वेषां पुण्यं करोतीति सर्वेषां श्रुतिस्मृतिलक्षणया वाचा पुण्यमाचष्ट इति वा पुण्यः।

Bhagavān is *Puṇya*, that is, He is the giver of *puṇya*, to those who remember Him and express their devotion in various ways.[1] He is *Puṇya*, also because He makes known the actions, which produce *puṇya*, through the *śrutis* and *smṛtis*. The *phala*, the result, of *karma* is *puṇya*. and that *puṇya* itself is *Īśvara*.

926. दुःस्वप्ननाशनः *Dussvapnanāśanaḥ*
The one who dispels bad dreams.
भाविनोऽनर्थस्य सूचकान् दुःस्वप्नान् नाशयति ध्यातः स्तुतः कीर्तितः पूजितश्चेति दुःस्वप्ननाशनः।

Īśvara is *Dussvapnanāśana*, the cause for destroying the *dussvapna*, frightening dreams and nightmares. Bad dreams can be the result of coming out of the unconscious, and fear and insecurity. Some people believe, that bad dreams can be the foretellers of the future, and so a bad dream causes fear. When *Īśvara* is there, there can be no insecurity or fear. The unconscious is also taken care of by Him. *Īśvara* is the greatest validator or therapist. By processing the unconscious, all the fears can be removed along with bad dreams. For this, the grace of *Īśvara* is required. This is gained by meditation, singing His praise, and by worshipping Him.

927. वीरहा *Vīrahā* (166, 741)
The destroyer of the various courses of *saṃsāra*.
विविधाः (ईराः) संसारिणां गतीः मुक्तिप्रदानेन हन्तीति वीरहा।

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[1] श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्। अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्।।
Nine types of *bhakti* are talked about. They are – listening to, talking of, remembering His glories, doing service to His feet, worshipping with flowers, doing *namaskāra*, doing one's duty as His *dāsa*, considering Him as a friend and finally offering oneself. *Bhāgavata 7.5.33*

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'*Īra*' means a course and *vīra* therefore means, *vividha-gatis* various courses, that one takes within *saṃsāra*. Since *Bhagavān* confers upon us *mokṣa*, by destroying all our *karma* that leads to various *gatis*, *Bhagavān* becomes *Vīraha*.

928. रक्षणः *Rakṣaṇaḥ*
The one who protects.
सत्त्वं गुणमधिष्ठाय जगत्त्रयं रक्षन् रक्षणः।

He is the one who protects taking recourse to the *sattva-guṇa*. He is the one who is a source of blessing and the one who can be sought for protection.

929. सन्तः *Santaḥ*
The one in the form of the saintly persons.
सन्मार्गवर्तिनः सन्तः तद्रूपेण विद्याविनयवृद्धये स एव वर्तत इति सन्तः।

Those who are in the *sanmārga*, the path of *dharma* and have got *vidyā* and *vinaya*, that is, knowledge and humility, are *santas*, saintly persons. It is because of His knowledge and grace, that the *vidyā* makes the ignorant person, wise. I am not ignorance, but, I am the consciousness, *sat-cit-ānanda*. Even though, the knower goes about gathering knowledge about various things, he will still be self-ignorant. When the knowledge, that 'I am *sat-cit-ānanda*' which is the *svarūpa* of the knower is gained, the notion that 'I am ignorant' goes away. So the source of this knowledge is *Īśvara* and it is *Īśvara* alone who is in the form these *santas*, and hence, He is called *Santa*.[1] Again it is *Īśvara* alone who blesses the world through these *santas*, by giving *vidyā* and *vinaya*.

930. जीवनः *Jīvanaḥ*
The one who sustains life.
सर्वाः प्रजाः प्राणरूपेण जीवयन् जीवनः।

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[1] This *nāma* is in plural. When *arcana* is done, the plural, '*sadbhyo namaḥ*' should be used.

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He is *Jīvana*, sustaining the life of all beings in the form of *prāṇa*.

931. पर्यवस्थितः *Paryavasthitaḥ*
The one who stands pervading the entire *jagat*.
परितः - सर्वतो विश्वं व्याप्य अवस्थित इति पर्यवस्थितः।

Space is all-pervasive and every object in space is pervaded by space. Space has no other role, except to provide accomodation for everything and in this way alone it is all-pervasive. *Parameśvara*, being both the *nimitta* and *upadāna-kāraṇa*, is all-pervasive and pervades the entire macro and microworld. The *Nārāyaṇasūkta* says, '*antarbahiśca tat sarvaṃ vyāpya nārāyaṇaḥ sthitaḥ*—He stands pervading the entire *jagat* both inside and outside.'

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः।
चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः।। १०० ।।

anantarūpo'nantaśrir-jitamanyurbhayāpahaḥ |
caturaśro gabhīrātmā vidiśo vyādiśo diśaḥ || *100*

932. अनन्तरूपः *Anantarūpaḥ*
The one of countless forms.
अनन्तानि रूपाणि अस्य विश्वप्रपञ्चरूपेण स्थितस्येति अनन्तरूपः।

The name *Paryavasthita* is further explained by this name. He is *Anantarūpa*, the one with countless forms. The *jagat* is nothing but forms and form is the glory of *Īśvara*. He is of infinite forms, but in reality, formlessness is the truth of *Īśvara*.

933. अनन्तश्रीः *Anantaśrīḥ*
The one with limitless power.
अनन्ता - अपरिमिता श्रीः - परा शक्तिरस्येति अनन्तश्रीः।

Śrī here means limitless power and resources. He is *Anantaśrīḥ*, one who has limitless *śakti*, limitless power and limitless resources. All the resources have to be put together, so that

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the various forms can function, which in turn requires power. *Bhagavān* has these in limitless measure.

934. जितमन्युः *Jitamanyuḥ*
The one who has conquered anger.
मन्युः - क्रोधो जितो येन सः जितमन्युः।

The Lord is *Jitamanyu*, the one who has mastered anger. Essentially, He is free from anger. *Kopa*, *krodha* and *manyu* are various stages of anger. Since we want to be free from anger, we invoke the Lord as *Jitamanyu*.

935. भयापहः *Bhayāpahaḥ*
The destroyer of fear.
भयं संसारजं पुंसामपघ्नन् भयापहः।

The Lord is *Bhayāpaha*, the one who destroys fear. It is only by understanding *Īśvara*, that one can get rid of fear. Since time always poses a threat, fear is innate in living beings. Death is a threat and there is a possibility of losing what one has. Falling from grace is a cause for fear. All that is there is only *Īśvara* and He is not a threat at all. *Īśvara* is always a support and He is infallible. Therefore, once we know that *Bhagavān* pervades both inside and outside us, then the presence of *Bhagavān* is very much there in our awareness. Initially our awareness is that *Īśvara* is present in all situations and the complete understanding will be 'I am *Īśvara*.' That awareness, because of which we are aware of *Īśvara*, is itself *Īśvara*. Even a relative understanding of *Īśvara* removes fear.

936. चतुरश्रः *Caturaśraḥ*
The one of infallible justice.
न्यायसमवेतः चतुरश्रः पुंसां कर्मानुरूपं फलं प्रयच्छतीति।

Caturaśra basically means that which has four uniform corners. The word is popularly used to indicate something very orderly and just. *Bhagavān* is *Caturaśra*, one who is endowed with infallible, absolute justice. *Bhagavān* is never sadistic or partial. He

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never gives any *karma-phala*, *sukha* or *duḥkha*, unless the person deserves that. The one who is infallible is *Bhagavān*.

937. गभीरात्मा *Gabhīrātmā*
The one whose nature is unfathomable.
आत्मा स्वरूपं चित्तं वा गभीरं परिच्छेत्तुमशक्यम् अस्येति गभीरात्मा।

He is *Gabhirātmā*, one whose nature is profound and unfathomable. His nature cannot be described by words as 'this is how He is; this much alone He is,' therefore, He is difficult to know. He is present in everything with the same profundity. *Ātmā* can also mean *citta*, the mind. His mind, His thinking, is *gabhīra*, profound.

938. विदिशः *Vidiśaḥ*
The giver of different kinds of fruits of action.
विविधानि फलानि अधिकारिभ्यो विशेषेण दिशतीति विदिशः।

Bhagavān is *Vidiśa*, because He confers specially on deserving people many and varied desirable things, which they have earned as *karma-phala*.

939. व्यादिशः *Vyādiśaḥ*
The giver of varieties of mandates.
विविधाम् आज्ञां शक्रादीनां कुर्वन् व्यादिशः।

He is *Vyādiśa*, gives varieties of mandates to all the *devatās*, like *Indra* and others. Every phenomenon has its own mandates, and a *devatā* in charge. For example, water has to find its level. It is made of hydrogen and oxygen. The ocean does not overflow into the land mass. All these are varieties of mandates. Everyone has to maintain his/her boundaries, everything has to maintain its boundaries, following the mandates of *Īśvara*.

940. दिशः *Diśaḥ*
The giver of the knowledge of right and wrong.
समस्तानां कर्मणां फलानि दिशन् वेदात्मना दिशः।

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It is the Lord who shows and teaches the results of various actions, through the body of knowledge called the *Vedas* and hence, is *Diśa*. *Bhagavān* is in the form of the *Veda* which talks about the means and ends, that 'this ritual will give this result.' The *Veda* talks about what is good and what is not good. Through the *Veda*, *Bhagavān* shows us how to follow what is good and reject what is not good.

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः।
जननो जनजन्मादिर्भीमो भीमपराक्रमः ।। १०१ ।।

anādir-bhūrbhuvo lakṣmīḥ suvīro rucirāṅgadaḥ ।
janano janajanmādir-bhīmo bhīmaparākramaḥ ।। *101*

941. अनादिः *Anādiḥ*
The beginningless.
आदिः कारणमस्य न विद्यत इति अनादिः। सर्वकारणत्वात्।

The Lord is *Anādi*, beginningless. While He is the cause of all, He does not have a cause; He is self-existent.

942. भुवः भूः *Bhuvaḥ bhūḥ*
The support of the earth.
भूः - आधारः भुवः - सर्वभूताश्रयत्वेन प्रसिद्धाया भूम्याः भुवोऽपि भूरिति भूर्भुवः।

The word *bhū* has the meaning of *ādhāra*, support. The *ādhāra* of everything is the earth and so, *bhū* usually refers to the earth. *Bhagavān* is *Bhuvaḥ api bhūḥ*, the *ādhāra* of the earth itself. Everything seems to be supported by this earth. What is the *ādhāra* of the earth? It seems to be suspended in space without any support. Its own movement with the gravitational force is the support, and that is *Bhagavān*. He is the *ādhāra* of *ādhāra*, the earth of the earth. He is the basis on which everything is placed.

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943. लक्ष्मीः *Lakṣmīḥ*

The one in the form of *Lakṣmi*.

अथवा न केवलमसौ भूः भुवः, लक्ष्मीः शोभा चेति भुवो लक्ष्मीः। अथवा भूः भूलोकः, भुवः भुवर्लोकः, लक्ष्मीः आत्मविद्या। भूम्यन्तरिक्षयोः शोभेति भूर्भुवो लक्ष्मीः।

This *nāma* can be taken as *Lakṣmī* or as also as *Bhuvaḥ lakṣmīḥ* and *Bhūrbhuvaḥ lakṣmīḥ*. All the three words are in feminine gender.

Lakṣmī is the *śakti* of *Bhagavān*. *Nārāyaṇa* does not exist without *Lakṣmī*, and without *Nārāyaṇa*, *Lakṣmī* does not exist. That is why *Nārāyaṇa* is called here *Lakṣmī*. *Śakti* alone is *Parameśvara* and this is the *māyā-śakti*. *Lakṣmī* is beauty, fame, effulgence, wealth, fullness. She is never away from the Lord and she always resides in His chest. When *Bhagavān* took the *avatāra* as *Śrī Rāma* and *Śrī Kṛṣṇa*, she came as *Sītā* and *Rukmiṇī*. She is the power of *Bhagavān*. She is also nothing but *Bhagavān*.

Or else, He is not only *Bhuvaḥ bhūḥ*, the support of this earth, but also *Bhuvaḥ lakṣmīḥ*—the beauty, the resplendence of this earth. As *Bhūrbhuvaḥ lakṣmīḥ*, *bhū* refers to this world and *bhuvaḥ* to the *bhuvarloka* and *lakṣmī* to *ātmavidyā*. Or they refer to this world, the sky and the splendour that lights up both, and the Lord is all these.

944. सुवीरः *Suvīraḥ*

The one whose ways are endless.

शोभनाः विविधाः ईराः - गतयो यस्य सः सुवीरः। शोभनं विविधं ईर्ते इति वा सुवीरः।

Bhagavān is *Suvīra*, because His movements are many and auspicious. Or, He is understood in many ways.

He is *Suvīra*, also because He manifests in infinite ways, which are beautiful. When we look at the structure of this universe, His expressions seem to be so many.

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945. रुचिराङ्गद: *Rucirāṅgadaḥ*

The one who has brilliant bracelets.

रुचिरे कल्याणे अङ्गदे अस्येति रुचिराङ्गदः।

Because He has beautiful bracelets, He is *Rucirāṅgada*. What are the bracelets for *Bhagavān*? His bracelets are time and space. He embraces the *jagat* with His two hands. He is manifest in various ways, but, within the scope of these two embracing hands, that is, the all-pervasive hands of time and space.

946. जनन: *Jananaḥ*

The creator.

जन्तून् जनयन् जननः।

As the cause of the birth of all beings, that is, as the creator, He is *Janana*.

947. जनजन्मादि: *Janajanmādiḥ*

The cause for the birth of all that is born.

जनस्य - जनिमतः, जन्म - उद्भवः, तस्य आदिः - मूलकारणमिति जनजन्मादिः।

That which is subject to birth is *jana*. Its manifestation, birth is *janma*. Whatever is born may have many immediate causes, as the seed for the sprout, as the egg for the birds. But all have ultimately only one *ādi*, cause, and that cause is *Bhagavān*. Hence, He is *Janajanmādi*. The capacity of the seed to sprout, the capacity for the egg to become a chick, is *Īśvara* and the sprout and the chick that come out are also *Īśvara*.

948. भीम: *Bhīmaḥ*

The source of fear.

भयहेतुत्वात् भीमः।

Bhagavān is *Bhīma*, one who is a source of fear for everyone and at the same time nothing can cause fear in Him. Nobody can escape the result of one's action, and hence, He is as though the cause of fear. But, if understood, He is not the cause of fear. Or,

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Bhīma is one, who is admired for His strength and terrific deeds. There is nothing that he cannot do. The Lord is also *Bhīma*, because His deeds are great and terrific.

949. भीमप्राक्रमः *Bhīmaparākramaḥ*
The one of immense strength.
असुरादीनां भयहेतुः पराक्रमोऽस्य अवतारेष्विति भीमपराक्रमः।

His *parākrama*, power, is admirable and *bhīma*, awe-inspiring. In His *avatāras*, His strength causes great fear to the *asuras* and hence, He is *Bhīmaparākrama*.

आधारनिलयोऽधाता पुष्पहासः प्रजागरः।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः।। १०२ ।।

ādhāranilayo'dhātā puṣpahāsaḥ prajāgaraḥ ।
ūrdhvagaḥ satpathācāraḥ prāṇadaḥ praṇavaḥ paṇaḥ ।। *102*

950. आधारनिलयः *Ādhāranilayaḥ*
The final abode of all supports.
पृथिव्यादीनां पञ्चभूतानाम् आधाराणाम् आधारत्वात् आधारनिलयः।

The five elements like space, air, fire, water and earth support this elemental world. The place where even these five elements have their being, is *Parameśvara*. So, He is the *Ādhāranilaya*, the basis of all basis, the final abode of all the supports.

951. अधाता *Adhātā* (or धाता *Dhātā* - 43)
The one who requires no support. (or The consumer of all beings.)
स्वात्मना धृतस्यास्य अन्यो धाता नास्तीति अधाता। संहारसमये सर्वाः प्रजा धयति पिबतीति वा धाता।

The one who sustains is *dhātā*. *Bhagavān* is *Ādhāranilaya* and hence, He is the *Dhātā*, the sustainer of everything. He is the basis, the truth of all the elements. He is the 'Is'ness, the existence of all the elements and all the forces. What is the basis of *Īśvara*? Who sustains Him? He exists by Himself, sustains Himself and

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does not need another *dhāta* to sustain Him. Having no *dhāta*, He is *Adhātā*.

By the rules of *sandhi*, this *nāma* can also be taken as *dhātā*. He is *Dhātā*, because He drinks as though, all the beings, that is, takes unto Himself all the beings at the time of *saṃhāra*.[1]

952. पुष्पहास: *Puṣpahāsaḥ*

The one who has blossomed as this universe.

मुकुलात्मना स्थितानां पुष्पाणां हासवत् प्रपञ्चरूपेण विकासोऽस्येति पुष्पहास:।

When the buds blossom into flowers, their *vikāsa*, blooming, looks like their *hāsa*, as though they are smiling. From the unmanifest state, when *Bhagavān* blossoms, manifests as the *prapañca*, universe, it looks like the smile of a flower. Hence, He is called *Puṣpahāsa*. A flower bud has no fragrance or nectar, nor does it attract the bees. It is in a kind of causal state. Then the bud blooms. In the unmanifest state, *Bhagavān* is the bud. In the manifest state, He is the flower. He is also the sun, which makes the bud bloom. He is the bud, which is the cause and He is the flower, which is the effect. The flower was the bud. Now, the same bud is a manifest, attractive, fragrant and beautiful flower. When *Bhagavān* laughs, it is creation and when He is quiet it is *pralaya*, dissolution.

953. प्रजागर: *Prajāgaraḥ*

The one who is ever awake.

नित्यप्रबुद्धस्वरूपत्वात् प्रकर्षेण जागर्तीति प्रजागर:।

Being of the nature of consciousness, He is *Prajāgara*, eternally awake, and never sleeps. He never comes under the spell of *māyā* or sleep, because He keeps the *māyā* under His control.

954. ऊर्ध्वग: *Ūrdhvagaḥ*

The uppermost.

सर्वेषामुपरि तिष्ठन् ऊर्ध्वग:।

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[1] The word '*dhātā*' is here derived from the verbal root '*dhet pāne*'.

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Bhagavān is *Ūrdhvaga*, because He stands above all. He is always ahead of, and above everyone. He is the first *guru* who was never a *śiṣya* to another *guru*. That is *Ūrdhvaga*. Others have been disciples to their *guru*.

955. सत्पथाचारः *Satpathācāraḥ*
The one who walks the path of righteousness.
सतां पन्थानः कर्माणि सत्पथाः। तान् आचरत्येष इति सत्पथाचारः।

Satpatha is the way of the *sat-puruṣas*, the people who follow *dharma*—the way they live, they way they act, what they do and what they avoid. They set the path, by following the *ācāra* as shown in the *śruti* and *smṛti*, given out by *Bhagavān*. *Bhagavān* is the one, who is manifest in the form of *dharma* of all the people who follow *dharma* and their actions. When that is so, what *ācāra* should *Bhagavān* follow? What *ācāra* should He avoid? As *Bhagavān*, He need not follow anything. Still, when He takes *avatāras*, He follows the *ācāra* shown by the *sat-puruṣas*, for *lokasaṅgraha*, for the protection of the world, and for setting an example to others.

956. प्राणदः *Prāṇadaḥ* (65, 321, 408)
The giver of life.
मृतान् परीक्षित्प्रभृतीन् जीवयन् प्राणदः।

This word occurs four times in this *sahasranāma*. *Bhagavān* is in the form of the *pañca-prāṇas*—*prāṇa* is the respiratory activities, *apāna* is excretion, *vyāna* is circulation, *samāna* is digestion, *udāna* is throwing out. All these together are called *prāṇā*. Since this *prāṇa* or physiological system is given by *Īśvara*, He is *Prāṇada*. This is the general meaning.

In His *avatāras*, as *Śrī Kṛṣṇa*, He gave *prāṇa* and brought back to life *Parīkṣit* the son of *Abhimanyu*, and saved him from the effects of the *astra* of *Asvatthāma*. As *Śrī Rāma*, He brought back to life the *vānaras*.

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957. प्रणवः *Praṇavaḥ* (409)
The one who is the *Oṃkāra*
प्रणवो नाम परमात्मनो वाचक ओंकारः तदभेदोपचारेण अयं प्रणवः।

Om is otherwise known as *praṇava* which means ever new. *Īśvara* is always *nava*, new and His name is *om*. So, He is the meaning of *praṇava*, that is, what is pointed out by the *praṇava*.

958. पणः *Paṇaḥ*
The one who does daily transactions.
पणतिर्व्यवहारार्थः। तं कुर्वन् पणः। पुण्यानि सर्वाणि कर्माणि पणं सङ्गृह्य अधिकारिभ्यः तत्फलं प्रयच्छतीति वा लक्षणया पणः।

The word *paṇa* means empirical transactions, that is, day to day transactions. *Bhagavān* carries on everyday the transactions of creation, sustenance and dissolution and all other activities that are part of these and hence, is *Paṇa*. The *Puruṣasūkta* says, '*sarvāṇi rūpāṇi vicitya dhīraḥ nāmāni kṛtvābhivadan yadāste*—the wise Lord having created the forms and having given them various names, remains transacting through them.'

The merchant takes the *paṇa*, the right amount of money, and gives the merchandise in return. So too, *Bhagavān* takes from us the various *karmas* that we have done like *paṇa* and gives in return the *karma-phala* and hence, *Paṇa*.

प्रमाणं प्राणनिलयः प्राणभृत् प्राणजीवनः।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः।। १०३ ।।

pramāṇaṃ prāṇanilayaḥ prāṇabhṛt prāṇajīvanaḥ|
tattvaṃ tattvavidekātmā janmamṛtyujarātigaḥ||103

959. प्रमाणम् *Pramāṇam* (428)
The self-evident knowledge.
प्रमितिः संवित्स्वयंप्रभा प्रमाणम्।

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Pramāṇa generally refers to the means of knowing. There are five means of knowing. The first is *pratyakṣa*, direct perception. It can be sense perception or witness perception. The knowledge that is gained through the sense organs is called *indriya-pratyakṣa*. Knowledge can also be gained directly, without the the help of the senses and that is called *sākṣi-pratyakṣa*, witness perception. All mental conditions, all emotions, all experiences gained through the senses, are known because of the witness that is present in all these perceptions. Direct perception is possible with the help of the senses and also without the help of the senses.

Knowledge can also be gained through reasoning. This is indirect knowledge or inference. Inference is based on data gathered by *pratyakṣa* and it is also a *pramāṇa*. One step inference is called *anumāna* and more than one-step inference is called *arthāpatti*, presumption. Absence of things is also recognized and this is *anupalabdhi-pramāṇa*. *Upamāna*, illustration, is another *pramāṇa*. 'The bison is like a buffalo' is an illustration and through this also knowledge is got. This is an indirect knowledge and it is valid.

All the *pramāṇas* are a means of knowledge, and they depend on direct perception and therefore called the *mūla-pramāṇa*, the basic means of knowledge. Even *Veda*, the sixth *pramāṇa* depends on the *mūla-pramāṇa*. All these *pramāṇas* are known because of the *sākṣī*, witness consciousness. Every *pramāṇa* works because there is this witness. All the *pramāṇas* become valid, because of the witness and that witness is *Parameśvara*. The means of knowledge is *Parameśvara* and anything that you know through the means of knowledge is also *Parameśvara*.

Pramāṇa also means *pramiti*, knowledge. It is the *svayamprabhā saṃvit*, the self-shining consciousness, that is the basis of every *pramāṇa*, knowledge. Therefore, being the *pramāṇa* of all *pramāṇas*, the Lord Himself is called *Pramāṇa*.

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960. प्राणनिलयः *Prāṇanilayaḥ*
The resting place of all the *prāṇas*.
प्राणाः इन्द्रियाणि यत्र जीवे निलीयन्ते तत्परतन्त्रत्वात्, देहस्य धारकाः प्राणापानादयो वा तस्मिन् निलीयन्ते। प्राणितीति प्राणो जीवः परे पुंसि निलीयत इति वा, प्राणान् जीवांश्च संहरतीति वा प्राणनिलयः।

We think that the *jīvas* depend on the *prāṇa*. Here it is said, that the *prāṇas* depend on the *jīva* and the *jīva* is nothing but *Bhagavān*. *Prāṇa* here refers to both the *indriyas*, the sense organs and also the *prāṇas*, the physiological system. Therefore, He is *Prāṇanilaya*.

If the *jīva* is to stay alive in the body, it requires the help of the *prāṇa*. *Prāṇa* is that which enlivens the body. As the pranas merge in Him, He is called *Prāṇanilaya*.

Because he breathes, the *jīva* himself is called *prāṇa*. In sleep, the *jīva* merges in the *paratmā*. As the merging place of *prāṇa*, thtat is the *jīva*, He is called *Prāṇanilaya*.

At the time of *pralaya*, He destroys the *prāṇas* and the *jīvas*, He is *Prāṇanilaya*.

961. प्राणभृत् *Prāṇabhṛt*
The sustainer of the *prāṇa*.
पोषयन् अन्नरूपेण प्राणान् प्राणभृत्।

Bhagavān is the *Prāṇabhṛt*, the one who sustains the *prāṇa* in the body through various forms of food and keeps them alive.

962. प्राणजीवनः *Prāṇajīvanaḥ*
The one who enlivens all living beings.
प्राणिनो जीवयन् प्राणाख्यैः पवनैः प्राणजीवनः।

Īśvara is the one who lives in all living beings which includes everything known and unknown, even in other planets. He keeps all alive. We think that the *prāṇa* makes us live. But, it is *Īśvara* who

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enlivens the very *prāṇa* that sustains us. The *Kaṭhopaniṣad* says, '*jīvas* live not by *prāṇa* or *apāna*, but by something else on which these two depend.'[1] And that is *Īśvara*, because air being inert, cannot function by itself, without a conscious principle behind.

Therefore, there is no live form outside *Īśvara*; the very life is *Īśvara* and hence, *ahiṃsā paramo dharmaḥ—ahiṃsā* is the greatest *dharma*. Hurting a living being is against *dharma* and causes *pāpa*. Even though life lives on life, we try our best to keep *hiṃsā* to the minimum. Still everyday we do some *hiṃsā* knowingly and unknowingly. Hence a lot of prayer and reaching out activity is necessary to neutralize all these *pāpas*.

963. तत्त्वम् *Tattvam*

The truth of everything.

तत्त्वम् अमृतं सत्यं परमार्थसतत्त्वम् इत्येते एकार्थवाचिनः। परमार्थसतो ब्रह्मणो वाचकः शब्दः तत्त्वम्।

Tasya bhāvaḥ tattvam—The essence or reality of a thing is *tattva*. The *tattva* of the pot is clay. The clay can be reduced further to its *tattva*, the atoms which can again be reduced to their *tattva*, particles and finally it can be reduced to pure existence, *sat*. What is the *tattva* of the observer of the pot or clay? The *tattva* of the observer is consciousness. As the pot, clay, atoms and so on, are not outside consciousness, their *tattva* is also only consciousness. The reality of the observer and the observed is the same *sat-cit*, existence, consciousness. That *tattva* is *ātmā*, that is, *Brahman* and *Brahman* is *Parameśvara*. Hence, *Parameśvara* is the *tattva*, the truth of everything. It is *Brahman* alone that is referred to by various words like *tattva*, *amṛta*, *satya*, *paramārtha* and so on, all of which have the same meaning.

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[1] न प्राणेन नापानेन मर्त्यो जीवति कश्चन। इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ।।
Ka.Up. 2.2.5

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964. तत्त्ववित् *Tattvavit*

The knower of the truth or the reality.

तत्त्वं स्वरूपं यथावद् वेत्तीति तत्त्ववित्।

Not only is *Parameśvara* the *Tattva* but He is also the *Tattvavit*, the knower of the *tattva* or the reality. He has never any ignorance about His *tattva*.

Brahman is the *tattva*. The knower of *Brahman*, the truth, is also *Brahman*. The knower knows 'I am *Brahman*.' He is not ignorant of the fact that he is *Brahman*. This is the knowledge of *Brahman* or self-knowledge. Thus, any *tattvavit*, being the knower of *Brahman*, is *Brahman* alone. Hence, *Parameśvara*, knowing the *tattva*, the truth of Himself, is *Tattvavit*. Every *tattvavit* is *Parameśvara*.

965. एकात्मा *Ekātmā*

The one self.

एकश्चासौ आत्मा चेति एकात्मा।

Bhagavān is *Ekātmā*, the one self of all. One, but not a member of a set. All that is there is non-dually one. That is the truth and it is the one limitless, self-existent, self-revealing consciousness, *ātmā*. The *Aitareyopaniṣad* says, '*ātmā vā idam eka evāgra āsīt, nānyat kiñcana miṣat*—in the beginning there was only the *ātmā*. There was nothing else that blinked' (*1.1*).

Ātmā means the *svarūpa*, the essential nature. The word *ātmā* has these meanings—that which pervades everything, that which withdraws everything into itself in sleep and *pralaya*, that which eats all the *viṣayas*, that is, enjoys all experiences, that which always exists.[1] *Ātmā* is the very essence of every experience, that is, the truth of the knower, known and knowledge. So that which is in the form of consciousness, reveals itself all the time.

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[1] यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह।
यच्चास्य सन्ततो भावस्तस्मादात्मेति गीयते। *Li.Pu.70.96*

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966. जन्ममृत्युजरातिगः *Janmamṛtyujarātigaḥ*
The one who is not subject to birth, death and decay.
षड्भावविकारान् अतीत्य गच्छतीति जन्ममृत्युजरातिगः।

Janma and *mṛtyu*, birth and death, are the two sides of a coin. If an entity is born, then *vardhate*, it grows and becomes an adult. In adulthood there is a total change; *vipariṇamate*, it metamorphoses; *apakṣīyate*, it declines and finally *naśyati*, it dies. *Jarā* is old age. If the person lives then he/she ages and that is shown by the word *apakṣīyate*. *Bhagavān* has none of these six-fold modifications. He is *Janmamṛtyujarātiga*, is above birth, death and old age, that is, not subject to these six-fold changes.

'The Self is neither born nor does it die. It does not originate from anything, nor did anything originate from it. It is birthless, eternal, undecaying and ancient. It is not injured even when the body is killed' (*Ka.Up.1.2.18*).[1]

The reality, the *svarūpa*, of the *ātmā* is that it is *janmamṛtyujarātiga*. The one, who transcends all these six-fold changes, is the one who makes these changes possible, but Himself does not undergo any change. He is in the form of the formless consciousness, which is not subject to change.

भूर्भुवस्स्वस्तरुस्तारः सविता प्रपितामहः।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः।। १०४ ।।

bhūrbhuvassvastarus-tāraḥ savitā prapitāmahaḥ।
yajño yajñapatiryajvā yajñāṅgo yajñavāhanaḥ।।*104*

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[1] न जायते म्रियते वा विपश्चित् नायं कुतश्चिन्न बभूव कश्चित्।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे।। *Ka.Up.2.18*

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967. भूर्भुवस्स्वस्तरुः *Bhūrbhuvassvastaruḥ*
The one who is the tree that pervades all the three worlds.
भूर्भुवस्स्वःसमाख्यानि त्रीणि व्याहृतिरूपाणि शुक्राणि त्रयीसाराणि बह्वृचा आहुः। तैः होमादिना जगत्त्रयं तरति, प्लवते वेति भूर्भुवस्स्वस्तरुः। अथवा भूर्भुवस्स्वःसमाख्यलोकत्रयसंसारवृक्षः भूर्भुवस्स्वस्तरुः। भूर्भुवस्स्वराख्यं लोकत्रयं वृक्षवत् व्याप्य तिष्ठतीति वा।

Bhūḥ, *bhuvaḥ* and *svaḥ* are called the *vyāhṛtis*, the essence of the three *Vedas*. They are used as *mantras* in the *homas* and they have the capacity to cross the three worlds. That is, they make good the deficiencies in the *karmas* and makes one gain the result. It is *Bhagavān*, who is in the form of the three *vyāhṛtis*, and makes one cross the three worlds and hence, He is *Bhūrbhuvassvastaru*.

Or *Bhūrbhuvassvastaru* stands for the tree of *Vedas*. Under this *Veda* tree alone all the human beings grow, and they grow like the tree. They perform the various *yajñas* and *yāgas*, the rituals that are the means for the various ends, mentioned in the *Vedas*. Making use of this tree, they become a part of this *saṃsāra* tree. Or, *Bhagavān* is *Bhūrbhuvassvastaru*, the tree which gives shelter to all the *jīvas*. *Bhūrbhuvassvaḥ* is the *saṃsāra* tree. All the *jīvās* take shelter under this tree.

Or *bhūḥ*, *bhuvaḥ* and *svaḥ* are the *jagat-traya*, the three worlds, consisting of the earth, heaven which is above, and that which is beyond heaven. This is the *saṃsāra* tree or the *jagat vṛkṣa*. *Parameśvara* is this tree, because He is the seed out of which this tree has come. That is to say that *Bhagavān* is not sitting in one corner of the tree. He is the seed, the roots and also the tree. The *jīvas* are perched on the tree. So *Bhagavān* is in the form of *Bhūrbhuvassvastaru*, pervading the entire universe.

968. तारः *Tāraḥ* (338)
The one who helps to get out of *saṃsāra*.
संसारसागरं तारयन् तारः प्रणवो वा।

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If you want to cross this ocean of *saṃsāra* or get rid of this tree of *saṃsāra*, the life of becoming, then you need help. *Paramēśvara* is the *Tāra*, the one who helps you cross it. If His grace is there, you get help. You will get the knowledge and by this you will get rid of this *saṃsāra*, the life of becoming. The only means necessary is *jñāna* and for this *adhikāritva*, preparedness, is required. This is again provided by your own attitude and understanding of *Īśvara* and by allowing *Īśvara* to rule your life and keeping yourself under the grace of *Īśvara*. If there is more of *dharma* in your life, there is more of *Īśvara*. So one should bring *Īśvara* into one's life.

Tāra also refers to *Om*, *praṇava* which is the name of *Brahman* and which helps to cross this ocean of *saṃsāra*. Om is *Īśvara* and therefore, *Īśvara*. is *Tāra*,

969. सविता *Savitā* (884)
The father of all.
सर्वस्य लोकस्य जनक इति सविता।

Savitā means one who has given birth. *Bhagavān* is the cause of all and therefore, *Savitā*, the father of all.

970. प्रपितामहः *Prapitāmahaḥ*
The great grandsire.
पितामहस्य ब्रह्मणोऽपि पितेति प्रपितामहः।

He is not only the father but *Prapitāmaha*, the father of the grandfather also. *Brahmāji* is *pitāmaha*, the grandfather and *Bhagavān*, being the father of *Brahmāji*, is the great grand father. The grandfather is also *Bhagavān*.

The *nāmas* 971 to 984, pertain to various aspects of *yajña*. We are basically *vaidikas*. A *vaidika* is one who follows the injunctions of the *Vedas* and is expected to perform *nitya-agnihotra* and so on. Many fire rituals are talked about and we have to perform them. All these *yajñas* mentioned in the *Vedas* involve a

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lot of *mantras*, priests, *dravyas*, *dakṣiṇās* and so on. When the rituals are performed, certain desires are fulfilled. When *yajñas* are done, there is rain. When there is rain, there is food and money also. *Yajña* involves spending money. When there is money and food, people perform *yajñas* and that in turn brings in food and money. Thus, this is a continous process. So, the whole life is *yajña*-based and this is a particular mind set from which strict *vaidikas* find it difficult to come out.

Now, here, these *vaidikas* are asked to repeat, as a substitute, the names of *Bhagavān* with a certain understanding. The daily repetition of these names, like *Viṣṇu-sahasranāma*, can replace the fire rituals. It is difficult for the *vaidika* to accept this and hence, he is told that the repetition of the names of the Lord, is a *yajña*. Every *aṅga*, every limb of the *yajña* is *Bhagavān*. That is what is being said now.

971. यज्ञः *Yajñaḥ* (445)
The one in the form of *yajña*.
(सङ्गन्ता) यज्ञात्मना यज्ञः ।

A ritual done to worship the Lord is called *yajña*. Though any act of worship can be called *yajña*, it mainly refers to a ritual, prescribed in the *Vedas*, where fire is involved and oblations are offered into the fire with chanting of *mantras*, invoking various *devatas*, for gaining various results.

Bhagavān is the very *yajña*—whether it is *nitya-yajña*, *naimittika-yajña* or *kāmya-yajña*—an obligatory ritual done regularly or on special occasions or rituals done for fulfilling specific desires. Thus, *yajña* can be done for fulfilling an individual desire as *putrakāmeṣṭhi* for progeny or for collective desires, as for rains. One may perform simple *agnihotra* or elaborate rituals like *aśvamedha*. All of them are *Parameśvara* alone, because *yajño vai viṣṇuḥ*. *Yajña* is Lord *Viṣṇu*.

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He is called *Yajña* also because He is the *saṅgantā*, the one who unites the *jīvas* with their *karma-phalas* through the *yajña*.

972. यज्ञपतिः *Yajñapatiḥ*
The Lord of the *yajñas*.
यज्ञानां पाता स्वामी वा यज्ञपतिः।

Bhagavān is the Lord of the *yajña*. In every *yajña*, be it simple or complicated, one or more *devatās* are invoked and different oblations are offered. That *devatā* is *Parameśvara* and hence, He is *Yajñapati*. He is also the protector of the *yajña*.

973. यज्वा *Yajvā*
The performer of the *yajña*.
यजमानात्मना तिष्ठन् यज्वा।

Yajvā is the one who performs the *yajña*, that is, the *kartā* of the *yajña*. He is now the *kartā*, doer, to later become the *bhoktā*, the enjoyer of the *karma-phala*. The *Yajvā* is nothing but *Parameśvara*. There is no *kartā* without the *sat-cit-ānanda-ātmā*. The consciousness conditioned by the *antaḥkaraṇa* alone is the knower, the doer, the enjoyer and so on. The mind-sense-complex is a part of the total manifestation *of Parameśvara*, because the total includes the individual manifestation. Therefore, the *kartā* is not separate from *Īśvara*, and hence, He is *Yajvā*.

974. यज्ञाङ्गः *Yajñāṅgaḥ*
The one for whom the *yajña* is a limb.
यज्ञा अङ्गानि अस्येति (वराहमूर्तिः) यज्ञाङ्गः।

Parameśvara is picturised as having various aspects of the *yajña* as parts of His body and hence, He is *Yajñāṅga*. The *Harivaṃśa* describes the *Varāha-mūrti* as having various aspects of the *yajña* as parts of His body such as – the *Vedas* as His feet, the sacrificial post as His tusks, the *homakuṇḍa* as His mouth, the fire as His tongue, the *darbha* grass as the hair on His body and so on.

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975. यज्ञवाहन: *Yajñavāhanaḥ*
The one who causes the *yajña* to take place.
फलहेतुभूतान् यज्ञान् वाहयतीति यज्ञवाहनः।

He is *Yajñavāhana*, the one who presides over and makes all the *yajñas* possible, and these are the means for getting different results.

> यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः।
> यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च।। १०५ ।।
>
> *yajñabhṛd yajñakṛdyajñī yajñabhugyajñasādhanaḥ |*
> *yajñāntakṛdyajñaguhyamannamannāda eva ca || 105*

976. यज्ञभृत् *Yajñabhṛt*
The protector of the *yajña*.
यज्ञं बिभर्ति पातीति वा यज्ञभृत्।

Bhagavān is the *Yajñabhṛt*, the one who upholds and protects the *yajña*. The *yajña* is a means for an end. If you perform *putrakāmeṣṭhī*, you will be blessed with a child. Only if this result is got, the *yajña* becomes a means for an end. If it happens, then the *sādhana-sādhya-sambandha*, the connection between the means and end, is established. This is how all the *yajñas* are sustained. If these are proved, then by extension, the other *yajñas* which are done for gaining heaven and so on, can be trusted. If we perform a *yajña*, and there is rain, then we accept *adṛṣṭa-phala* in the form of *puṇya* Once *puṇya* is understood, *pāpa* is also understood. When *puṇya* and *pāpa* are understood, then we understand *dharma* and *adharma*. So *Bhagavān* comes alive. Therefore, He is *Yajñabhṛt*.

977. यज्ञकृत् *Yajñakṛt*
The creator of the *yajñas*.
जगदादौ तदन्ते च यज्ञं करोति कृन्ततीति वा यज्ञकृत्।

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Bhagavān also performs *yajña*. *Yajña* is a sacred *karma*, having an end in view. When *Bhagavān* created this *jagat*, He also performed *yajña*. '*Sa tapo'tapyata*—He meditated and performed the *yajña* of creation.' He maintains the creation and then demolishes the creation. This is a continuous process that is going on. Because He does (*karoti*) the *yajña* of creation in the beginning which sets in motion the *yajñas* that people do and, in the end demolishes (*krntati*) the *yajña* of creation, and thus ends the *yajñas* of people, He is *Yajñakṛt*.

978. यज्ञी *Yajñī*

The goal of the *yajña*.
यज्ञानां तत्समाराधनात्मनां शेषीति यज्ञी।

Any *yajña* is meant only for worshipping, propitiating the Lord. Hence, He is the *Yajñī*, the one to whom the *yajña* is mainly connected. He is the goal, the prime factor of the *yajña*. The *yajña* and all its other aspects are *śeṣa*, subservient to Him, the *śeṣī*.

979. यज्ञभुक् *Yajñabhuk*

The enjoyer of the *yajña*.
यज्ञं भुङ्क्ते भुनक्तीति वा यज्ञभुक्।

When the Lord performs the *yajña* of creating, sustaining and resolving, He is the *Yajñabhuk*, the enjoyer of the *yajña*. Even when you perform a *yajña*, within the created *jagat*, *Bhagavān* being the *yajñabhuk* is the one who gets the result. In reality *Bhagavān* is the *bhoktā* or enjoyer. By all this, *yajña* is not criticized. It is as if *Bhagavān* says, 'When I am the *yajña*, the *yajñakartā*, and the *yajñabhoktā*, why are you afraid of doing any *yajña*? If you perform the *yajña*, I am very much in it. If you do not, then at least repeat My names.' The name of *Bhagavān* can be repeated by anyone. It does not involve much effort.

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980. यज्ञसाधनः *Yajñasādhanaḥ*

The one for whom the *yajña* is a means.

यज्ञाः साधनं तत्प्राप्तौ इति यज्ञसाधनः।

Whatever one may want to achieve through the *yajña*, it is only *Bhagavān*. If you want security, *Bhagavān* is the most secure. If you want *ānanda*, *Bhagavān* is *ānanda*. If you want *mokṣa*, *Bhagavān* is *mokṣa*. So *yajña* is a *sādhana*, a means, to reach *Bhagavān* and hence, He is *Yajñasādhana*.

981. यज्ञान्तकृत् *Yajñāntakṛt*

The one who gives the results of *yajñas*.

यज्ञस्यान्तं फलप्राप्तिं कुर्वन् यज्ञान्तकृत्। वैष्णव्यृक्शंसनेन पूर्णाहुत्या वा यज्ञसमाप्तिं करोतीति यज्ञान्तकृत्।

Yajñānta is the result that is got at the end of the *yajña*. *Bhagavān* is the giver of the result of the *yajña*. So, He is the *Yajñāntakṛt*. Or, by chanting the *vaiṣṇavī ṛk*, or by the *pūrṇāhuti*, He makes the *yajña* complete and fruitful and so, is *Yajñāntakṛt*.[1]

982. यज्ञगुह्यम् *Yajñaguhyam*

The one who is the secret of *yajña*.

यज्ञानां गुह्यं ज्ञानयज्ञः, फलाभिसंधिरहितो वा यज्ञः यज्ञगुह्यम्, तदभेदोपचारात् ब्रह्म यज्ञगुह्यम्।

Since *Bhagavān* is the secret of the *yajña*, He is *Yajñaguhya*. No matter what one wants to achieve through the *yajñas*, the ultimate result that one can gain is *Bhagavān* Himself. This gain is possible only by the knowledge that every *kāraka* involved in a *yajña*, every aspect of the *yajña*, is *Bhagavān* Himself.[2] The

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[1] इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम्। समूढमस्य पांसुरे। *Tai.Āran.1.2.12.*

This *mantra* is generally chanted during the *yajñas* to make up for the disturbances and interruptions.

[2] *Kāraka* is a technical word used in *Saṃskṛt* grammar, which means, that which brings about an action. The various case endings become different

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kārakas are many and different. All the duality that exists is only apparent, being only empirically true. *Bhagavān* says in the *Gītā*, 'The means of offering is *Brahman*, the oblation is *Brahman*, and it is offered by *Brahman* into the fire that is *Brahman*. *Brahman* indeed is to be reached by one who sees everything as *Brahman*.' The truth of the *kārakas*[1] is *Brahman* alone.

Since the direct *phala* of this *jñāna-yajña* is *Īśvara*, He is also called *Yajñaguhya*. The *Gitā* says, 'This *jñāna-yajña* is superior to all *yajñas* performed with materials. All action in its entirety, is resolved in knowledge.'[2]

Yajñas done with an attitude of offering to *Īśvara*, without any result in view, but for *ātma-śuddhi* alone, is called *yajñaguhya*. Here also, since the ultimate purpose is to gain the knowledge of the Lord, He is, therefore, called *Yajñaguhya*.[3]

983. अन्नम् *Annam*
The one who is food.
अद्यते भूतैः अत्ति च भूतानि इति अन्नम्।

Manifesting as the sun, moon, water, earth, plants and trees, and their produce therein, the Lord is food. *Adyate bhūtaiḥ*—that which is eaten by beings, that is, food, is *Anna* and that is

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kārakas. To explain briefly, the subject of an action is the 1st case, *kaṛtr-kāraka*; the object is 2nd case, *karma-kāraka*; the instrument is the 3rd case, *karaṇa-kāraka*; the person to whom the action is directed is the 4th case, *sampradāna-kāraka*; the place from which the action emanates is the 5th case, *apādāna-kāraka*; the place where the action is located is the 7th case, *adhikaraṇa-kāraka*; that which shows a connection is the 6th case. It is not considered a *kāraka*.

[1] ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना।। *BG.4.24*

[2] श्रेयान् द्रव्यमयाद् यज्ञाज्ज्ञानयज्ञः परन्तप।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते।। *BG.4.33*

[3] यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः। *BG.3.9*

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Bhagavān. *Atti ca bhūtan—anna* is not only eaten but the same food, when eaten in improper quality and quantity, eats us in the form of diseases. That *anna* is also the Lord.

984. अन्नादः *Annādaḥ*
The one who eats food.
अन्नमत्तीति अन्नादः। सर्वं जगदन्नादिरूपेण भोक्तृभोग्यात्मकमेवेति दर्शयितुमेवकारः। च शब्दः सर्वनाम्नाम् एकस्मिन् परस्मिन् पुंसि समुच्चित्य वृत्तिं दर्शयितुम्।

Bhagavān is not only the *anna*, but also the *Annāda*, the eater of *anna*. He is *Annada*, the one who eats and digests the food, in the form of various beings.

Or any *bhogya*, anyting that is enjoyed through any sense-organ is *anna*. *Annāda* is the *bhoktā*, the one who enjoys all the *viṣayas*, through the various senses. The *eva* denotes that the whole *jagat* is nothing but *anna* and *annāda*, that is, *bhogya* and *bhoktā*, the enjoyed and the enjoyer. The truth of the *jagat*, which is in the form of the enjoyer and the enjoyed is *Bhagavān* alone.

The '*ca*' denotes that all names point only to *Viṣṇu*, the *parama-puruṣa*.

आत्मयोनिः स्वयञ्जातो वैखानः सामगायनः।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः।। १०६ ।।

ātmayoniḥ svyaṃjāto vaikhānaḥ sāmagāyanaḥ |
devakīnandanaḥ sraṣṭā kṣitīśaḥ pāpanāśanaḥ | | 106

985. आत्मयोनिः *Ātmayoniḥ*
The self that is the cause.
आत्मैव योनिरुपादानकारणं नान्यदिति आत्मयोनिः।

The word *yoni* generally refers to the material cause. *Bhagavān* Himself is the *yoni*, the material cause of the entire *jagat*, and hence, *Ātmayoni*.

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986. स्वयञ्जात: *Svayañjātaḥ*
The one who is self-born.
निमित्तकारणमपि स एवेति दर्शयितुं स्वयञ्जात इति।

He is also the *nimitta-kāraṇa* of the *jagat. Bhagavān* Himself is born as this world and so *svayañjāta.*

Generally, one and the same thing is not seen to be the efficient and the material cause. Further, most religions only point to *Īśvara* as an efficient cause sitting somewhere. These two *nāmas* point out that Lord *Viṣṇu* is both the *nimitta*, the efficient cause as well as the *upādāna*, the material cause.

One conscious being, which is limitless consciousness, with the *māyā-śakti*, is both the material as well as the maker. Both the causes being one and the same, *Īśvara* is manifest in the form of the *jagat* and therefore, everything in the *jagat* is nothing but *Īśvara.*

This is analyzed in the *Brahma-sūtra*, '*prakṛtiśca pratijñādṛṣṭāntānuparodhāt.*' *Brahman* is the *prakṛti*, the material cause and by saying '*ca*,' the *sūtra* points out that it is the *nimitta-karana*, the efficient cause, also. How? Because both the *pratijña* and *dṛṣṭānta*, the proposition and illustration, are there to show this.[1]

In the *Chāndogyopaniṣad*, *Uddālaka* asks his son *Svetaketu*, 'Did you ask for that teaching by which what is not heard becomes (as if) heard, what is not thought of becomes (as if) thought of, what is not known becomes (as if) known?'[2] In the *Muṇḍakopaniṣad*, *Śaunaka* asks *Aṅgiras*, '*Bhagavan*, what is it knowing which, all this is as well known?'[3] These are the *pratijñās*, propositions, given

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[1] प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात्। *BS.1.4.23*

[2] उत तमादेशमप्राक्ष्य:। येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति। *Chā.Up.6.1.2,3*

[3] कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवति। *Mu.Up.1.1.3*

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in the *upaniṣads*. Only when *Brahman* is both the causes, can the knowledge of *Brahman* make everything known.

To establish this fact *Uddālaka* explains to *Śvetaketu* with the help of three illustrations 'Just as by knowing clay, gold or iron—the material causes—all that is made of clay, gold or iron become known respectively.'[1] 'This (*jagat*) was *sat* alone, one without a second.' Thus he points out that *Brahman* is the material cause as well as the efficient cause by saying, 'That saw, Let me be many. Let me be born.'[2] Seeing is possible only by an efficient cause.

The *Muṇḍakopaniṣad* gives the *dṛṣṭānta*, 'Just as the spider, is able to create out of itself, the thread for making the web. The spider is both the maker and the material cause.[3]

The *Taittirīyopaniṣad* points out *Brahman* as the efficient cause by saying, He desired 'let me be many. Let me create' and then, 'created all this.'[4] Then it proceeds to say, 'having created, ... it became everything.'[5] If *Brahman* thought, 'let me be many' and became everything, it has to be the material cause also. The same *Upaniṣad* confirms it by saying, 'From which everything has come, by which everything is sustained and unto which everything goes back, know that as *Brahman*.'[6]

When it is said, 'by knowing which, everything is as well known,' it means that, everything is known, nothing is left out, including me. 'I' should not be left out. If the Lord is only the

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[1] *Chā.Up.6.1.4,5,6*

[2] *Chā.Up.6.2.1*

[3] यथोर्णनाभिः सृजते गृह्णते च। *Mu.Up.1.1.7*

[4] सोऽकामयत। बहु स्यां प्रजायेयेति। स तपोऽतप्यत।
स तपस्तप्त्वा। इदं सर्वमसृजत।। *Tai.Up.2.6*

[5] तत् सृष्ट्वा . . . सत्यमभवत्। यदिदं किञ्च। *Tai.Up.2.6*

[6] यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति।
तद्विजिज्ञासस्व। तद्ब्रह्मेति। *Tai.Up.3.1*

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maker, then, the material cause will be left out. Then, the entire *jagat* cannot be accounted for, and by knowing the Lord, the *jagat* will not be known. By knowing the *jagat*, *Īśvara* will not be known. Therefore, if by knowing one thing, everything is as well known, there can be only one thing and that happens to be me and it is *satya*. Everything else is *mithyā*. Only then, can everything be known, otherwise, it is not possible.

Īśvara is *Ātmayoni* and *Svayañjāta*, that is, He is both the maker and the material cause. *Svayaṃ jagadrūpeṇa jātaḥ*, *Īśvara* Himself is born as this *jagat*. This entire *jagat* is the manifestation of *Īśvara* and non-separate from Him. So every *nāma* becomes His *nāma*.

987. वैखान: *Vaikhānaḥ*
The one who digs.
विशेषेण खननात् वैखानः ।

This word basically means one connected to *viśeṣa-khanana*, special digging. It is usually interpreted as meaning the *Varaha-avatāra*.

But, it can be taken to mean that, He is the one who can be known by specially digging into the words of the *śāstra*, with the help of a teacher. Only then, can one understand that everythng is *Īśvara*. *Viśeṣeṇa khananāt śabdaiḥ*. Or else one would think that *Bhagavān* is somewhere else. Hence, He is called *Vaikhāna*. Or, it is His grace alone that digs out all our problems of *saṃsāra* along with its roots and hence, He is *Vaikhāna*.[1]

988. सामगायन: *Sāmagāyanaḥ*
The one who sings *sāma-veda*.
सामानि गायतीति सामगायनः ।

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[1] वि + खन् + घञ् = विखानः, तस्य इदम् इति अण् = वैखानः । *P.S.4.3.120*

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He is *Sāmagāyana*, the one who sings the *sāma-veda*, revealing Himself. He reveals that everything has come from one cause, which is therefore, the truth of everything. That truth is the truth of Himself and you and that it is possible to say, '*tattvamasi*—you are that.' It is not that *Parameśvara* reveals Himself in the *sāma-veda* alone. Here, *sāma-veda* is said, because being musical, it expresses the joyous singing of knowledge.

989. देवकीनन्दनः *Devakīnandanaḥ*
The son of *Devakī*.
देवक्याः सुतः देवकीनन्दनः।

Lord *Viṣṇu* was born as the son of *Devakī* and He is the one, who gives joy to *Devakī*. This is an *avatāra*. As *Bhīṣma* is reciting the names of the Lord to *Yudhiṣṭhira*, He sees the Lord standing in front of him as *Śrī Kṛṣṇa*, the son of *Devakī* and gives this name.

Every *jīva* is a *Devakī* and the Lord gives joy to the *jīva*. In devotion, one can be a mother, a friend, a child and so on to the Lord. Now that the Lord is known so well, you can approach the Lord as a mother would approach a child or as a friend approaching a friend. So one can have different relationships with *Īśvara*. In fact all relationships are *Īśvara*, because, it is an absolute relationship and every relationship is His relationship. You can relate to *Īśvara* in countless ways.

990. स्रष्टा *Sraṣṭā* (588)
The creator of all.
स्रष्टा सर्वस्य लोकस्य।

Bhagavān is the *Sraṣṭā*, the creator of all the worlds.

991. क्षितीशः *Kṣitīśaḥ*
The ruler of the earth.
क्षितेः भूमेरीशः क्षितीशो दशरथात्मजः।

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As the creator, *Parameśvara* is the Lord of all the worlds, which includes this *kṣiti*, the earth also. Here this *nāma* refers to the Lord as *Śrī Rāma*, the son of *Daśaratha*, in which *avatāra*, He was crowned as a king and ruled the earth. Hence, He is *Kṣitīśa*.

992. पापनाशनः *Pāpanāśanaḥ*
The destroyer of *pāpas*.
कीर्तितः पूजितो ध्यातः स्मृतः पापराशिं नाशयन् पापनाशनः।

Bhagavān is *Pāpanāśana*, the one who, when praised, worshipped, meditated on or remembered, destroys by His grace our *pāpas*. Still we may continue to gather *pāpa*. The only way of totally destroying all the *pāpas* is by the knowledge of *Īśvara*. *Bhagavān* Himself says in the *Gītā*, 'even if you happen to be the most exalted among those who have done *pāpa*, the entire ocean of *pāpa* can be crossed without any effort, by the raft of knowledge.'[1]

What is the *nimitta-kāraṇa* and the *upādāna-kāraṇa* of this world? Who am I? What is this world? The answer to all these questions, reveal the truth of everything. That truth is only one limitless consciousness, free from the limitations of time, place and objectivity. This knowledge takes you to the truth of yourself. The truth, that you are neither the doer nor the enjoyer, and this in turn frees you totally from all *pāpa* and *puṇya* together with their cause, self-ignorance. Chanting these *nāmas* of the Lord, destroys the *pāpas* that stand in the way and creates an interest in understanding their meaning. Proper understanding of these *nāmas* frees one totally from *saṃsāra*, the life of becoming.

Now *Bhagavān* is presented as an *Upāsyamūrti* with *śaṅka*, *cakra*, *gadā* and so on.

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[1] अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि। *BG.4.36*

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शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः।। १०७ ।।
सर्वप्रहरणायुध ओं नम इति।।

śaṅkhabṛnnandakī cakrī śārṅgadhanvā gadādharaḥ |
rathāṅgapāṇirakṣobhyaḥ sarvapraharaṇāyudhaḥ | | 107
sarvapraharaṇāyudha oṃ nama iti | |

993. शङ्खभृत् *Śaṅkhabhṛt*
The one who has the conch.
पाञ्चजन्याख्यं भूताद्यहङ्कारतत्त्वात्मकं शङ्खं बिभ्रत् शङ्खभृत्।

Bhagavān has the *śaṅkha*, the conch, called *pāñcajanya* in His hand. *Śaṅkha* is the call from *Bhagavān*, which says 'come to me. You are going somewhere. Understand me. Wherever you go, it is all me. There is only me.' The sound of the conch keeps all the evil spirits away. The sound is a beckoning call of *Īśvara* and wherever people are, they hear this sound. The whole *Veda* is the call of *Īśvara*. Once you respond to that call, then, where can the evil spirits be? There can be no evil.

The *śaṅkha* also represents the *bhūta* and *ahaṅkāra-tattva*, the principle of the five lements and the *ahaṅkāra*.

994. नन्दकी *Nandakī*
The one with the sword called *nandaka*.
विद्यामयो नन्दकाख्योऽसिरस्येति नन्दकी।

Bhagavān has the sword called *nandaka* and is therefore, *Nandakī*. The sword is the sword of *vidyā*, the sword of knowledge, by which one can sever *saṅga*, attachments. *Nandaka* also means that which gives *ānanda*. He removes all the sorrow, by removing all your wrong thinking and, you are made happy. When you hold on to *Īśvara*, you will get a teacher, gain values, and then gain knowledge. Through this you gain security, gain a sense of fearlessness and thereby, you find that you need not go against

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Īśvara, go against *dharma*. Hence, there is fearlessness and that is the *asaṅga-śastra*. There is no more any *adharma*, due to the pressure of desires. There is a natural detachment from *adharma*. *Īśvara* is *asaṅga* and the more you seek *Īśvara*, the more you are with *Īśvara*; the more you are with *Īśvara*, the more you are away from wrong commitments.

995. चक्री *Cakrī* (908)
The one who has the *Sudarśana cakra*.
मनस्तत्त्वात्मकं सुदर्शनाख्यं चक्रमस्यास्तीति चक्री।

Bhagavān is *Cakrī* because he has the *cakra*, the discus, called *sudarśana*. Since enemies are there, *Bhagavān* has His *cakra*. It represents the *manas-tattva*, the mind principle. Seeing things clearly is the *cakra*, wielded by *Parameśvara*, because of which the inner enemies of anger, jealousy, greed and so on, can be processed. *Bhagavān* is there in the form of clarity and then, there is more of *Īśvara* in one's life. No technique can change a person. Only *Viṣṇu-sahasranāma* can change a person.

996. शार्ङ्गधन्वा *Śārṅgadhanvā*
The one with the bow called *Śārṅga*.
इन्द्रियाद्यहङ्कारात्मकं शार्ङ्गं नाम धनुः अस्यास्तीति शार्ङ्गधन्वा।

Bhagavān is *Śārṅgadhanvā*, having the bow called *Śārṅga* and this is used to deal with remote problems. Problems from the unconscious are remote and at the same time are core problems. The bow also represents the *indriya-tatttva*, the priciple of the sense-organs.

997. गदाधरः *Gadādharaḥ*
The one who has the club.
बुद्धितत्त्वात्मिकां कौमोदकीं नाम गदां वहन् गदाधरः।

Bhagavān has the *gadā*, the club, called *kaumodakī* and hence, He is *Gadādhara*. Any kind of problem dealing with

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discipline is dealt with by His *gadā*. It represents the *buddhi-tatttva*, the priciple of the intellect.

998. रथाङ्गपाणि: *Rathāṅgapāṇiḥ*
The one who has the wheel of the chariot in his hand.
रथाङ्गं चक्रमस्य पाणौ स्थितमिति रथाङ्गपाणिः।

This name *Rathāṅgapāṇi* refers to *Śrī Kṛṣṇa*. During the *Bhārata* war, the Lord jumped down from the chariot, took in His hand the *rathāṅga*, the wheel of a chariot, and used it as His *cakra* to save his devotee *Arjuna* from the mad frenzy that *Bhīṣma* exhibited and saved *dharma*.

999. अक्षोभ्य: *Akṣobhyaḥ* (801)
The one who cannot be shaken by anything.
अत एव अशक्यक्षोभण इति अक्षोभ्यः।

He is *Akṣobhya*, one who cannot be shaken or disturbed. Having all these various weapons, He can never be shaken by anything or anybody. Or He is unassailed. Nobody can shake Him, Nothing can stop him from giving results for the good *karma*. If you take refuge in *Īśvara*, immediately there is *dṛṣta-phala*, and then, naturally, there will also be *adṛṣta-phala*.

1000. सर्वप्रहरणायुध: *Sarvapraharaṇāyudhaḥ*
The one who is armed with all striking weapons.
एतावन्ति एव आयुधानि अस्येति न नियम्यते, अपि तु सर्वाण्येव प्रहरणानि आयुधानि अस्येति सर्वप्रहरणायुधः। आयुधत्वेन अप्रसिद्धान्यपि करजादीनि अस्य आयुधानि भवन्तीति। अन्ते सर्वप्रहरणायुध इति वचनं सत्यसङ्कल्पत्वेन सर्वेश्वरत्वं दर्शयितुम्। द्विर्वचनं समाप्तिं द्योतयति। ओङ्कारश्च मङ्गलार्थः।

Does the Lord have only these weapons? No. There is no restriction, that He wields only particular weapons and not others. He has *āyudhas*, weapons, for the *praharaṇa*, removal, of every problem and obstacle. Hence, *Bhagavān* is *Sarvapraharaṇāyudha*, one who is armed with all kinds of weapons, in the various

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avatāras. As *Śrī Rāma*, He used even grass as a weapon; as *Śrī Kṛṣṇa*, He used His weight and His hands; as Lord *Nṛsimha*, He used His claws.

Āyudha is also that which will help to solve problems. The grace of *Īśvara* is sought, so that one can overcome the obstacles and control the known and the hidden variables. Sometimes, we are unable to control even the known variables. Then, what to say of controlling the hidden variables! Hence, we seek refuge in *Īśvara*. The use of the phrase 'armed with all kinds of striking weapons' at the end of the *Viṣṇu-sahasranāma*, is to show that He is the Lord of all and in control of everything and that He is *satyasaṅkalpa*. The repetition of the name *Sarvapraharaṇāyudha* is to show the completion of the thousand names.

Sarvapraharaṇāyudha oṃ nama iti—Oṃ! Salutations unto Him, who is armed with all the striking weapons.

Om, the monosyllable, is used for auspiciousness. All the names begin with *Om* and end with *Om*. That means it is *śubha*, auspicious, and it ends well. It is said, '*Oṃkāraścāthaśabdaśca dvāvetau brahmaṇaḥ purā kaṇṭhaṃ bhittvā viniryātau tasmānmāṅgalikāvubhau*—in the beginning, the sounds *om* and *atha* came out of the throat of *Brahmāji* and therefore, these two syllables are auspicious.' By the word *namaḥ*, salutations, the author of the *stotra* pays obeisance to Lord *Viṣṇu*. The *śruti* says '*bhūyiṣṭhāṃ te nama uktiṃ vidhema*—to you we offer our words of adoration in abundance' *(Īśa.Up.18)*. There is another verse which says '*dhanyaṃ tadeva lagnaṃ tannakṣatraṃ tadeva puṇyam ahaḥ. karaṇasya ca sā siddhiryatra hariḥ prāṅnamaskriyate*—where Lord *Hari* is the first to be saluted, that alone is the auspicious *lagna* and *nakṣatra*, that alone is the auspicious day, that alone is successful *karaṇa*.' Therefore, the wise people salute *Īśvara* not only at the beginning of an action, but also at its end. Thus, *Bhīṣma* begins and ends the *Sahasranāma* with *namaskāras* to the Lord.

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वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी।[1]
श्रीमान्नारायणो विष्णुर्वासुदेवोऽभिरक्षतु।। १०८ ।।
वासुदेवोऽभिरक्षतु ओं नमः इति।

vanamālī gadī śārṅgī śaṅkī cakrī ca nandakī |
śrīmannārāyaṇo viṣṇurvāsudevo'bhirakṣatu || *108*
vāsudevo'bhirakṣatu oṃ namaḥ iti

May that *Nārāyaṇa*, He who is always associated with *śrī*, that is, *Lakṣmī*, who is all-pervasive, and existent in everything as the *adhiṣṭhāna sat* and *cit*, who always wears the *vanamāla*, the garland made of wild flowers, who has the mace, the bow called *śārṅga*, the wheel, and the sword called *nandaka*, may He bless everyone.

CONCLUSION

From the explanation of these thousand names, it is clear that these are not just names to call *Īśvara* so that He would respond to our calls. It is not that He would not respond to any other name. If we understand *Īśvara*, He will respond to any name in which we invoke Him. Each word here has something to convey to us. It is for us to understand *Īśvara* as one conscious being. It is not because He is *Īśvara*, that He has thousand names while we, as individuals, have just four or five names. Thousand names are thousand ways in which we are looking at *Īśvara* and trying to understand Him. Every name is a *pada*, a word. *Padyate anena—pada* is a means to understand *Īśvara*. If we consider them as just names to call *Īśvara*, then it becomes His responsibility to respond. But when we see them as *padas*, words, the responsibility lies with us to understand *Īśvara* with the help of these words.

Every *aṣṭottara-śatanāma* or *sahasranāma* will have many names that seem to be common. Names such as *Govinda*, *Śiva*,

[1] This *sloka* is not found in the *Mahabhārata*, but traditionally it is chanted three times, at the end of the *sahasranāma*.

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Īśa, *Īśvara*, *Satcidananda*, *Ananta* will be seen, because they are applicable to any *devatā*. But words such as *Rathāṅgapāṇi* or *Devakīnandana* belong only to Lord *Viṣṇu*, based on His *avatāra* or a special form attributed to Him. Such names would be seen to be replaced by another set of names in other *namāvalis*.

Some feel that mere repetition of these names is enough and that knowing the meaning is not essential. This attitude exists all over the country. It is true that repeating the names being *vacika-karma*, it is capable of giving *puṇya-phala*.

These thousand names constitute *stotra* for chanting and doing *arcanā*. If we take them as just names, we can go on repeating without understanding. It would be a *vācika-karma* and also useful for *kāyika-karma—pūja* and *arcanā*—which would by itself give *phala*. One can invoke the Lord in a picture, in a lamp or even a pot of water and do *arcanā*.

Or it can be just done as a *japa*, which can be *ucca*—loud, *manda* or *upāṃśu*—just loud enough for only you to hear, or *mānasa-japa*. Like most *mantras*, even though it is not a single name, but a series of names of the same Lord, still it is equal to a *mantra*. But, we can relate only when we understand the meaning. Even though one may not know Sanskrit, still all Indian languages have Sanskrit words. Therefore, some words will already be familiar and so one can relate to the Lord, while doing *japa*. But the ultimate aim should be to understand the meaning of all these names.

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UTTARABHĀGA and PHALAŚRUTI

The various *phalas*, results, that people would get, if they chant this *sahasranāma* with *śraddhā* and *bhakti* are enumerated below. By listening to and knowing the meaning of this *Viṣṇu-sahasranāma* or by reciting it, everyone gets the result that he/she desires.

इतीदं कीर्तनीयस्य केशवस्य महात्मनः।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम्।। १।।
itīdaṃ kīrtanīyasya keśavasya mahātmanaḥ |
nāmnāṃ sahasraṃ divyānāmaśeṣeṇa prakīrtitam || *1*

Thus, this set of thousand divine names of the Lord *Keśava*, who is worthy of praise, has been recited without any addition or any omission.

These names are called *divya*, because they are capable of giving us *dṛṣṭa* as well as *adṛṣṭa-phala*. They are *kīrtaniya*, meant to be repeated again and again.

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत्।
नाशुभं प्राप्नुयात् किञ्चित् सोऽमुत्रेह च मानवः।। २।।
ya idaṃ śṛṇuyānnityaṃ yaścāpi parikīrtayet |
nāśubhaṃ prāpnuyātkiñcit so'mutreha ca mānavaḥ || *2*

Whoever listens to this *Viṣṇu-sahasranāma* everyday, and whoever recites it everyday, that person does not attain anything inauspicious both here and in the hereafter.

वेदान्तगो ब्राह्मणः स्यात् क्षत्रियो विजयी भवेत्।
वैश्यो धनसमृद्धः स्यात् शूद्रः सुखमवाप्नुयात्।। ३ ।।
vedāntago brahmaṇaḥ syāt kṣatriyo vijayī bhavet |
vaiśyo dhanasamṛddhaḥ syāt śūdraḥ sukhamavāpnuyāt || *3*

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A *brāhmaṇā* (a *mumukṣu*) will attain the ultimate end that is spoken of in the *Vedānta*. A *kṣatriya* will be victorious (in battle). A *vaiśya* will be prosperous with wealth. A *śūdra* will attain great happiness.

धर्मार्थी प्राप्नुयाद् धर्ममर्थार्थी चार्थमाप्नुयात्।
कामानवाप्नुयात् कामी प्रजार्थी चाप्नुयात् प्रजाम्।।४।।

dharmārthī prāpnuyātdharmamarthārthī cārthamāpnuyāt |
kāmānavāpnuyāt kāmī prajārthī cāpnuyāt prajām | | *4*

One who desires *dharma* (*puṇya*) would attain *puṇya*; one who desires *artha*, material benefits, would get all the material benefits; one who desires *kāma*, the desired objects of pleasure, would get the objects of pleasure; one who desires progeny would get progeny.

भक्तिमान् यः सदोत्थाय शुचिस्तद्गतमानसः।
सहस्रं वासुदेवस्य नाम्नामेतत् प्रकीर्तयेत्।।५।।

bhaktimān yaḥ sadotthāya śucistadgatamānasaḥ |
sahasraṃ vāsudevasya nāmnāmetat prakīrtayet | | *5*

यशः प्राप्नोति विपुलं याति प्राधान्यमेव च।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम्।।६।।

yaśaḥ prāpnoti vipulaṃ yāti prādhānyameva ca |
acalāṃ śriyamāpnoti śreyaḥ prāpnotyanuttamam | | *6*

That devotee, who would chant these thousand names of *Vāsudeva*, being pure inside and outside, and ever committed, with a mind absorbed in the Lord, ...

......acquires wide-spread fame, attains prominence in any group, gains lasting prosperity, and also the unexcelled good, that is, *mokṣa*.

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न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति।
भवत्यरोगो द्युतिमान् बलरूपगुणान्वितः।। ७।।

na bhayaṃ kvacidāpnoti vīryaṃ tejaśca vindati |
bhavatyarogo dyutimān balarūpaguṇānvitaḥ | 7

He (that devotee) is never subject to fear at any time and acquires great valour and brilliance; he is never afflicted by disease; becomes majestic endowed with strength, beauty and good qualities.

रोगार्तो मुच्यते रोगाद् बद्धो मुच्येत बन्धनात्।
भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः।। ८।।

rogārto mucyate rogād baddho mucyeta bandhanāt |
bhayānmucyeta bhītastu mucyetāpanna āpadaḥ || 8

One, who is afflicted by disease, gets freed from disease; one who is bound would be freed from bondage; one who has fear would be free from fear and the one who is plunged in calamity would be freed (from it).

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम्।
स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः।।९।।

durgāṇyatitaratyāśu puruṣaḥ puruṣottamam |
stuvan nāmasahasreṇa nityaṃ bhaktisamanvitaḥ | 9

That person, daily praising *Puruṣottama*, through these thousand names, crosses very quickly all the obstacles (that occur in his pursuit).

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम्।।१०।।

vāsudevāśrayo martyo vāsudevaparāyaṇaḥ |
sarvapāpaviśuddhātmā yāti brahma sanātanam || 10

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That person, who looks upon *Vāsudeva* as his refuge and for whom the ultimate goal to be attained is *Vāsudeva*, being purified of all the *pāpas*, will attain that *Brahman* which is *nitya*.

न वासुदेवभक्तानामशुभं विद्यते क्वचित्।
जन्ममृत्युजराव्याधिभयं नैवोपजायते।।११।।

na vāsudevabhaktānāmaśubhaṃ vidyate kvacit |
janmamṛtyujarāvyādhibhayaṃ naivopajāyate || *11*

To the devotees of *Vāsudeva*, no evil will occur at any time. Fear of birth, death, old age and disease will never be there.

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः।
युज्येतात्मसुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः।।१२।

imaṃ stavamadhīyānaḥ śraddhābhaktisamanvitaḥ |
yujyetātmasukhakṣāntiśrīdhṛtismṛtikīrtibhiḥ || *12*

The one, who recites this praise endowed with *śraddhā* and devotion would acquire cheerfulness, patience, prosperity, courage, memory and fame.

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे।। १३।।

na krodhō na ca mātsaryaṃ na lobho nāśubhā matiḥ |
bhavanti kṛtapuṇyānāṃ bhaktānāṃ puruṣottame || *13*

For those who have devotion to *Puruṣottama*, and who have done deeds that bring *puṇya*, there will be no anger, jealousy, greed, or any evil/wrong thinking.

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः।
वासुदेवस्य वीर्येण विधृतानि महात्मनः।।१४।।

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dyauḥ sacandrārkanakṣatrā khaṃ diśo bhūrmahodadhiḥ |
vāsudevasya vīryeṇa vidhṛtāni mahātmananaḥ || 14

The heavens consisting of the moon, the sun and the stars, the space, the directions, the earth and the ocean—all these are held and supported by the laws of the great *Vāsudeva*.

ससुरासुरगन्धर्वं सयक्षोरगराक्षसम्।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम्।। १५।।[1]

sasurāsuragandharvaṃ sayakṣoragarākṣasam |
jagad vaśe vartatedaṃ kṛṣṇasya sacarācaram || 15

The entire *jagat*, consisting of the movable and the immovable, with the *devas*, *asuras*, *gandharvas*, *yakṣas*, *uragas*, *rākṣasas* exist only under the control of *Śrī Kṛṣṇa*.

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च।। १६।।

indriyāṇi mano buddhiḥ sattvaṃ tejo balaṃ dhṛtiḥ |
vāsudevātmakānyāhuḥ kṣetraṃ kṣetrajña eva ca || 16

The senses, the mind, the *buddhi*, goodness, valour, strength, resolve, courage, the *kṣetra*, that is, the body and the knower of the body are nothing but the manifestations of *Vāsudeva*.

सर्वागमानामाचारः प्रथमं परिकल्पते।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः।।१७।।

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[1] वर्तंते + इदम् being वर्ततेदम् is an *ārsha-sandhi*. Some readings take it as वशेऽवर्तत इदम् to account for the *sandhi*. But the meaning is taken only in the present tense.

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sarvāgamānāmācāraḥ prathamaṃ parikalpate |
ācāraprabhavo dharmo dharmasya prabhuracyutaḥ || 17

Ācāra, a disciplined living, is considered the foremost by all the scriptures. *Dharma* is the basis of *ācāra* and Lord *Acyuta* is the Lord of *dharma*.

ऋषयः पितरो देवा महाभूतानि धातवः।
जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम्।। १८।।

ṛṣayaḥ pitaro devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṃ cedaṃ jagannārāyaṇodbhavam || 18

The *ṛṣis*, the *pitṛs*, the *devas*, the five great elements, the various minerals and this *jagat* consisting of the immovables and the movables—all of them have come from *Nārāyaṇa*.

योगो ज्ञानं तथा साङ्ख्यं विद्याः शिल्पादि कर्म च।
वेदाः शास्त्राणि विज्ञानमेतत् सर्वं जनार्दनात्।। १९।।

yogo jñānaṃ tathā sāṅkhyaṃ vidyāḥ śilpādi karma ca |
vedāḥ śāstrāṇi vijñānametat sarvaṃ janārdanāt || 19

The knowledge of *yoga*, the knowledge of *sāṅkhya*, the various disciplines of knowledge like *sikṣā*, *kalpa* and so on, the various skills like sculpture and others, the *Vedas* and various other *śāstras*—all this knowledge has come from *Janārdana*.

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः।
त्रीन्लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः।। २०।।

eko viṣṇurmahadbhūtaṃ pṛthagbhūtānyanekaśaḥ |
trīnlokān vyāpya bhūtātmā bhuṅkte viśvabhugavyayaḥ ||20

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The Lord *Viṣṇu* is the one great being (and the cause of this entire universe). (He created) all the beings (to be) many and varied. Pervading all the three worlds as the *ātmā* of all beings and at the same time being changeless, He protects (experiences) and swallows the *viśva*, the entire world.

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम्।
पठेद्य इच्छेत् पुरुषः श्रेयः प्राप्तुं सुखानि च।। २१।।

imaṃ stavaṃ bhagavato viṣṇorvyāsena kīrtitam |
paṭhedya icchet puruṣaḥ śreyaḥ prāptuṃ sukhāni ca | | *21*

That person, who desires to attain pleasures and also the ultimate goal of *mokṣa*, should recite this *stotra* of Lord *Viṣṇu*, composed by *Vyāsa*.

विश्वेश्वरमजं देवं जगतः प्रभवाप्यव्ययम्।[1]
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम्।। २२।।
न ते यान्ति पराभवं ओं नम इति।।

viśveśvaramajaṃ devaṃ jagataḥ prabhavāpyayam |
bhajanti ye puṣkarākṣaṃ na te yānti parābhavam | | *22*
na te yānti parābhavam oṃ nama iti

Those, who worship the lotus-eyed Lord, who is the Lord of the universe, unborn, the cause and the resolution of this *jagat*, never meet with failure in life.

There is a repetition of the last few words of this sloka to show that this is the last verse of the 149th *adhyāya* of the *Anuśāsana-parva* of the *Mahābhārata*. The following verses, which are traditionally chanted, are from the *Padma-purāṇa*, *Gītā* and so on.

[1] There is an alternate reading as '*prabhum-avyayam*,' meaning the Lord who is changeless.

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अर्जुन उवाच
पद्मपत्र विशालाक्ष पद्मनाभ सुरोत्तम।
भक्तानामनुरक्तानां त्राता भव जनार्दन।। २३।।

arjuna uvāca
padmapatra viśālākṣa padmanābha surottama |
bhaktānāmanuraktānāṃ trātā bhava janārdana | | 23

Arjuna said, 'O! *Janārdana*, O! you, who have wide eyes like the petals of a lotus, who have a lotus in the navel, who are the best among the *devas*, please be the protector of those devotees who are full of love for you.'

श्रीभगवानुवाच
यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव।
सोऽहमेकेन श्लोकेन स्तुत एव न संशयः।। २४।।
स्तुत एव न संशय ओं नम इति।

śrībhagavānuvāca
yo māṃ nāmasahasreṇa stotumicchati pāṇḍava |
so'hamekena ślokena stuta eva na saṃśayaḥ | |24
stuta eva na saṃśaya om nama iti |

Śrībhagavān said, 'O *Pāṇḍava*! (If) whoever wishes to worship me by these thousand names (is unable to do so), I would be praised even with this one *śloka* (that follows). There is no doubt (about this).'

व्यास उवाच
वासनाद्वासुदेवस्य वासितं भुवनत्रयम्।[1]
सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते।। २५।।
वासुदेव नमोऽस्तु त ओं नम इति ।

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[1] There is an alternate reading, *te jagattrayam* instead of *bhuvanatrayam*.

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vyāsa uvāca
vāsanād vāsudevasya vāsitaṃ bhuvanatrayam |
sarvabhūtanivāso'si vāsudeva namo'stu te | | 25
vāsudeva namo'stu ta oṃ nama iti |

Vyāsa said, 'Because of the (enlivening), suffusing of existence, by *Vāsudeva*, the three worlds exist. You are the indweller of all beings. O! *Vāsudeva*, salutations to you!'

पार्वत्युवाच
केनोपायेन लघुना विष्णोर्नामसहस्रकम्।
पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छाम्यहं प्रभो।। २६।।

pārvatyuvāca
kenopāyena laghunā viṣṇornāmasahasrakam |
paṭhyate paṇḍitairnityaṃ
śrotumicchāmyahaṃ prabho | | 26

Pārvatī asked, 'O! Lord, I wish to hear the easy method by which these thousand names of Lord *Viṣṇu* are chanted daily by the wise.'

ईश्वर उवाच
श्रीराम राम रामेति रमे रामे मनोरमे।
सहस्रनाम तत्तुल्यं रामनाम वरानने।। २७।।
श्रीरामनाम वरानन ओं नम इति।

īśvara uvāca
śrīrāma rāma rāmeti rame rāme manorame |
sahasranāma tattulyaṃ rāmanāma varānane | |27
śrīrāmanāma varānana om nama iti |

Īśvara said, 'I revel in *Rāma* who has a beautiful face, who is the covetor of the heart (saying) *Śrī Rāma*, *Rāma*, *Rāma*. This name of *Rāma* is equal to these thousand names.' OR

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Īśvara said, 'O! *Pārvati*, my beloved wife, with a beautiful face, O! you, who have coveted my heart, (saying) *Śrī Rāma*, *Rāma*, *Rāma* (is the easiest method). This name of *Rāma* is equal to these thousand names.'[1]

ब्रह्मोवाच
नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ।। २८ ।।
सहस्रकोटियुगधारिण ओं नम इति ।

brahmovāca
namo'stvanantāya sahasramūrtaye
sahasrapādākṣiśirorubāhave ।
sahasranāmne puruṣāya śāśvate
sahasrakoṭiyugadhāriṇe namaḥ ।। 28
sahasrakoṭiyugadhāriṇa om nama iti ।

Brahma said, 'Salutations to that timeless *Puruṣa*, who is limitless, who has thousands of forms, thousands of legs, eyes, heads, great arms; the one who has thousands of names; the one who is the basis of the continuity of time as thousand crores of *yugas*.'

सञ्जय उवाच
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ।। २९ ।।

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[1] In the 1st meaning, the word '*rame*' has been taken as the 1st person singular of the verb '*ram* – to revel.' The words '*varanane*, *manorame*' and '*rāme*' have been taken as the 7th case singular, refering to *Rāma*. It means, I revel (*rame*) 'in *Rāma* (*rāme*), who has a beautiful face (*varanane*), and who covets the heart (*manorame*).' In the 2nd meaning, the word '*rame*, *manorame*' and '*rāme*' have been taken along with '*varānane*' as the *sambodhana-prathamā*, referring to, *Pārvatī*. It means, '(O! *Pārvatī*), my wife (*rame*), O! beautiful lady (*rāme*), who has coveted my heart (*manorame*), the one who has a beautiful face (*varānane*)!

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sañjaya uvāca
yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ |
tatra śrīrvijayo bhūtirdhruvā nītirmatirmama || 29

Sañjaya said, 'Where there is *Kṛṣṇa*, the Lord of *yoga* and where there is *Arjuna* wielding the bow, there will certainly be wealth, victory, prosperity and definite justice. This is my conviction!'

श्रीभगवानुवाच
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्।। ३०।।

śrībhagavānuvāca
ananyāścintayanto māṃ ye janāḥ paryupāsate |
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmyaham || 30

Śrībhagavān said, 'Those people, who do not think about anything else other than me and see themselves as non-separate from me, who are always one with me, I look after their *yoga* and *kṣema*, that is, what they want to acquire and protect.'

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे।। ३१।।

paritrāṇāya sādhūnāṃ vināśāya ca duṣkṛtām |
dharmasaṃsthāpanārthāya sambhavāmi yuge yuge || 31

For the protection of those who are committed to *dharma* and the destruction (conversion) of those who follow *adharma*, and for the establishment of *dharma*, I come into being in every *yuga*.

आर्ता विषण्णाः शिथिलाश्च भीताः घोरेषु च व्याधिषु वर्तमानाः।
सङ्कीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्तु।। ३२।।

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ārtā viṣaṇṇāḥ śithilāśca bhītāḥ
ghoreṣu ca vyādhiṣu vartamānāḥ |
saṅkīrtya nārāyaṇaśabdamātraṃ
vimuktaduḥkhāḥ sukhino bhavantu || *32*

Those, who are afflicted by sorrow, who are overcome by grief, who are shaken and overcome by fear, who suffer from serious illness and disease, become free of sorrow and gain happiness, by merely chanting the name of *Nārāyaṇā*.

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वा प्रकृतेः स्वभावात्।
करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि।।३३

kāyena vācā manasendriyairvā
buddhyā''tmanā vā prakṛteḥ svabhāvāt |
karomi yadyat sakalaṃ parasmai
nārāyaṇāyeti samarpayāmi || *33*

Whatever I do by my body, mind, sense organs, or organs of action or through my intellect or mind, or impulsively, I offer all that to Lord *Nārāyaṇā* who is the highest.

ओं तत्सत्
सहस्रनामसंबन्धिव्याख्या सर्वसुखावहा।
श्रुतिस्मृतिन्यायमूला रचिता हरिपादयोः।।

Om tatsat
sahasranāmasambandhivyākhyā sarvasukhāvahā |
śrutismṛtinyāyamūlā racitā haripādayoḥ ||

This explanation of the thousand names, based on the *śruti*, *smṛti* and *nyāya*, and also very easy to understand and pleasant, is placed at the feet of Lord *Hari*.

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श्रीविष्णुसहस्रनामस्तोत्रम्

पूर्वभागः

ओं शुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजम्।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये।। १ ।।

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम्।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम्।। २ ।।

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः।। ३ ।।

अविकाराय शुद्धाय नित्याय परमात्मने।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे।। ४।।

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात्।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे।। ५ ।।
ओं नमो विष्णवे प्रभविष्णवे।।

श्री वैशंपायन उवाच
श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत।। ६ ।।

युधिष्ठिर उवाच
किमेकं दैवतं लोके किं वाऽप्येकं परायणम्।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम्।। ७ ।।

को धर्मः सर्वधर्माणां भवतः परमो मतः।
किं जपन् मुच्यते जन्तुः जन्मसंसारबन्धनात्।। ८ ।।

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श्रीभीष्म उवाच
जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम्।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः।। ९ ।।

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम्।
ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च।। १० ।।

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम्।
लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत्।। ११ ।।

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम्।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम्।। १२ ।।

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरः सदा।। १३ ।।

परमं यो महत्तेजः परमं यो महत्तपः।
परमं यो महद्ब्रह्म परमं यः परायणम्।। १४ ।।

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम्।
दैवतं देवतानां च भूतानां योऽव्ययः पिता।। १५ ।।

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये।। १६ ।।

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ।। १७ ।।

यानि नामानि गौणानि विख्यातानि महात्मनः।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये।। १८।।

ऋषिर्नाम्नां सहस्रस्य वेदव्यासो महामुनिः।
छन्दोऽनुष्टुप् तथा देवो भगवान् देवकीसुतः।। १९।।

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अमृतांशूद्भवो बीजं शक्तिर्देवकीनन्दनः।
त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते।। २०।।

विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम्।
अनेकरूपदैत्यान्तं नमामि पुरुषोत्तमम्।। २१।।

न्यासः

अस्य श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रमहामन्त्रस्य श्रीवेदव्यासो भगवान् ऋषिः।
अनुष्टुप् छन्दः। श्रीमहाविष्णुः परमात्मा श्रीमन्नारायणो देवता।
अमृतांशूद्भवो भानुरिति बीजम्। देवकीनन्दनः स्रष्टेति शक्तिः।
उद्भवः क्षोभणो देव इति परमो मन्त्रः। शङ्खभृन्नन्दकी चक्रीति कीलकम्।
शार्ङ्गधन्वा गदाधर इत्यस्त्रम्। रथाङ्गपाणिरक्षोभ्य इति नेत्रम्।
त्रिसामा सामगः सामेति कवचम्। आनन्दं परब्रह्मेति योनिः।
ऋतुः सुदर्शनः काल इति दिग्बन्धः। श्रीविश्वरूप इति ध्यानम्।
श्रीमहाविष्णुप्रीत्यर्थे सहस्रनामजपे विनियोगः।।

ध्यानम्

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूषवर्षैः
आनन्दी नः पुनीयादरिनलिनगदाशङ्खपाणिर्मुकुन्दः।। २२ ।।

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः।
अन्तस्स्थं यस्य विश्वं सुरनरखग-गोभोगि-गन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि।। २३ ।।

ओं नमो भगवते वासुदेवाय।

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शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम्।
लक्ष्मीकान्तं कमलनयनं योगिहृद्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम्।। २४।।

मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम्।
पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम्।। २५।।

नमः समस्तभूतानामादिभूताय भूभृते।
अनेकरूपरूपाय विष्णवे प्रभविष्णवे।। २६ ।।

सशङ्खचक्रं सकिरीटकुण्डलं सपीतवस्त्रं सरसीरुहेक्षणम्।
सहारवक्षस्स्थलशोभिकौस्तुभं नमामि विष्णुं शिरसा चतुर्भुजम्।।
२७।।

छायायां पारिजातस्य हेमसिंहासनोपरि।
आसीनमम्बुदश्याममायताक्षमलङ्कृतम्।। २८।।

चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कितवक्षसम्।
रुक्मिणीसत्यभामाभ्यां सहितं कृष्णमाश्रये।। २९।।

श्रीविष्णोः सहस्रनामानि

ओं विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः।
भूतकृद् भूतभृद् भावो भूतात्मा भूतभावनः।। १ ।।

पूतात्मा परमात्मा च मुक्तानां परमा गतिः।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च।। २ ।।

योगो योगविदां नेता प्रधानपुरुषेश्वरः।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः।। ३ ।।

सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः।
संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः।। ४ ।।

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स्वयंभूः शंभुरादित्यः पुष्कराक्षो महास्वनः।
अनादिनिधनो धाता विधाता धातुरुत्तमः।। ५ ।।

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः।। ६ ।।

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः।
प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम्।। ७।।

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः।। ८ ।।

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान्।। ९ ।।

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः।
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः।। १० ।।

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः।
वृषाकपिरमेयात्मा सर्वयोगविनिस्सृतः।। ११ ।।

वसुर्वसुमनाः सत्यः समात्माऽसंमितः समः।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः।। १२।।

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः।
अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः।। १३।।

सर्वगः सर्वविद्भानुः विष्वक्सेनो जनार्दनः।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः।। १४।।

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः।। १५।।

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भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः।। १६।।

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः।
अतीन्द्रः संग्रहः सर्गो धृतात्मा नियमो यमः।। १७।।

वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः।
अतीन्द्रियो महामायो महोत्साहो महाबलः।। १८।।

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः।
अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृक्।। १९।।

महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः।। २०।।

मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः।। २१।।

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा।। २२।।

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः।
निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः।। २३।।

अग्रणीर्ग्रामणीः श्रीमान् न्यायो नेता समीरणः।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात्।। २४।।

आवर्तनो निवृत्तात्मा संवृतः संप्रमर्दनः।
अहःसंवर्तको वह्निरनिलो धरणीधरः।। २५।।

सुप्रसादः प्रसन्नात्मा विश्वधृग् विश्वभुग् विभुः।
सत्कर्ता सत्कृतः साधुर्जह्नुर्नारायणो नरः।। २६।।

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असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः ।। २७।।

वृषाही वृषभो विष्णुः वृषपर्वा वृषोदरः।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः।। २८ ।।

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः।। २९ ।।

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः।। ३० ।।

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः।
औषधं जगतः सेतुः सत्यधर्मपराक्रमः।। ३१ ।।

भूतभव्यभवन्नाथः पवनः पावनोऽनलः।
कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः।। ३२ ।।

युगादिकृद् युगावर्तो नैकमायो महाशनः।
अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित्।। ३३ ।।

इष्टोऽविशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः।
क्रोधहा क्रोधकृत् कर्ता विश्वबाहुर्महीधरः।। ३४ ।।

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः।। ३५ ।।

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः।। ३६ ।।

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः।। ३७ ।।

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पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत्।
महर्द्धिर्-ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः।। ३८ ।।

अतुलः शरभो भीमः समयज्ञो हविर्हरिः।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः।। ३९ ।।

विक्षरो रोहितो मार्गो हेतुर्दामोदरः सहः।
महीधरो महाभागो वेगवानमिताशनः।। ४० ।।

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः।
करणं कारणं कर्ता विकर्ता गहनो गुहः।। ४१ ।।

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः।
परर्द्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः।। ४२ ।।

रामो विरामो विरतो मार्गो नेयो नयोऽनयः।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः।। ४३ ।।

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः।। ४४ ।।

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः।। ४५।।

विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम्।
अर्थोऽनर्थो महाकोशो महाभोगो महाधनः।। ४६ ।।

अनिर्विण्णः स्थविष्ठोऽभूर्धर्मयूपो महामखः।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः।। ४७ ।।

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम्।। ४८ ।।

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सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत्।
मनोहरो जितक्रोधो वीरबाहुर्विदारणः।। ४९ ।।

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत्।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः।। ५० ।।

धर्मगुब् धर्मकृद् धर्मी सदसत् क्षरमक्षरम्।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः।। ५१ ।।

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः।
आदिदेवो महादेवो देवेशो देवभृद् गुरुः।। ५२ ।।

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः।
शरीरभूतभृद् भोक्ता कपीन्द्रो भूरिदक्षिणः।। ५३ ।।

सोमपोऽमृतपः सोमः पुरुजित् पुरुसत्तमः।
विनयो जयः सत्यसन्धो दाशार्हः सात्त्वतां पतिः।। ५४।।

जीवो विनयितासाक्षी मुकुन्दोऽमितविक्रमः।
अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः।। ५५।।

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः।। ५६ ।।

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः।
त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत्।। ५७।।

महावराहो गोविन्दः सुषेणः कनकाङ्गदी।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः।। ५८।।

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः।। ५९ ।।

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भगवान् भगहाऽऽनन्दी वनमाली हलायुधः।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः।। ६० ।।

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः।
दिवःस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः।। ६१ ।।

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक्।
संन्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणम्।। ६२ ।।

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः।। ६३ ।।

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतांवरः।। ६४ ।।

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः।
श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः।। ६५।।

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः।
विजितात्माविधेयात्मा सत्कीर्तिश्छिन्नसंशयः।। ६६।।

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्थिरः।
भूशयो भूषणो भूतिः विशोकः शोकनाशनः।। ६७।।

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः।। ६८।।

कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः।। ६९।।

कामदेवः कामपालः कामी कान्तः कृतागमः।
अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनञ्जयः।। ७०।।

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ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः।
ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः।। ७१।।

महाक्रमो महाकर्मा महातेजा महोरगः।
महाक्रतुर्महायज्वा महायज्ञो महाहविः।। ७२।।

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः।। ७३।।

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः।। ७४।।

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः।। ७५।।

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः।
दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः।। ७६।।

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान्।
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः।। ७७।।

एको नैकः सवः कः किं यत्तत् पदमनुत्तमम्।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः।। ७८।।

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी।
वीरहा विषमः शून्यो घृताशीरचलश्चलः।। ७९।।

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक्।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः।। ८०।।

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः।
प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः।। ८१।।

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चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः।
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात्।। ८२।।

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा।। ८३।।

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः।। ८४।।

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः।
अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्ञयी।। ८५।।

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः।
महाह्रदो महागर्तो महाभूतो महानिधिः।। ८६।।

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः।
अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः।। ८७।।

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः।
न्यग्रोधोदुम्बरोऽश्वत्थश्चाणूरान्ध्रनिषूदनः।। ८८।।

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः।। ८९।।

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान्।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः।। ९०।।

भारभृत् कथितो योगी योगीशः सर्वकामदः।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः।। ९१।।

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः।
अपराजितः सर्वसहो नियन्ताऽनियमोऽयमः।। ९२।।

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सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः।। ९३।।

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग् विभुः।
रविर्विरोचनः सूर्यः सविता रविलोचनः।। ९४।।

अनन्तो हुतभुग् भोक्ता सुखदो नैकजोऽग्रजः।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः।। ९५।।

सनात् सनातनतमः कपिलः कपिरव्ययः।
स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभुक् स्वस्तिदक्षिणः।। ९६।।

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः।। ९७ ।।

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः।। ९८ ।।

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः।। ९९ ।।

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः।
चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः।। १०० ।।

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः।
जननो जनजन्मादिर्भीमो भीमपराक्रमः।। १०१ ।।

आधारनिलयोऽधाता पुष्पहासः प्रजागरः।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः।। १०२ ।।

प्रमाणं प्राणनिलयः प्राणभृत् प्राणजीवनः।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः।। १०३ ।।

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भूर्भुवस्स्वस्तरुस्तारः सविता प्रपितामहः।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः।। १०४ ।।

यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः।
यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च ।। १०५ ।।

आत्मयोनिः स्वयञ्जातो वैखानः सामगायनः।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः।। १०६ ।।

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः।। १०७ ।।
सर्वप्रहरणायुध ओं नम इति।।

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी।
श्रीमान्नारायणो विष्णुर्वासुदेवोऽभिरक्षतु।। १०८ ।।
वासुदेवोऽभिरक्षतु ओं नमः इति।

उत्तरभागः

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The author, Swami Dayananda Saraswati is a renowned traditional teacher of Vedanta. He has established institutions of learning at Anaikatti (Coimbatore), Rishikesh, Nagpur, and at Saylorsburg, USA. Being an uncompromising teacher of the tradition, his scholarly depth in sanskrit and Vedanta, along with his all-comprehensive perspective of life, do convince us that the classical masters are still available. There is no wonder that he has an unparalled world-wide audience.

Sri Swamiji's outstanding contribution to the cause of Vedanta is his students. There are more than 250 of them today, with their own teaching centres, carrying on the tradition of teaching all over India, and the world.

Sri Swamiji has founded the 'All India Movement for Seva,' an organization which is engaged in the social and welfare activities in rural and tribal India.

The *Viṣṇu Sahasranāma* consists of one thousand names of the Lord. Most of these names are drawn from the Vedas, while the others are from the Puranas. The interpretation of these words is highly consistent with the vision of Vedanta. Sri Swamiji has clearly shown that all that is here is nothing but that one *Īśvara*.